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Church of the Brethren January 1992

# Messenger

## War and peace

Conscientious objection
becomes a casualty of war

# From the Editor

If you have been looking closely, you will have detected already that there is a new person on our MESSENGER staff. Her name began appearing in the staff box on this page in the November issue. In the December issue, page 4, her by-line first appeared. Also in that issue, page 25, she even appeared in a photo of the staff.

So Suellen Shively is not a rank newcomer to our staff, here in the first issue of the new year. She had been accepted for the January 1992 Brethren Volunteer Service (BVS) orientation unit. Out of the blue, she phoned us and inquired whether we needed anyone to fill in, as a volunteer, in the fall months preceding her orientation. We did, and Suellen joined us in mid-September.

*Suellen Shively*

She had in mind some other project for her BVS year, so it was arranged that her time with us would be through Program Volunteer Service. As we hoped, before Suellen's time with us was over, she had decided that MESSENGER was the BVS project of her choice. So, when her BVS orientation is completed later this month, she will return to serve with us throughout 1992.

Suellen is from North Manchester, Ind., and a member of the Manchester Church of the Brethren. She graduated from Hanover (Ind.) College last spring.

Program Volunteer Service is a great way to serve for those who can commit themselves to only a short stint, or otherwise find it impractical to enter BVS. Almost any arrangement can be worked out. For details on Program Volunteer Service, call (800) 323-8039 and ask for Ned or Mary Stowe, the directors. There are all sorts of opportunities just waiting for you.

Kermon Thomasson

COMING NEXT MONTH: An early preview of the Richmond Annual Conference and an article about moderator Phyllis Carter, by Frank Ramirez.

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Vol. 141, No. 1 January 1992

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8: Global Women's Project
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11, 14: Brethren Historical Library and Archives
12: art by Richard Keyes
19: *Florida Times-Union*
21: art by Tom Peterson

# In Touch

## A song in his heart

**George Schricker**, a singer, songwriter, and storyteller, enjoys leading in services at the Plymouth (Ind.) Church of the Brethren. In July, George organized a vesper service utilizing his knowledge of Native American customs, as well as his singing and songwriting skills.

*Storyteller George Schricker wants his juvenile audiences to know that "it's okay to be different." His stories emphasize that "creativity is God's gift of life and healing for all of us."*

George's wife, Michele, and 4-year-old son, Ezra, also have assisted with children's stories and Bible school at the Plymouth church.

The Schrickers have been attending the Church of the Brethren for nearly two years. George says that they are grateful that the church so openly has allowed them to use their talents. George and Michele also have found themselves attracted by Brethren beliefs.

"Simple living is important to us, and simplicity is in the heritage of the Brethren," explains George. "You don't have time to allow the Spirit into your life if you are too caught up in materialism."

George hopes to convey this idea through his storytelling and singing. In addition to his many live performances for children and families, George and Michele's company, Heart/Mind Productions, has produced three cassette tapes: *Don't Let Them Take Your Brain Away*, *Fly Without Wings*, and *With Child*.

*Don't Let Them Take Your Brain Away* deals with the negative messages that children receive from television.

"Television, especially commercials, can make children feel as if they aren't worth anything if they don't have certain material objects," explains George.

One of the main focuses of Heart/Mind Productions is to encourage the creative processes of children. This theme is brought out in *With Child*.

"I really try to emphasize the Bible idea 'Don't hide your light under a bushel.' I want kids to know that it's okay to be different," said George. "I believe that creativity is God's gift of life and healing for all of us."
—SUELLEN SHIVELY

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## Going home again

Although **Janeen Aletta Sarlin** left her Schrock family farm in southern Minnesota years ago, her recently published cook book, *Food from an American Farm: Three Generations of Family Recipe Secrets* (Simon & Schuster, $24.95), reveals a deep pride in her family's farming roots.

Janeen has been catering and teaching cooking classes in New York City for the past 18 years, and she often told stories of her family recipes to her students. The students were so inspired by these anecdotes that they urged her to write a cook book that would tell the stories of Grams, Mom, Aunt Rubye, and Aunt Bets.

"In my writing seminars, I was advised to discover what was unique about me," explains Janeen. "It was obvious to me that I should write about my heritage."

*Food from an American Farm* not only is a tribute to farm life; it also presents Janeen's memories of growing up in the Root River Church of the Brethren, near Preston, Minn. The book includes recipes such as CBYF Barbecued Beef Buns and Ladies Aid Pressed Chicken, each complete with a description of the organizations and the events at which the foods were used.

"Fifty percent or more of the book is devoted to recipes of the Church of the Brethren," says Janeen. "You see, the church was the center of our community." Some recipes from traditional

Brethren cook books, such as *Inglenook Cook Book* and *Granddaughter's Inglenook Cook Book*, are included in her collection as well.

"Life doesn't exist as it did when I was growing up," reflects Janeen. "This book is really a love letter to my family, remembering those days."—SUELLEN SHIVELY

Inglenook Cook Book

## Tommy has a dream

Last spring 18-year-old **Tommy Cook** was licensed to the ministry by the Briery Branch Church of the Brethren, near Dayton, Va. His church did this knowing that Tommy will never be a typical minister. Tommy has been deaf since birth.

That licensing was just one step on the long journey toward realizing his dream—to found a Church of the Brethren congregation *for the deaf* in his community. The next steps are his final year of high school, four years of college, and then seminary.

"Tell all the deaf people," says Tommy, "that I am going to start a church in the middle of Rockingham County for them." The determination in his voice reflects the years of overcoming obstacles.

Hearing aids increase Tommy's minimal hearing, but he must read lips and frequently looks to his interpreter for assistance. When he was two, his mother enrolled him in a special education program at nearby James Madison University. "The county didn't have a program then," she explains.

After a few years at JMU, Tommy entered a special education program. By sixth grade he attended regular school. After a course at the Virginia School for the Deaf, in Staunton, Tommy entered high school. In addition to school, he joined the local rescue squad and completed CPR training.

Finding a college won't be easy. "There is no program for the deaf (in regular colleges)," Tommy says. "They have nothing."

He would like to start such a program in a Brethren college or the denomination's seminary. "I know of many deaf people who want to become pastors," says Tommy to substantiate his determined dream.

There are two Church of the Brethren congregations that have "sub-congregations" for the deaf—Calvary congregation, near Winchester, Va., and Frederick (Md.). Tommy participates in a deaf group that meets in a nearby United Methodist church. Still Tommy occasionally gets frustrated with the lack of programs for the deaf.

He intends someday to change all that.

## Names in the news

**Hal Forney**, of San Diego (Calif.) Church of the Brethren, led an orthopedic surgery team to Diyana, Iraq, for a three-week stint in November. The team worked alongside Kurdish doctors.

- **Robert E. Martin**, of Heatherdowns Church of the Brethren, Toledo, Ohio, has been appointed to the 1992 Education Committee of the National Council of Architectural Registration Boards (NCARB). He is a watercolor artist as well as an architect.

- **Kenneth W. Hollinger**, of West Goshen Church of the Brethren, Goshen, Ind., has served 60 years as a minister. He was called to the ministry by the Beech Grove congregation, in Hollansburg, Ohio, November 28, 1931.
- **Mike Pettibone**, of Plymouth (Ind.) Church of the Brethren, was one of 59 school principals named a National Distinguished Principal by US Education Secretary Lamar Alexander and Samuel G. Sava, executive director of the National Association of Elementary School Principals (NAESP).
- **Don Frederick**, of McPherson (Kan.) Church of the Brethren, will retire in May from his post as director of the church's senior choir, after a 40-year stint.
- **Marty, Carol,** and **Jared Ward**, of Newton (Kan.) Church of the Brethren, were selected Kansas Tennis Family of the Year. Marty coaches tennis at Bethel College.
- **Donna** and **Randy Handly**, of Topeka (Kan.) Church of the Brethren, were recognized by the Great Plains Gospel Singing Association, Blackwell, Okla., as the number one gospel singing couple who have excelled in their ministry during the past year. The couple have been singing professionally since 1985.
- **William Eberly**, of Manchester Church of the Brethren, North Manchester, Ind., and professor of biology at Manchester College, received the Howard Michaud Award from the Environmental Education Association of Indiana, Inc. Bill has taught at Manchester since 1955.

# Close to Home

## A big money-maker

More than $310,000 was raised at the 15th Annual Brethren Disaster Relief Auction in September. The two-day event raises money for disaster relief and is sponsored by Atlantic Northeast and Southern Pennsylvania Districts.

*Lydia Walker, national director of Cooperative Disaster Child Care, praises the work of a budding artist, in the child care tent at the Brethren Disaster Relief Auction in Lebanon, Pa.*

A heifer auction brought in nearly $67,000. Other large-sale items included an autographed Phillies baseball ($275), replicas of a one-horse sleigh ($975), a Conestoga wagon ($1,300), a Reber wagon ($1,700), and a three-dimensional painting by Abner Zook ($10,000).

A detailed wooden-frame barn bank, made by 15-year-old Nelson Bollinger, brought $3,100, and 109 quilts and wall hangings were sold for $300 to $2,100 each.

About 10,000 people came to the auction, which included displays by 70 craft vendors and the sale of home-grown produce and homemade food. Food prepared by the Philadelphia First Korean congregation brought $945.

## Marching to Zion

Having outgrown its church building, **Peoria** (Ill.) **First** Church of the Brethren moved in October to a bigger building, at 4617 North Sheridan Road in Peoria. To mark the move, the congregation planned a "Marching to Zion" service, beginning a Sunday service at the old church and ending at the new. An oak seedling transplanted from the old site will maintain a physical tie between old and new, reported pastor Christopher Bowman.

## Excuse me, Uncle Sam

**Shenandoah District**'s associate executive, Larry Glick, and four Brethren Volunteer Service representatives—Susan Martindale, Richard Over, Karen Showalter, and Teresa Townsend—have developed counter-recruitment materials for distribution to area high schools. BVS information and a BVS video go to guidance counselors in the schools. The idea is to provide an alternative to military recruiters and to promote BVS in the district.

*Former BVSers Teresa Townsend, of Timberville, Va., and Karen Showalter, of Harrisonburg, Va., helped develop counter-recruitment materials for use by high school guidance counselors in Shenandoah District.*

## This and that

The 43rd **Annual Pennsylvania, Maryland, and Virginia Civilian Public Service Reunion** was held in September at the New Windsor (Md.) Service Center. Church of the Brethren Washington representative Tim McElwee was the featured speaker.

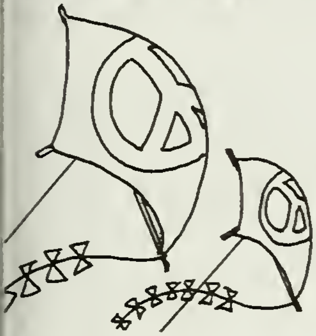
- **Pinecrest Manor** retirement home, in Mount Morris, Ill., will celebrate its centennial in 1993. But right now it is looking for historical material (photos, letters, stories) to include in a commemorative book. Contact Vernon Showalter, 414 S. McKendrie, Mount Morris, IL 61054.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

## Campus Comments

**Elizabethtown College** students have developed a tape of radio spots promoting BVS, to be aired on the campus radio station. The spots are designed to counter the efforts of military recruiters. (See "Excuse Me, Uncle Sam," above.)

- Kites flew October 13 at **Bridgewater College** and **Manchester College.** The event was part of the sixth annual "One Sky, One World International Kite Fly for Peace."



- **University of La Verne** students will receive no yearbook in 1992. The problem is money. Said dean of student services Len Hightower, "There are no resources to pull it off. To produce a quality yearbook, $40,000 to $50,000 is needed."
- **Juniata College** is learning that calling its sports team "Indians," and displaying banners that read "Scalp 'em, Indians!" is offensive to America's native people. In September, Native American Bill Miller presented a lecture at Juniata on "Image Abuse Via Media and Myth," calculated to enlighten students, faculty, and administration.
- The **University of La Verne**'s Woody Hall now qualifies for the California Historical Building Code, allowing the school to add access for disabled people to the building without making architectural changes to the front of the building. The Mediterranean-style building, erected in 1948, houses university offices.
- Roscoe C. Hinkle, an authority on social theory, lectured at **Elizabethtown College** November 18 on "Brethren Beliefs and Values: Young Adults 50 Years Ago." He described the social world of the Brethren in 1941 and the social changes that have occurred in the denomination since then. (A full report on the lecture and Roscoe Hinkle's research will appear in the February MESSENGER.)
- **Juniata College**'s Andy Murray, director of the Baker Institute of Peace and Conflict Studies, was at the United Nations headquarters in September, chairing a session of the International Association of University Presidents/United Nations Commission on Arms Control. "The commission's charge," said Andy, "is to encourage the teaching of arms control and disarmament in colleges and universities around the world."
- The **University of La Verne** has a new club on campus, the Gay, Lesbian and Bisexual Student Union. Still in the developmental stage, the group's goal is "to create a place for people with sexual identity issues to get together and talk," according to junior Gregory Thomas, the club's founder.
- **Manchester College** hosted a Church Leader's Conference in October, featuring Eugene Roop, professor of biblical studies at Bethany Seminary.
- The **University of La Verne**'s newly remodeled Miller Hall suffered $70,000 in damage in September when a plumbing failure flooded the 75-year-old building. Classes and office operations were disrupted for the next few weeks.
- **Manchester College** and Manchester Church of the Brethren will co-sponsor a "Church as Peacemaker" conference March 8–9. The featured speaker will be retired Lt. Col. Robert Bowman, of Washington, D.C.

## Let's celebrate

**Paradise** (Calif.) **Community** Church of the Brethren celebrated its 50th anniversary October 27. Lila McCray, a former India missionary, was the guest speaker.

- **Detroit First** Church of the Brethren, Harper Woods, Mich., marked its 75th anniversary with a special service October 6. Former pastor Lloyd Stauffer was the guest speaker.
- **Sebring** (Fla.) Church of the Brethren has kicked off a year of celebration to mark its 75th anniversary. The first event was homecoming December 7–8. The year will conclude with the January 1993 Bible Conference, held annually at Sebring.
- **Mansfield** (Ohio) Church of the Brethren celebrated its 65th anniversary throughout 1991, including an August reception to mark pastor Clyde Fry's 25 years at Mansfield.

FIRST
CHURCH
of the BRETHREN

*Mansfield pastor Clyde Fry and his wife, Elsie, pose in front of their church's new sign board.*

- **Pleasant Dale** Church of the Brethren, near Fincastle, Va., turned 75 years old September 8. Homecoming was held along with the anniversary celebration.
- **Olean** Church of the Brethren, Goldbond, Va., marked its 75th anniversary September 29, with former pastors speaking, and the congregration singing gospel hymns.
- **Canaan** Church of the Brethren, Gibbon Glade, Pa., marked its 50th anniversary October 27 with Western Pennsylvania District executive Ron Beachley speaking at the morning service.
- **Osage** Church of the Brethren, McCune, Kan., celebrated its 113-year history with a Homecoming Day event November 24.

## Seminary trustees affirm decision to move Bethany

The trustees of Bethany Seminary have reaffirmed a decision to move the school from Oak Brook, Ill., and are continuing to work on a move to the campus of Earlham School of Religion (ESR), at Earlham College in Richmond, Ind.

The move is planned for 1993 or as soon thereafter as possible. In order to be "firm in our decision and open to continued leading," the trustees at a November 8-10 meeting asked Bethany's administration to continue to study all options for the seminary. The administration was also instructed to evaluate selling the present campus, evaluate the costs of a move to ESR, and estimate the expenses of running the school in Richmond.

The board had received and discussed several letters from Brethren objecting to a move to ESR and giving suggestions of other options, including moving to one of the Brethren-affiliated colleges. The issue was among several raised during discussion at the meeting.

Other questions included the relationship between Bethany's governing structure and that of ESR, which is affiliated with the Friends (or Quakers) and uses a consensus process in decision-making. Bethany plans to keep its own president, dean, and board of trustees.

Trustees were also concerned about the economic health of the Richmond area, the possibilities for student and spouse employment, what facilities Bethany would have to build at ESR, how to move and house Bethany's library, and how to balance the two institutions' scholarship offerings.

ESR's dean, Andy Grannell, gave the board an introduction to ESR and the Friends community, which he said ranges from liberal to evangelical and conservative. "We are indeed serious, and we are very intentional and very very hopeful" about the move, he said.

Grannell listed several advantages to ESR in an affiliation with Bethany, including a greater variety of faculty and curriculum, the strength of two peace churches working together, cooperation between two schools that emphasize community, and the gain of new global perspectives.

Bethany's president, Wayne Miller, has met with Earlham's president and with its trustees. The schools have set up an affiliation committee, which met in October and will meet next in late January. The two faculties also met December 12-14 at ESR.

## Nigerian Brethren killed, church burned in riots

As many as three members of the Church of the Brethren in Nigeria (Ekklesiyar 'Yanuwa a Nigeria—EYN) were among hundreds killed in religious riots in October.

During riots in the strongly Muslim city of Kano, a temporary EYN church building and the pastor's house were burned. The pastor and his wife escaped unharmed.

The rioting was sparked by plans for a Christian evangelism campaign by German evangelist Reinhart Bonke. But the incident moved beyond religious issues as ethnic hostilities emerged, General Board staff reported.

"Kano was set on fire in all directions, October 14-15," wrote Hussain Tarfa, an EYN member. "Businesses, banks, and filling stations were burned. Churches were burned also, including our new EYN church, which was the first to go. Since then, we have been worshiping just on the open ground."

Many people were "slaughtered and thrown into wells," Tarfa wrote. "From one well, 38 bodies were recovered. . . . Security was not available to contain the burning and killing until later, when police armed only with tear gas joined. By then it was too late.

"The Muslims tried to force open the

### Calendar

**COBACE (Church of the Brethren Association of Christian Educators) Conference:** "Joyful Teaching, Joyful Learning" at Camp Mack near Milford, Ind., March 20-22 [contact Cheryl Peterson, (219) 744-6584].

**Bike Trip to Annual Conference** in Richmond, Va., from New Windsor, Md., June 13-30 [contact the On Earth Peace Assembly office, (410) 635-8704].

**1992 Evangelism Leaders Academies** (replacing dates previously advertised) at Warner Pacific College, Portland, Ore., June 15-18; Manchester College, N. Manchester, Ind., July 13-16; Warner Southern College, Lake Wales, Fla., July 20-23; University of La Verne, La Verne, Calif., July 27-30; Bethel College, N. Newton, Kan., August 3-6; Eastern Mennonite College, Harrisonburg, Va, August 10-13 [contact Paul Mundey, (800) 323-8039].

## Scholars say the Brethren 'sold out to the world'

The title of the conference, itself, constituted a foregone conclusion: "Brethren in Transition." For scholars who participated in the October 3-5 meeting at Bridgewater (Va.) College, the task remained to note trends and implications of this between-times for the Church of the Brethren.

Speaker after speaker was in general agreement on how the Brethren got where they are: The Brethren sold out to the world. As Bridgewater College's Carl Bowman put it, the Brethren have rewritten their earlier beliefs to reflect acceptance of the world.

Harold S. Martin, editor of the Brethren Revival Fellowship's *BRF Witness*, named several Brethren failings, including "a proneness to regard sin and salvation as social, rather than personal" and "an erosion of confidence in the *entire* New Testament as applicable for the church today."

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

*Pastor Karen S. Carter and Annual Conference moderator Phyllis N. Carter were among participants at a "Brethren in Transition" conference held October 3-5.*

The University of La Verne's Vernard Eller scored what he sees as an evangelism emphasis on numbers and growth as a sign of accommodation to the world. "Tailoring the church to what its members like is wrong," he said. " 'The customer is always right' is not applicable in evangelism."

Virtually every speaker held out hope for the Brethren to right their course. Dale R. Stoffer, of Ashland Theological Seminary, ended his presentation by stating, "The Brethren have a past heritage that is worthy of emulation, but if we are to have a future, we must be willing to find ways to pass it on through contemporary forms that faithfully present God's Word in its purity and power."

Stoffer was one of several scholars from Brethren bodies besides the Church of the Brethren. Quakers and Mennonites also participated.

If, as some speakers attested, the Brethren are passing away, Melanie May, of Bethany Theological Seminary and Garrett Evangelical Theological Seminary, perceived a ray of hope—that the Brethren are "passing away so God's new creation in Christ can come to be more fully." She ended her presentation with the prayer "that we may . . . be a witness to the living God who comes to dwell anew among all the people who inhabit this earth."

The conference was planned by Emmert Bittinger, Carl Bowman, Steve Longenecker, David Metzler, and Robbie Miller, of the Bridgewater College faculty and staff. The committee has tentative plans for publishing the conference presentations in book form later this year.

—Kermon Thomasson

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gate to my compound, in which there are three flats, occupied by me, an Ibo man, and a Yoruba man. We are all Christians. All of us and our families were locked up inside, but God saved us. A good Samaritan, a Muslim Hausa who knew me, told the attackers that we in the compound were not *arna* (pagan)."

The Kano riot was the second such incident in Nigeria in the year. Earlier, as many as 300 people were killed following Christian-Muslim violence in Bauchi State, where there is a large EYN population, but no EYN churches were affected.

## Military aid to El Salvador scheduled to continue

All designated military aid for 1991 and other aid in the "pipeline" apparently will be sent to El Salvador, according to Rep. Joseph Moakley (D-Mass.)

After Congress did not consider promised action to cut military aid to El Salvador in September, Moakley met with about 25 people from non-governmental organizations. Moakley is chairman of a task force appointed to investigate the murders of six Jesuit priests and their two housekeepers in El Salvador in 1989.

A Salvadoran colonel and a lieutenant were convicted in late September in the Jesuits' case, but seven other soldiers who had confessed to the crimes were acquitted. Observers from human rights organizations and religious leaders have found the verdict disappointing.

The Church of the Brethren Washington Office asks Brethren to pray that a peace settlement will be agreed upon by the Salvadoran government and the rebel forces of the FMLN (Farabundo Martí National Liberation Front), which have been holding peace talks under United Nations sponsorship.

The Washington Office also urges Brethren to contact their representatives in Congress to support the strongest possible restrictions on military aid to El Salvador. The next votes on foreign aid are expected in February or March.

## Retreat produces ideas for Brethren Press

Brethren Press engaged 24 people in an "envisioning" retreat in September. General Board staff and representative Brethren from across the denomination brainstormed ideas to make Brethren Press a resource center for the church.

A handful of key projects have been selected from the dozens of ideas produced, including a marketing strategy geared toward the Brethren market; an emphasis on quality telephone service; a network of mobile educational resource centers; and publishing materials on the Bible, social issues, witness, heritage, and evangelism. In particular, the retreat identified needs for materials for children and increased production of videos.

## Global Women's Project aids women in the Philippines

The presence of the US military bases in the Philippines has created a demand for prostitutes as well as an economic stronghold in the area, which has forced many young women and girls into prostitution, according to the Global Women's Project, a project of the Church of the Brethren General Board. In response to this situation, the Global Women's Project has just completed a three-year commitment to three programs assisting women in the Philippines.

SELDA, the Society of Ex-detainees for Liberation Against Detention and for Amnesty, works with women on the island of Mindanao who have been arrested and held indefinitely without charges or trial.

Buklod Center assists prostitutes who work in Olongapo near the US Naval Base at Subic Bay. The center works in the areas of women's rights, health, retraining for other employment, counseling and support, and provides a witness against militarism.

The third program, Women's World Banking, helps poor women obtain loans to start small businesses. A grant from the Global Women's Project helped fund an affiliate of Women's World Banking in the Philippines.

Currently, the Global Women's Project is seeking two Brethren Volunteer Service placements in the Philippines. A disaster coordinator is needed to assist with the cleanup of the eruption of Mt. Pinatubo. Buklod Center would like to have a female BVSer to assist prostitutes in finding alternative employment.

"The Philippines has been inundated with one economic tragedy after another—the storms, Mt. Pinatubo's eruption, and now the withdrawal of the US bases," said Judith Kipp, Global Women's Project administrator. Church leaders have supported the withdrawal, and Kipp said after the US military has abandoned the bases, it will be important to convert them into something useful for the Filipinos, as well as redirect the many area businesses that are dependent on the military for economic support.
—Suellen Shively

*The Society of Ex-detainees for Liberation Against Detention and for Amnesty helps train women for future employment through the Global Women's Project.*

## Conference theme, speakers selected for Richmond

"Forward . . . Seeking the Mind of Christ" is the theme for this year's Annual Conference, June 30-July 5 in Richmond, Va.

The Program and Arrangements Committee (formerly Central Committee) has named speakers for worship services —moderator Phyllis Carter; Kreston Lipscomb, pastor of the Springfield (Ill.) church; staff for evangelism Paul Mundey; Cynthia Hale, pastor of the Ray of Hope Christian Church (Disciples of Christ) in Decatur, Ga., and a speaker at Evangelism Leaders Academies; and Earle W. Fike Jr., pastor of Stone church in Huntingdon, Pa. Winners of a youth speech-writing contest will give the message Saturday.

Registration fees go up this year, reflecting a continuing Conference deficit. Registration for delegates will be $105. Business sessions, worship services, exhibits, and age activities will be at the Richmond Coliseum and the Richmond Center, with some events at hotels. Information packets will be available from the Conference office after March 1.

## VISN network includes Brethren programing

Brethren in Canton, Ohio, as well as many other cities around the US, are now able to view Brethren productions on cable television's Vision Interfaith Satellite Network (VISN), a 24-hour national cable network.

Four programs each year broadcast Brethren productions, such as the new "Mission in Christ's Way" video and the 1991 Annual Conference wrap-up. The segments are aired under VISN's "One in the Spirit" series, which depicts domestic and overseas ministries for a consortium of nine Protestant producers including the Church of the Brethren.

The network's format—including documentaries, talkshows, worship services, music, dramas, and children's programing—aims to enrich the "faith, spiritual-

**Palestinian doctors** from the Galilee Society in Rama, Israel, were accompanied on an international tour by Brethren Volunteer Service worker Rita McGaughey (center). Galilee Society chairman Hatim Kanaaneh (left) and Aahud Rinaw are among health workers who serve 44 Palestinian villages not recognized by Israel.

ty, and values" of its viewers.

Students in over 2,000 schools have ccess to VISN's Cable in the Classoom, which emphasizes values and thics-oriented themes and promotes hought and discussion. Cable networks rovide this commercial-free programng at no cost.

VISN is considering adding Muslim articipation, according to Howard oyer, the Church of the Brethren ontact with VISN. It currently includes rotestant, Catholic, Jewish, and Eastern rthodox faith traditions.

VISN is available on over 670 cable ystems nationwide. In areas where ISN is not yet available, persons may quire on behalf of the network with eir local cable system.

## eacemaker group receives upport for direct action

A year ago we never thought we could ll for a response of 2,000 people in a itical situation to prevent war," said liff Kindy, a Brethren member of the hristian Peacemaker Teams steering mmittee. "But after the . . . past year it ems possible."

"There is a great deal of support for nergency teams and the nonviolent dict action advocated by CPT," said Bob ull, chairman of the Mennonite and rethren peacemaking organization.

Since August 1990, CPT has sent orkers to help in a Native American isis in Quebec and has fielded two international teams—to Iraq (see February, page 6) and to Israel and the Occupied Territories (August/September, page 8). CPT also responded to the gulf war, initiating an Oil-Free Sabbath and Emergency Sabbath.

In September the CPT steering committee discussed developing a reserve of trained peacemakers to be called upon for special actions and in emergencies. The group also endorsed a proposal for an Anabaptist Peacemakers Congress.

## Brethren give $34,400 for disasters and relief

An Emergency Disaster Fund grant of $10,000 has been given in response to flash floods in Cambodia that left 150,000 people homeless. The money will assist with problems created by the destruction of irrigation structures and the newly planted rice crop.

Other grants from the Emergency Disaster Fund include $7,500 for refugees in Hungary and Yugoslavia; $3,000 for supplies to Eritrea; $2,500 following floods in Romania; $2,500 for relief to victims of an earthquake in India; $1,000 for expenses related to Hurricane Bob; and an additional $400 to help repatriate Haitian Brethren.

A grant of $10,000 has been given from the Global Food Crisis Fund to the Emanuel Baptist Church in El Salvador. The grant will support a cooperative women's corn mill and vegetable garden, a bakery, and leadership training.

## Long-term care insurance in use at retirement homes

A Long Term Care Insurance Program is now in use at 28 Brethren and Mennonite retirement communities. Six other communities are evaluating the program, offered by the Association of Brethren and Mennonite Older Adult Ministries.

The program places counselors on retirement community campuses to work with residents on their long-term care and Medicare supplement insurance needs. Employer-sponsored group long-term care insurance is also available.

Since beginning the program, applications for long-term care and Medicare supplemental insurance have been written for 1,132 people.—ELIZABETH JAMSA

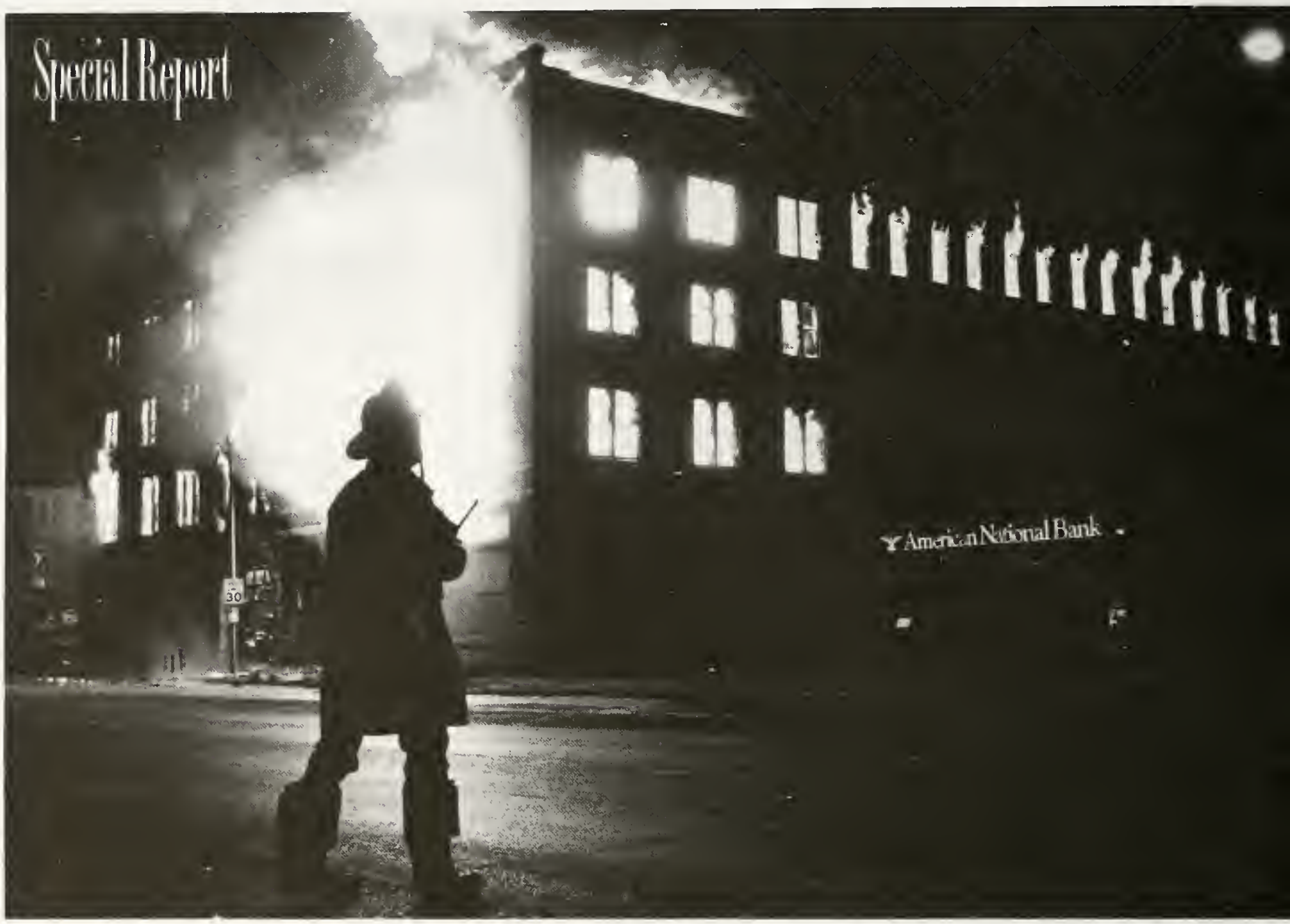
## Annual Conference manager announces retirement

**Doris I. Lasley** has announced plans to retire later this year after serving as Annual Conference manager and executive of the Annual Conference Program and Arrangements (Central) Committee for the past eight years. She previously worked for the Church of the Brethren for nine years as assistant to the general secretary of the General Board.

*Doris I. Lasley*

## New phone number installed for Brethren Press customers

A new 800 line—(800) 441-3712—has been installed at the Church of the Brethren General Offices in Elgin, Ill., connecting directly with Brethren Press customer service representatives. The new number will allow for better service to Brethren Press customers and will not replace the General Board's 800 number, (800) 323-8039.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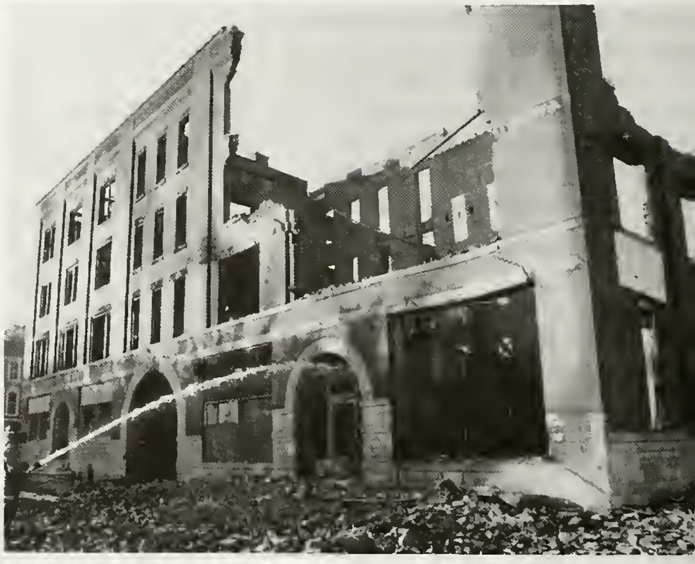
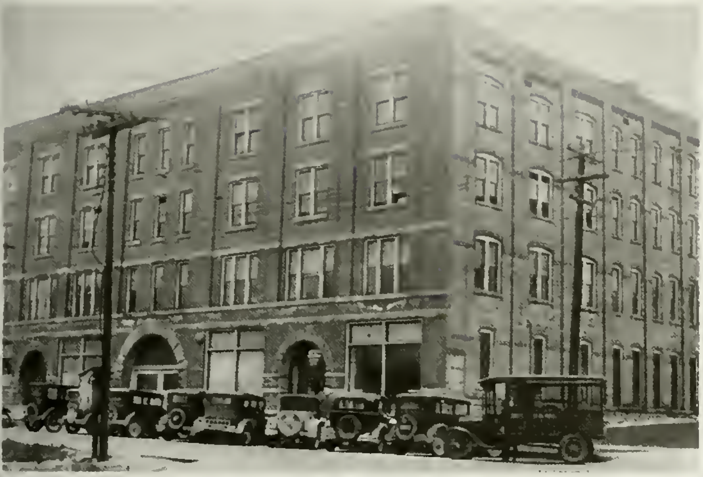
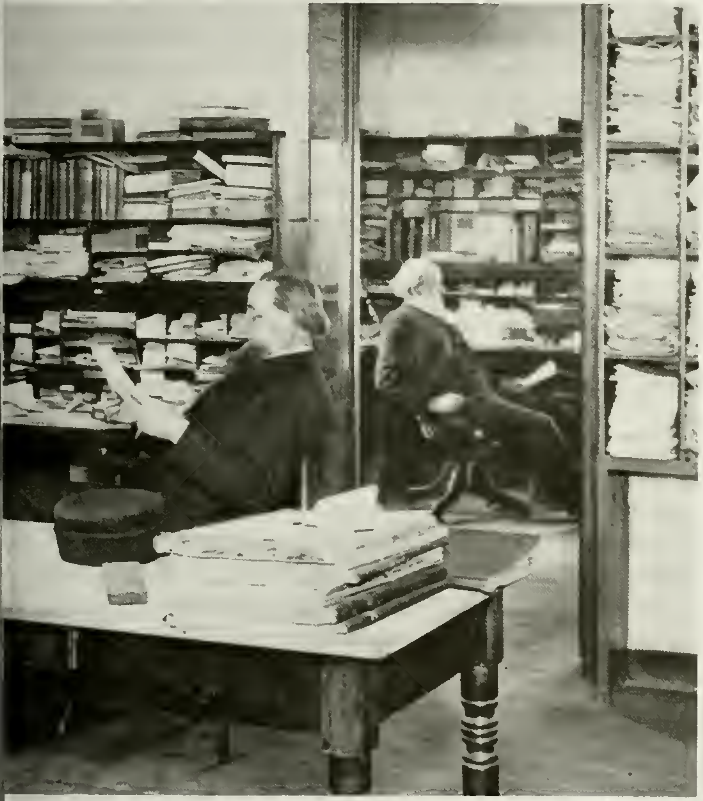


*A fierce blaze gutted the old Brethren Publishing House on the night of September 25.*





# Up in smoke

A fire destroyed the old Brethren Publishing House on State Street in Elgin, Ill., the night of September 25.

Built by the Brethren in 1899 and enlarged in the early years of this century, the building was considered a landmark because of its unusual structure. It served as the church publishing house and offices until 1959, when the General Offices moved to the present site on Dundee Avenue.

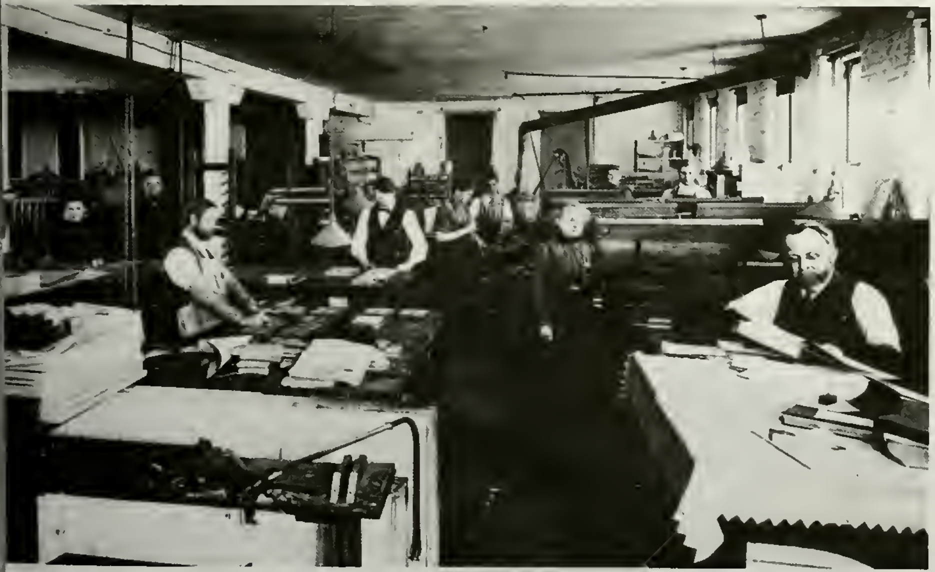
At the time of the fire, the building was unoccupied except for the offices of a Spanish-language newspaper and the property management office of the building's owner, who was converting the brick building into upscale apartments.

Units from four area fire departments joined Elgin firefighters in dousing the blaze, which almost completely gutted the building. Police described the fire as suspicious, and a man who was seen running away was held for further questioning. He was also the only person injured in the fire, and was later charged with criminal trespass.

The fire drew "hundreds of spectators," according to the Elgin *Courier-News*. "It looked like the bleachers at Wrigley Field," Elgin's division fire chief told the newspaper.

In the crowd was Howard Royer, the General Board's director of interpretation. "A particularly poignant moment came when the brick, stone, and beams from the northwest corner went cascading down over South State Street," he said. "That top-floor corner had been my first base of operation with the General Board—the corner where I apprenticed with Harl Russell as master teacher and where I gained my first and formative vistas of urban and corporate life.

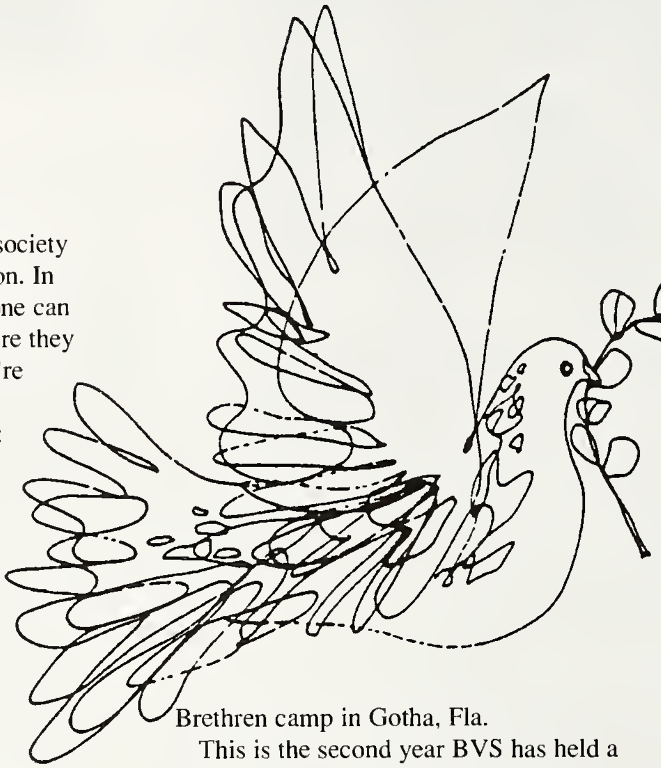
"Great as it was to leave 22 S. State Street behind over 30 years ago," he added, "I'll always treasure the six years I had there . . . and ponder the pivotal place it held for 60 years of Brethren history."—CHERYL CAYFORD



*Top: The Publishing House as it used to be.* ***Center:*** *Business manager Joseph Amick and editor J.H. Moore at work in the building, probably before 1904, when Amick retired.* ***Bottom:*** *The composing room, also in the early years of this century.*

# BVS: The next generation

## by Karla Boyers



There is a fascination in our society with the baby boom generation. In nearly any magazine today, one can find out what they drive, where they live, and whether or not they're ever coming back to church. One certainty about boomers: they—and, for some, their children—are showing a real interest in volunteering.

With its 44th birthday approaching this July, Brethren Volunteer Service has, in many ways, grown up with the boomers, heard their concerns, and now is speaking to and through the next generation. This month, BVS celebrates the passage of its 200th volunteer unit. Twenty-five participants, including the program's first Eastern European—Edyta Czesnel from Poland—are undergoing a three-week orientation at Camp Ithiel, a Brethren camp in Gotha, Fla.

This is the second year BVS has held a January unit, after a special orientation was inserted in last year's schedule to handle an overflow of volunteers. According to orientation coordinator Debbie Eisenbise, even after this current unit was filled (four months ahead of schedule) there was a backlog of 80 applicants wanting to enter BVS.

Why the sudden surge in volunteerism? Debbie believes that society "works in cycles," that presently there is a new "social values awareness." More people are concerned about shaping the world in which they and their children must live.

There is no single volunteer prototype, according to BVS director Jan Schrock. While the majority are recent college graduates, more projects are opening up for volunteers just graduating from high school. This age group "faces enormous pressure to enter military service" says Jan, who hopes to see more intentional efforts to recruit from high schools.

Just as more young people are volunteering, there also has been an increase in the number of retired people and couples entering BVS. People are "staying healthy longer, and are recognizing the wealth of expertise they have to share with others," says Jan.

# *Volunteers on the front lines*

## by Cheryl Cayford

MESSENGER readers may notice that Brethren Volunteer Service workers are often mentioned in reports about the church's work in dangerous places. *(See page 14 for a related story from the past.)*

In the last few years, Brethren have heard reports of BVSers working in El Salvador in the midst of a bitter civil war and threats against church workers. Jeff Schoonover-Higgins was detained by the Salvadoran military in 1989 and, more recently, Laura Lomas was arrested and briefly detained in El Salvador while accompanying a visiting US delegation.

Several BVSers were in Israel and the Occupied Territories during the gulf crisis and the war, and two others have remained in Haiti despite a violent coup in late September.

How does BVS decide when a place is too dangerous for volunteers? "First of all, we don't pull people out," said BVS director Jan Schrock. "We take very seriously the situation that they're in. We rely on the volunteer and the project director and the family here in the US to make a decision together."

Jan emphasizes that the situations are handled on a case-by-case basis. Even in an area such as Israel and the Occupied Territories, BVSers working in different communities may have very different experiences.

During the gulf war, three volunteers left projects in Palestinian communities, one only for a short holiday until the crisis was over. Two volunteers remained on project throughout the war, and at the same time, another BVSer from the US went to take up a new project there.

"We were in conversation with the project director," Jan explains. He said he would not have asked her to come if he had known she would not be safe. "We live here, this is our life, we're not leaving," Jan remembers him saying. When Jan talked to the volunteer about going to the Middle East at that time, she said, "Why wouldn't I go?"

BVS staff also consult with other

The "fast lane drop-outs" are another emerging category of volunteers. "These are persons in the 25- to 35-year age range who may have been on the upward mobility ladder," says Jan. They want to "explore a simpler lifestyle, or take a break from what may be unfulfilling or stressful careers.

"Some don't know exactly why they're volunteering, but that has to be recognized (by the church) too," Jan explains. "To enter BVS doesn't mean one is already a servant, just like going to church doesn't automatically make someone a Christian. But BVS is part of the process of servanthood, through which people can be transformed."

The initial mandate for BVS—to provide peace-time service opportunity—began with sending volunteers to Europe to help with post-World War II reconstruction efforts. "Here we are 200 units later, and international volunteers are coming to the US to help repair our crumbling society," observes Jan.

Each year a number of volunteers enter BVS through Eirene, a partner ecumenical, international service organization based in Germany and begun by the Brethren, Mennonites, and International Fellowship of Reconciliation (IFOR) in 1957. Because of recent changes in Eastern Europe, Debbie Eisenbise expects to see overseas inquiries continue to rise.

"BVSers today want to be part of making something happen," says Debbie. "Many of the volunteers who come to orientation are asking serious questions about what gives meaning to life." Some, disenchanted with the church, are finding that an "institution such as BVS helps them find religion in a relevant fashion—by doing faith through action."

With 179 projects that offer nearly 400 positions in 21 countries, and with slightly more than 100 volunteers currently serving in Brethren Volunteer Service, it is evident that there is plenty of room for more volunteers. And yet, the program has trouble keeping pace with its own popularity.

In recent years the BVS budget could handle 85 volunteers each year. With room and board at orientation, insurance, and travel, it costs BVS about $3,000 for each volunteer. Even if the orientation units were filled to capacity, still only 125 persons could be processed. That has changed: In October, the General Board adjusted its 1992 budget to accommodate an additional 40 volunteers.

"BVS in the next century depends on what the church does during this period of growth," says Debbie. "If we're content to hold to our present numbers, then that says something about our desire to spread empathy and compassion to a hurting world. But, if the church gets behind the program and assists this natural process, we'll see great transformation happen." M.

*Karla Boyers recently completed a year with* MESSENGER *as editorial assistant, through Brethren Volunteer Service.*

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General Board staff and other church agencies when it seems a situation may become dangerous. In many instances, BVS policy has mirrored policies of Mennonite Central Committee, which did bring some volunteers back from Jordan during the gulf war but also, Jan emphasizes, on an individual basis.

Such decisions are often difficult. "It's always easier" to pull all employees out of a volatile country, as many Christian mission agencies do, Jan admits. "But the message that gives to the people there . . . it's a colonial, imperialistic kind of thinking."

Such a move also does not take into account what happens to the volunteers who are forced to leave, she adds. A forced return may lead to anger and guilt on the part of the volunteer. "It's better to empower somebody to be the discerner," she explained.

Where are the hot spots for BVSers now? Jan lists Peru, where a volunteer is working with a press "that's getting at the truth"; Central America, where BVSers are giving Christian accompaniment; Haiti; Northern Ireland, where BVS has placed volunteers for many years; Israel and the Occupied Territories; and the US—especially for BVSers working with victims of abuse and troubled teenagers.

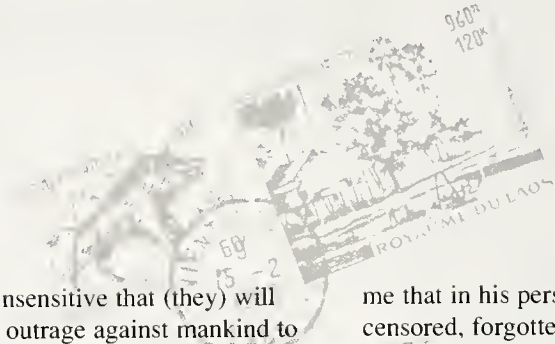
"I see more violence and potential life-threatening situations here in the US," Jan says, although she adds that "all of us who are trying to bring Christ into the marketplace find ourselves in dangerous situations."

"I have known BVSers who want to go work on the front lines," Jan says. "They just feel a calling. They feel a compassion for people. They feel a solidarity. I see them as warriors—peaceful warriors—working at the battle lines in a different way.

"BVS is not in the kind of business" to deliberately place people in a war zone, she adds. "No one is trying to be a hero." Volunteers on the front lines are there because they have the right skills, a burden to be with people who are suffering, and a need "to get at the truth." M.

*Volunteers on the front lines*

# Letter from Laos



*Brethren Volunteer Service worker Chandler Edwards was killed while doing rural development work in Laos during the Vietnam War. The son of Brethren pastor Ova Edwards and his wife, Leola, of Telford, Tenn., he had entered BVS as a conscientious objector.*

*He died April 24, 1969. The US government report said he was killed while returning from a trip to a village school-building project. His jeep was hit by a rocket, and two of his passengers also died. Other passengers said the ambush was by the North Vietnamese-aligned Pathet Lao and that Chandler had earlier contacted Lao Army authorities who said the road was secure.*

*Chandler had worked two years in Laos and was close to completing his term. He planned to return after a visit in the US. The following is from a letter he wrote to BVS staff.*

Just sitting here singing by myself without another person around close by and I got to feeling so good all over. I just couldn't keep it inside me anymore. . . . Do you recall how we (used) to sit around and talk at all hours of the night, sometimes permitting our temperature to rise, other times everyone was in one accord; the times we used to listen as someone played the guitar and sang and the sound thereof taking one off into the remotest recesses of the mind. . . .

Now, in this day of modern warfare when a person can aim an object at others and the others become covered completely with burning sensations, yes, even burns, what does this do to the morals of the person doing this tragic thing? Have the American people . . . become so insensitive that (they) will permit such outrage against mankind to continue?

It moves me from the very depths of my being to see this happening and yet, just what the blazes can we do? As a result of the war in Vietnam, the forgotten war in Laos is permitting American taxpayers' dollars to do this thing also in Laos . . . but on an extremely hush hush basis.

News of what is happening in Laos is of the most censored kind I am sure. . . . Daily I can see American planes loaded to the flying limit with death-delivering explosives go across my head and deliver their arsenal upon the citizens of Laos, many who are loyal to the Lao government and not in sympathy to the cause of Communist Pathet Lao. . . .

Dead people, blood, a man with his guts in his hands, a woman with a dead two-month-old child in her arms slowly rocking back and forth in the ruins of her destroyed house, a small lad blinded by napalm, driven mentally off balance and crying for mother who is dead and only several yards from him but he can't see her.

I tell you it is enough to drive a person crazy to have this go on in the area where you live and are trying to establish some kind of community development programs only to see it (destroyed) slowly at times and swiftly at others by the uncaring Americans in the sky who release this deadly hell from the belly of their planes not knowing any of the people it kills or forever cripples, leaves sightless, etc. etc. I get so discouraged I could walk in the jungle and never return.

The directions from the American embassy come to be more and more guarded in what we write to anyone in the States, but I'm past caring anymore. I was talking to a CIA agent in Vientiane last week when I had to go.there for medical treatment and he was telling me that in his personal opinion, the censored, forgotten, and bedamned war in Laos will become larger, more destructive, more censored, etc. before it lets up.

I've written some very direct and nasty letters to people in the States in addition to talking with the North Vietnamese Embassy in Laos, the Red Chinese Embassy, the Russian Embassy, Indian, Cambodia, French, English, and the Pathet Lao headquarters upon various points of mutual interest at this time, and am under threat of being forced to leave the country by USAID and the beloved American Embassy for my actions.

I may be called a communist and a traitor but I'll stand by what I believe in until the day I draw my last breath. The American Embassy here and the ambassador himself called me on the carpet. They have the policy that an American in Laos is to have no kind of contact in any way, shape, or fashion with the enemy. Since I did, my head (is) due to roll.

In a long conference with the ambassador in which he called me a traitor or a communist, he said he was going to start proceedings to have my visa revoked and to have me thrown physically, legally, and bodily from the country. As a result I offered the threat of blowing higher than hell stories to magazines, newspapers—straight, liberal, conservative, and radical right and left. . . .

I see a wide-open road in the future with unlimited opportunity to work with people for people, helping anyone in any way except with (violence). Since I've come to Laos I've become more and more of a radical, still a solid pacifist, more concerned with the needs of others and think less and less of self-gain, more convinced that the American government is going down (the) road of self-destruction. Only regret more don't raise voices of protest.

*Marines seeking CO discharges have been held at North Carolina's Camp Lejeune.*

# Coercion of conscience

*The war in the Persian Gulf began one year ago this month and lasted just 100 days. For some soldiers, however, the war isn't over.*

### by Naomi Thiers

Last spring, as celebrations of US "victory" in the Persian Gulf reached a fever pitch, Paula Hensley wasn't celebrating. Her son, Harvey Hensley, a Marine who became a conscientious objector, sat in a military stockade serving a two-year sentence for refusing to fight the gulf war.

Hundreds of other military objectors were awaiting courts-martial and possible prison terms as long as seven years. And objectors who were forcibly deployed to the gulf continued trying to follow their beliefs by pressing for a conscientious objector (CO) discharge from within Saudi Arabia.

"The military tried to make an example of conscientious objectors in this war because it fears dissent," Hensley said. "COs were treated worse than people who simply went AWOL (absent without leave)."

It is impossible to know exactly how many service men and women resisted participation in Desert Shield and Desert Storm for reasons of conscience. Military figures count only those cases that make it to the top levels of consideration.

But counselors who work with military objectors say their phones were ringing off the hook. "It was overwhelming. We were getting calls from morning 'til night, close to half of them from military people looking for some relief," said Charles Maresca, a lawyer with the National Interreligious Service Board for Conscientious Objectors (NISBCO). André Gingerich Stoner of the Military Counseling Network in Germany said the network received calls from almost one thousand GIs since October 1990 and has helped more than 70 file applications for CO status.

Maresca estimates that between one and two thousand military personnel made some attempt to file CO claims after Desert Shield was launched. The War Resisters League in New York regularly compiles data from groups that counsel objectors; it has estimated that 2,500 service personnel filed for CO discharges.

Some people question how soldiers who signed up voluntarily can oppose war. But according to Maresca and other advocates, many young people join the military for educational and other benefits touted by recruiters without really thinking through their feelings about war. When faced with the reality of military training—and especially with the reality of a war—many soldiers develop strong beliefs against warmaking. All branches of the military provide for discharge as a conscientious objector, but Maresca says many GIs don't know the option exists.

In this war, the Army made it especially difficult for conscientious objectors to apply for release. Because of a change in Army procedure in October (which the Army insists was only a "clarification"), Army reservists or active duty soldiers whose units were on alert could not file a claim for a CO discharge until their unit reached its new destination—usually Saudi Arabia.

"Reservists who were still in their civilian occupations and whose units went on alert could not possibly file for a discharge," Maresca explained. "Even though they understood that they couldn't participate in a war, they were not allowed to file unless they went to the war."

Filing for a CO discharge is a complex procedure. Soldiers are supposed to have access to witnesses who can vouch for them, and they often need civilian support and counsel. Such help is obviously not available in Saudi Arabia.

In January, the Army again "clarified" its policy to allow soldiers on alert to *file* CO claims before they were deployed to the gulf—but claims would still not be processed until a soldier shipped out. This meant that to avoid risking court-martial, military COs would have to join the buildup for war in the gulf—and in some cases would have to follow their unit into combat.

For military resisters such as Stephanie Atkinson, beliefs against war would not allow her to follow these rules. Like many reservists, Atkinson joined the Army because she needed money for education. "My folks couldn't afford to send me to college, and my options were limited," Atkinson explained. From the first day of basic training, Atkinson knew she had problems with the military, and after several years of reserve duty her beliefs against killing crystallized.

"I thought I'd try and stick it out. I didn't know about the CO option and no one ever told me about it. I never thought I'd have to make a decision about war," she said. Atkinson finally read about conscientious objection a week before her unit was sent to the gulf.

"I knew it was war and I wasn't going to participate," Atkinson recalls. She went AWOL and began working on her CO claim.

*'Having the right to be a CO between wars is like being a vegetarian between meals.'*

According to the War Resisters League (WRL), hundreds of Army, Marine, and other service men and women made the same choice as Atkinson—either going AWOL to seek legal help or openly telling their commanders they would not go to the gulf. Several Marine reservists have testified that they felt they had to go AWOL to protect their lives because Marine officers threatened them with physical violence, imprisonment, or being dragged to the gulf for trying to file a CO claim. "Service people who resisted were jailed, and many were beaten," said Maresca. "We've had reliable reports that that sort of thing happened."

In some cases, the military simply would not take no for an answer. According to Jim Crichton, of Friends Military Counseling, six Army soldiers stationed in Germany who had declared themselves conscientiously opposed to war were taken forcibly to Saudi Arabia in handcuffs and leg irons, and at least two Marine reservists in the US who had filed CO claims were handcuffed and forced onto a plane to the gulf.

Crichton said some resisters are reluctant to go public because the military has retaliated against those who talk to the press. One Army medic who has made his story known is Derrick Jones.

According to André Gingerich Stoner, Jones, stationed in Germany, filed a CO claim on December 19, 1990. By December 26, however, Jones's unit was preparing to deploy, and he was ordered to go. He went AWOL to seek help.

On January 2, in a phone conversation Stoner has on tape, Army Captain Cloy assured Jones that if he turned himself in he would be punished for going AWOL but would not be sent to the gulf. When Jones returned to his unit, however, military police handcuffed him and forced him onto a bus heading for the flight to the gulf. Witnesses say Jones went into shock. He ended up in Saudi Arabia where, according to his wife, he was told to carry a gun.

Jones bases his objections to war on Christian beliefs. He has stated, "Killing, even on the battlefield, is wrong. Every human being has the same worth in God's eyes, and for me to say this human is worth more than another is going against the Scriptures."

In December, three Marines tried to drag a Muslim resister, Daniel Gillis, onto a bus that was the first leg of his unit's trip to the gulf, according to Gillis' lawyer, Hillary Richard. Gillis' objection to war is based on his interpretation of the Koran. Richard said Gillis told his commanding officer in October that he was a conscientious objector, and in November submitted a claim. The Marine Corps did not officially follow the Army's policy of not accepting claims until soldiers were deployed, but according to Michael Marsh of the War Resisters League, some Marine commanders would not accept claims.

On December 13, Gillis was told that his unit would be going to the gulf the following Monday, and that the hearing on his CO application would be held that Saturday. "The hearing officer was below the rank required, so the whole thing was not valid," Richard said. "The next day the battalion commander told Gillis his application had been denied and he had to go, even though the commander had no authority to tell him this."

When Gillis refused to board the bus with his unit on December 17, two Marines dragged him outside and along the ground. Richard said other Marines tried to help Gillis and a tussle ensued, during which Gillis reinjured a dislocated shoulder. "A witness said he was on the ground crying and praying," Richard noted. "The sergeant tried to push him onto the bus but he resisted." Gillis spent 39 days in the brig at Camp Lejeune and finally had a hearing on his CO claim on May 1. He has received a 12-month sentence, to end in April.

Throughout the war—and in the months following, when the public and the armed forces wanted nothing to mar their unity—resentment of COs erupted into harsh treatment. Jamison said objectors in the military have been made to chant "I am sh--" over and over, and some have received death threats. According to Crichton, the military has been seeking to bring maximum charges (usually desertion) against COs, and some objectors are getting stiffer sentences than people who went AWOL for reasons other than conscience.

According to Hands Off!, a support group for military COs, as of mid-November most of the 33 Marine resisters held at North Carolina's Camp Lejeune had been court-martialed. Eight served full sentences and have been released, eight were released on clemency after having served less than half their sentences, and several still await answers on clemency requests. Those remaining in custody at the camp are not eligible for or have been denied clemency appeals.

The average sentence for the group at Lejeune is 15 months, with the longest sentence set at two-and-a-half years. According to Abby Scher of Hands Off!, the commanding general of the base insisted they be court-martialed, despite their receiving their chaplain's recommendation for CO status. Many of the

# Ten questions after the gulf war

## by David Radcliff

1. How do we lift up the humanity of the enemy, given the dehumanizing nature of modern warfare and the propaganda that surrounds it? (US soldiers were shaken by watching a videotape of Iraqis being blown apart by "smart weapons" during an assault by allied troops. Matt. 5:21-22, 43-48; Rom. 12:14-21)

2. What can be done to cut back the powerful military capacity that makes negotiated settlements to conflict less likely? (A congressional aide said of the "next generation" Advanced Tactical Fighter: "We have a fascination in this country for reaching higher and stronger than anywhere else. We have the capability to produce these incredible airplanes, so why would we not do that now if we can do it?" Joshua 11:1-6 challenges those who trust in military technology.)

3. How do we call our government to be evenhanded in the application of standards of justice and human rights in its relations with other nations when such relations are usually based on US political or economic interests? (The US, for example, is much slower to condemn its allies, such as El Salvador, South Korea, and Israel, for their abuses than we are to condemn and attack a country such as Iraq, which we perceived to be a threat to our interests in the Middle East. Mic. 3:5-13; Isa. 1:16-21)

4. How can the church deal openly and lovingly with disagreements within its fellowship in a time of national crisis? (Eph. 4:25-27)

5. How can we better take advantage of the opportunities that a war provides the peace churches for witness and evangelism? (Matt. 5:13-16; 1 Pet. 2:9-12)

6. How can the church help create the kind of world in which wars such as this one are less likely to occur? Where will such conflicts most likely arise in the future? What can be done now to prevent them? (Matt. 5:9; Mic. 6:6-8)

7. How important is it that the church push the nation to address the deep problems and divisions that underlie our own society and from which a "successful" war seems to provide a temporary respite? How are these problems and divisions a threat to our national security and well-being? (One out of five children and one out of five elderly in the US live below the poverty line. Matt. 23:23-24; Jer. 6:13-14)

8. How does our vision of a "new world order" differ from the vision that President Bush holds? (He recently said, "The weaker nations of the world can trust the stronger ones to act with mercy toward them." What does this say about equality and partnership among the peoples of the world? Hab. 2)

9. How are we to live as a servant people in a nation that prides itself on being the premier military power in the world? (Luke 22:24-27)

10. What questions did this war raise for *you*?

*David Radcliff is peace consultant for the Church of the Brethren General Board.*

men turned themselves in, but most have been charged with Desertion to Shirk Hazardous Duty, a felony charge that is rarely used.

The resisters at Lejeune have testified to verbal abuse and constant threats of physical violence from fellow Marines and superiors. Lance Corporal James Summers said a Marine sergeant told his parents, "We will slap him around and see if he really is a CO." Summers was later put in solitary confinement, and his family received a threatening letter.

According to Peter Jamison of WRL, after working a full day the resisters have been made to walk "fire watches" at night so they only get a few hours of sleep. Scher said Marine officials have pressured the objectors to withdraw their CO claims and incriminate each other in exchange for better treatment.

Maresca sees it as a dangerous trend that people with moral objections to war are being punished and not having their CO claims processed. "For 50 years the US has honored these religious beliefs. Now we're going back to the days of World War I when COs were thrown in jail and tortured," he said.

Peace groups have also tried to get word on how objectors who played by the Army's rules and went to the gulf fared. Counselors found it difficult to get accurate news about COs in the gulf, partly because, according to Crichton, "when someone applies for CO status there appears to be a concerted effort to cut down on their communication."

Crichton said most COs were kept with their units in the gulf, where some performed all duties except weapons training. But in the heat of a war situation—and some COs were in units that saw combat—"noncombatant duty" can be a meaningless concept. There were reports of COs forced to carry guns and load ammunition onto trucks. Crichton said one objector was made to walk guard duty with a broom over his shoulder because he refused to hold a gun.

Army National Guard reservist Philip Starks had an even more absurd experience in the desert, according to his girlfriend, Lisa Kulpinski. Starks, who filed a CO application in January before he was deployed to the gulf, was ordered to carry his M16 with him to Saudi Arabia. When he refused, military officers made him carry the disassembled M16 in his backpack on a civilian airflight, Kulpinski said. In the gulf, Starks was still ordered to carry the gun, and rather than risk refusing an order, he removed the gun's firing bolt so he was not carrying something that could kill.

"He went right into Kuwait with his combat unit, in the front-line area," said Kulpinski. "He was in noncombatant duty but they made him carry the gun, and they knew he was carrying a disarmed weapon." In February, Starks refused to carry the weapon.

"Why would the Army want someone who's a pacifist in that theater of operations?" Kulpinski wondered. "His platoon knew he shouldn't be going with them." She said Starks's fellow reservists had known since early 1990 that he'd developed pacifist beliefs (they used to put peace signs on his locker) and that Starks had spoken to Army officials about his conflict.

"He told his sergeant about his feelings and she told him his only alternati was to wait until January 1991 and appl for the inactive reserves," Kulpinski recalled. "When he heard his unit had been activated, he wrote to his captain saying he couldn't carry a gun or participate, and they still wouldn't tell him about conscientious objection." Li Atkinson, Starks learned of this option only weeks before he was deployed.

Not surprisingly, the military is tryin to downplay the resistance. Atkinson said she and other resisters were pressured not to talk to the media. "They deny that they put a media gag on me, but that's what it was. I was told that if

*(continued on page 20)*

# *So, you want to be a conscientiou*

## by David Radcliff

The gulf war showed that our nation can quickly become involved in a conflict that leads to a major military mobilization. There is reason to fear that the Grenada-Panama-Iraq sequence will be continued in the near future.

For those who would want to be declared conscientious objectors (COs) if there were to be a military draft, it is important to begin building a history as one concerned with peacemaking. Draft boards will be examining the sincerity of the claims of potential COs, and a long-term commitment is one good indication.

While currently only 18-year-old men are required to register with Selective Service, young women should also strongly consider building a case for their own CO claim, as they, too, could be subject to a future draft. (They could have been drafted this time around in a medical draft.)

When registering, some men find a space on their registration card to write the words "I am a conscientious object to war." Although Selective Service wil not record this statement, a photocopy it for your own records provides documentation of your beliefs at the time of your registration.

Some men, as a matter of conscience, do not register. Although the penalties against such persons are not being enforced now, these people will be denied federal educational loans and grants and federal employment. I administer a grant program for the Church of the Brethren General Board that gives financial support to college students who, because of their nonregistration, are denied funds for which they otherwise would have qualified.

If you are a youth or young adult wh is committed to peacemaking, look for ways to express these commitments. Attend conferences and rallies, participate in letter-writing campaigns and

## Pastoral presence from a peace church

Barry Henry, pastor of the Jacksonville (Fla.) Church of the Brethren, has given counsel and support to several military personnel who objected to the gulf war. The two he knows best are marine reservists Demetrio Perez and James Summers at Camp Lejeune.

As high school friends, Summers and Perez had joined the Marines only to discover a discrepancy between the college tuition they were promised and that actually covered in the agreement. At boot camp, they had trouble with the name-calling and the way people were treated, Henry says. They decided to be college students first, and to "play" Marines on the weekends. Only when they were called up did they find out they could apply for CO discharges.

The two men did not report for duty in order to prepare CO applications, and they contacted Barry Henry for help. They were sentenced to more than six months for the unauthorized absence.

They are supported by their families, who accompanied them when they turned themselves in. And Henry keeps in touch through letters and visits. He says a number of times COs at Camp Lejeune have "genuinely felt threatened" but have not been physically harmed. For example, once Summers was taken in chains to the brig, for no apparent reason, and spent all weekend there with no outside contact.

A Marine chaplain told Henry the objectors will likely not receive CO discharges as long as there is the possibility of disciplinary action. Although their CO applications have been approved by a chaplain, a psychiatrist, and investigating officers, final approval has yet to come from Washington.—CHERYL CAYFORD

Support
Our Troops
Bring Them
Home Ali

*Accompanied by their families, James Summers and Demetrio Perez turned themselves in just before Christmas 1990.*

# bjector?

vigils, study the biblical basis of peacemaking, join workcamp groups or Brethren Volunteer Service as a way of giving concrete expression to your values. Activities such as these will stretch you and make you grow. They will give form to your faith. And they will demonstrate that your commitment to peacemaking is long-term, and not just a means of getting out of our country's latest war.

You should also strongly consider putting your beliefs in writing. I provide a packet from my office that serves as a guide for you (write to 1451 Dundee Ave., Elgin, IL 60120; or call (800) 323-8039). The packet asks you to respond to the kind of questions that would come from a draft board. This will help you clarify your beliefs and provide a clear record of them. You also should ask two or three people who know you well to write letters of support for you, testifying to your sincerity and to the validity of your claims.

This material can then be sent to my office, where I will open a file in your name. While there is no legal value in this process, it becomes a valuable part of your personal peacemaking record.

If you are a young person attracted to the benefits provided by a career in the military, think long and hard about such an offer. During the gulf war, I spoke with more than one soldier who had signed up with the "peacetime army" to get a college education, but who was now frightened and surprised to be heading off to Saudi Arabia. The price of going to college suddenly seemed a lot higher. And as the article by Naomi Thiers makes clear, it is a lot easier to get into the military than it is to get out through a CO claim.

If you are currently in the military, there is a legal procedure for gaining release as a CO. There are also several capable organizations that can assist you in this process (Contact CCCO, 2208 South St., Philadelphia, PA 19146; or NISBCO, 1601 Connecticut Ave. NW, Suite 750, Washington, DC 20009).

(Among the parts of the procedure for applying for CO status within the military is a *psychiatric* interview. It is as though people who would question their involvement in the world's most effective fighting organization may not be mentally well. Others of us see such questioning in a little different light.)

For those people who are no longer of draft age, the most important thing is to live as peacemakers and to share the biblical basis of peacemaking with young people and with one another. It is also crucial that we make sure that the rights to conscientious objection stay in the laws of our own and other nations. The recent war showed that when the choice is between military necessity and the rights of individuals, these rights can be easily pushed aside.

*David Radcliff is peace consultant for the Church of the Brethren General Board.*

*(continued from page 18)*

talked to the press I'd be disobeying a direct order and it would make it very difficult for my case."

From this perspective, Army reservist and medical doctor Yolanda Huet-Vaughn was the military's nightmare. When the US got involved in the gulf, she began compiling data on the potential casualties and environmental consequences of war. Huet-Vaughn had originally believed in the Catholic just war theory, but her research convinced her this war was unjust and made her a pacifist.

"I realized I couldn't provide medical support in the war—I would be an accomplice," Huet-Vaughn said. At first, however, her main concern was not getting a discharge but making the public aware of the folly of going to war. "I saw my role as that of a public-health physician attempting to change a structure that was going to hurt a lot of people. People said I should file for CO, but the main question for me wasn't whether I belonged in the military; the question was, does the military belong in the Middle East? That's a question every citizen has to answer."

Huet-Vaughn got into a lot of trouble for asking that question, particularly for bringing up the 350 US nuclear weapons in the gulf. "When I got to Fort Leonard Wood, a military lawyer told me not to go to vigils or write letters to the editor or I'd be court-martialed," she recalled. "He said 'the policy is to go to war and deploy nuclear weapons and you cannot speak out against it.' " She said her commander at Fort Riley warned her, "I'm already sending someone to Leavenworth for refusing orders, and if you cause dissension in the ranks that's where you'll end up too."

Huet-Vaughn realized that if she were going to speak out as a doctor against the war she would have to do it outside the military. In early January she went AWOL. She presented her data about the gulf war at a press conference and at the United Nations, and lobbied members of Congress.

Then she turned herself in to the military. "I hadn't left to desert; I left to educate," she explained. But the Army charged her with desertion. On August 9 she was sentenced to 30 months in prison.

Marine Corps spokesperson Maj. Doreen Burger told me, "We haven't had a significant number of resisters." Burger also assured me that if a Marine files for CO status, he or she is not required to deploy until the claim has been processed, and she read me the Marine Corps regulations to that effect. She would not discuss the COs held at Camp Lejeune for refusing deployment.

The Army has been careful to downplay its October "clarification" regarding CO claims. "Procedurally there are no changes," Army spokesperson Captain Barbara Goodno assured me.

However, many lawyers and counselors who support objectors believe that if the Army's practice of requiring COs to serve in a war zone is allowed to stand, the right to conscientious objection will be dangerously eroded.

"I'm very concerned—scared—that the idea of conscientious objection has been written out of the military regulations," said Maresca. "Once a real war started, basically they issued an order that said nobody gets out and that includes conscientious objectors. If this is how they deal with COs during wartime, it means that there will be no conscientious objection. It will exist on paper but not practically. Having the right to be a CO between wars is like being a vegetarian between meals. It's being able to be a CO *during* war that gives us some protection."

Maresca said virtually no service people who applied for a CO discharge during the gulf war were released as COs, and that claims are still being processed slowly, with many claims being denied. The claims of soldiers who are punitively discharged will never be acted on.

Although they haven't gotten as much press as victory galas, military objectors, their supporters, and religious groups are speaking out. Military COs need support and advocacy from Christians who share their views. NISBCO urges religious groups to write the secretaries of the service branches to protest the treatment of COs. Maresca said he has been disappointed that church leaders have not spoken out more forcefully for objectors' rights in this war.

Resisters are building effective support and information networks among themselves, but Crichton said many COs are still isolated from help. He recommended that people get addresses of military resisters and write to them. Letters to commanding officers can also improve the treatment of COs.

"The war isn't over for these people," said Tom Cordaro of Pax Christi, a Catholic peace group. "President Bush has called for a period of healing. These men and women need to be brought into that healing." M.

*Naomi Thiers is a writer in Washington, D.C. In the early 1980s she worked with the National Interreligious Service Board for Conscientious Objectors.*

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*So let freedom ring from the prodigious hilltops of New Hampshire. Let freedom ring from the mighty mountains of New York. Let freedom ring from the heightening Alleghenies of Pennsylvania. Let freedom ring from the snow-capped Rockies of Colorado. Let freedom ring from the curvaceous slopes of California. But not only that. Let freedom ring from Stone Mountain of Georgia. Let freedom ring from Lookout Mountain of Tennessee. Let freedom ring from every hill and molehill of Mississippi. From every mountainside, let freedom ring.*

*And when this happens and when we allow freedom to ring, when we let it ring from every village and every hamlet, from every state and every city, we will be able to speed up that day when all God's children, black men and white men, Jews and gentiles, Protestants and Catholics, will be able to join hands and sing in the words of the old Negro spiritual: "Free at last. Free at last. Thank God Almighty, we are free at last."*

*From Martin Luther King Jr.'s "I Have a Dream" speech, delivered August 28, 1963, at the Lincoln Memorial, during the historic March on Washington.*

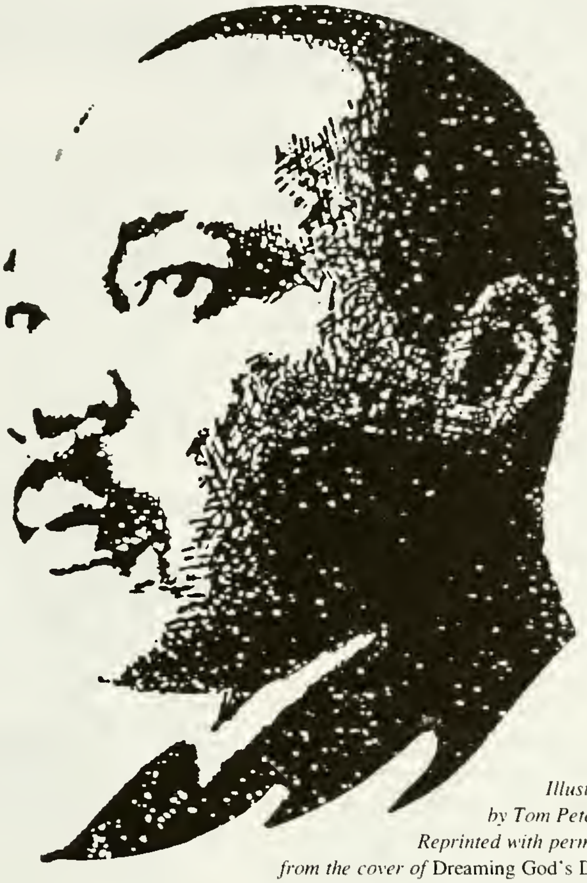


*Illustration by Tom Peterson., Reprinted with permission from the cover of* Dreaming God's Dream: The Life & Legacy of Martin Luther King Jr., *published by the Baptist Peace Fellowship of North America.*

# Let freedom ring

In his 1963 "I Have a Dream" speech, Martin Luther King Jr. spoke of the faith that would enable Americans "to transform the jangling discords of our nation into a beautiful symphony of brotherhood." In 1992, nearly three decades later, that transformation is still far from complete.

The Church of the Brethren, through Annual Conference action in 1991, is working at the transformation (see August/September 1991, page 14). The report of the Committee on Brethren and Black Americans warns against "the subtle temptation of thinking that because there are not many black Americans in the denomination, or because many of us do not live in physical proximity to black people, the problem of racism is not our concern."

Among recommendations of the committee for an anti-racism program and an educational process to challenge racist practices in the church and society, there was a call for congregations to celebrate the vision of Martin Luther King Jr. on his January 15 birthday. Some Church of the Brethren congregations already do that. It is our hope that all will join in this and other efforts "to transform the jangling discords of our nation into a beautiful symphony of brotherhood." From every mountainside, let freedom ring.—THE EDITORS

# By the manner of his living

### by Kermon Thomasson

At the 1958 Annual Conference, during which the denomination celebrated its 250th anniversary, moderator Desmond W. Bittinger preached a sermon so stirring and so memorable that it has endured through the years. It was even published in pamphlet form just a few years ago.

The sermon was titled "And How Shall the Brethren Be Recognized?"—a question that someone had asked Brethren pioneer Alexander Mack. Mack's answer was "They shall be recognized by the manner of their living."

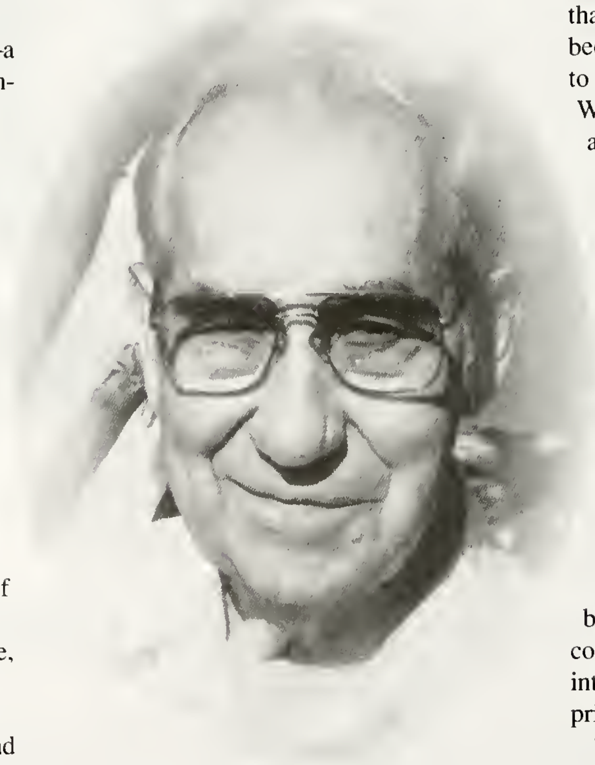
As I reflected on the life of Desmond W. Bittinger after hearing of his November 5 death at age 85, Mack's answer kept coming back to me. What best characterized Desmond Bittinger, for those who knew him, was the manner of his living.

A biographical sketch by Edward K. Ziegler describes that manner: Of brother Bittinger's years as a Nigeria missionary (1930-1938), Ziegler wrote, "He found himself uncomfortable with the imperialistic overtones of much missionary activity of his day. Always an insatiable student of culture, he was fascinated by the dignity and character of the Africans. His stories about friendships with African men and their graceful and ancient wisdom are classical."

Brother Bittinger was editor of *The Gospel Messenger* for over six years (1944-1950). Ziegler said of him as editor, "He did not write as a theologian, but as a devout and earnest follower of Jesus, and a concerned Christian world citizen as well as a churchman."

During brother Bittinger's career at McPherson College (1940-1944; 1950-1965), as teacher and president, "a notable characteristic of his work (was) his close rapport with students. As president . . . he worked to attract students from many nations and maintained a warm relationship with them in their college years and followed their life careers (afterward) with appreciative concern."

The 1958 Annual Conference was the first one I attended. I had just graduated from college. Brother Bittinger's "And How Shall the Brethren Be Recognized?" sermon so moved me that I finalized a decision that my life would be spent somehow in service to the church. I implemented that decision by joining Brethren Volunteer Service, never imagining that for the next 33 years (so far), my career always would have me following in the Bittinger footsteps.



BVS took me to Nigeria, where, as a missionary/teacher, I worked among and learned to know the endlessly fascinating Bura people whom he had known a generation earlier, and about whom he had written so much. Correspondence with brother Bittinger during those years enhanced my own studies of the Bura.

When my Nigeria experience ended, 13 years later, I joined the staff of MESSENGER, taking on the work of editor in 1977. Brother Bittinger wrote in his first editorial about looking up in awe at the portraits of former editors. I look often at those same portraits, joined now by portraits of Desmond Bittinger and others, and I feel the same awe.

During my years as editor, I have received occasional letters from this beloved mentor—always supportive, sometimes speaking out on an issue, and other times designating his letter as just a personal note of affirmation.

Brother Bittinger had the sort of open mind that I hold as my own ideal. Several years ago he remarked to me that when someone asked him if he had been "born again," he replied, "I'd like to be 'born again' about every day. When you get a new idea, you're 'born again,' slightly different from what you were before."

Disturbed that some Brethren would like to decide and enforce what the others are to believe, he displayed his own open, seeking mind and tolerant spirit. "Nobody should tell anybody else just what he has to believe about a particular scripture. He has to accept it as best he can. And maybe he'll grow and change in the way he accepts it in a short time and maybe a long time. But it's his decision, how he will accept it. We can teach what we believe, but we can't try to force our concept of how any scripture is to be interpreted on anybody. It's a basic principle of Brethrenism.

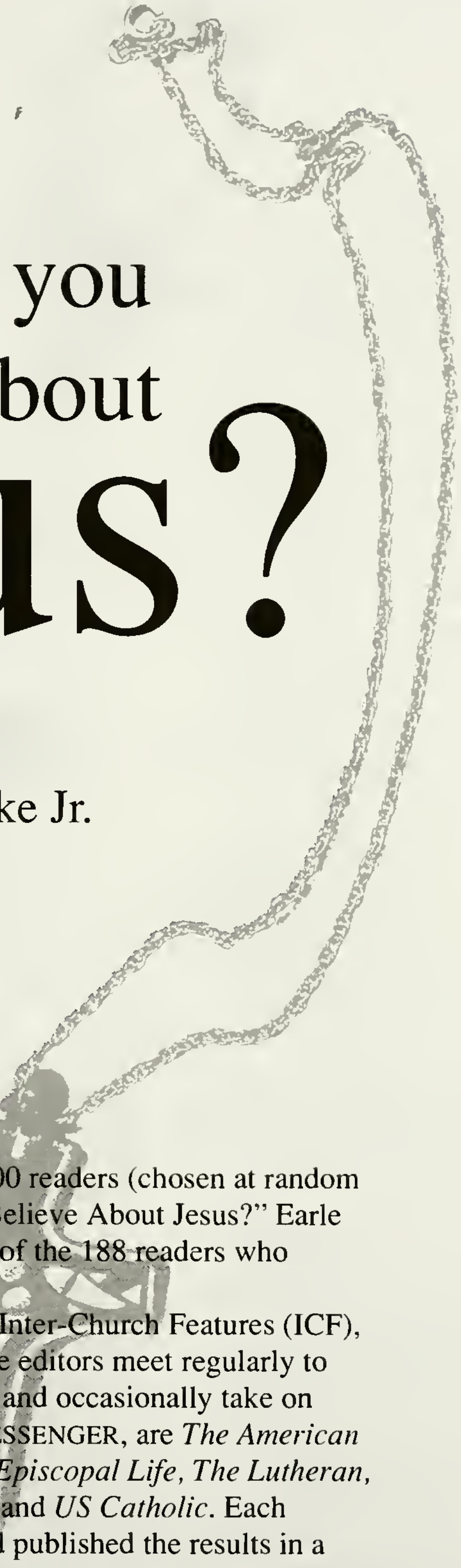
"The Bible is open, and I am to study it," he concluded.

"An open mind engaged in a continuous searching for the will and the mind of God" is one of the marks of Brethren, according to brother Bittinger's 1958 sermon on how to recognize us. Two other marks distinguish the Brethren, according to him—"a loving heart, a prayerful yearning immersed in love, growing to be like God" and "serving hands reaching out and mutually sharing with others all that we know and have. . . ."

Hearing those three marks articulated was my introduction to the life and manner of living of Desmond W. Bittinger. Now, sadly, the time for farewell has come. And it strikes me that those same three marks could well serve as his epitaph.

# What do you believe about Jesus?

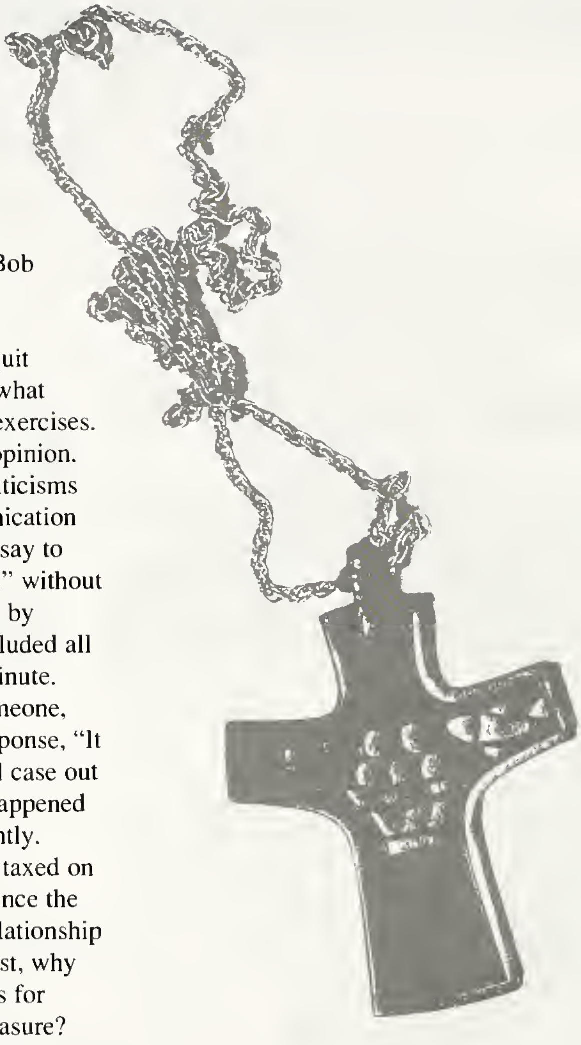
### by Earle W. Fike Jr.



Last spring MESSENGER sent a survey to 700 readers (chosen at random by computer) on the topic "What Do You Believe About Jesus?" Earle W. Fike Jr. was asked to study the answers of the 188 readers who responded.

The survey was a project conducted by Inter-Church Features (ICF), a group of nine religious publications whose editors meet regularly to critique each other's work, exchange ideas, and occasionally take on joint projects. The publications, besides MESSENGER, are *The American Baptist, The Church Herald, The Disciple, Episcopal Life, The Lutheran, Presbyterian Survey, United Church News*, and *US Catholic*. Each publication surveyed its own readership and published the results in a recent issue. (*Episcopal Life*, a new publication, joined ICF too recently to be part of the project.)

Keep in mind that the survey was informal and non-scientific. As Earle Fike states, "Observing the results . . . gives us an opportunity for conversation and reflection" on an important topic.



Along with the survey results and other background material, MESSENGER sent me Bob Bowman's searing disclaimer against such surveys (page 26). Having read it, I was ready to quit before I began. I identify somewhat with his being "fried" by such exercises. But then I registered a second opinion.

If we take Bob Bowman's criticisms to their conclusion, all communication would be suspect. We couldn't say to another person, "It's a fine day," without having clarified what we meant by "fine," and whether the day included all 24 hours, or only the present minute.

I like being able to say to someone, "It's a fine day," and hear a response, "It sure is," without making a legal case out of it. Something valuable has happened even if it's experienced differently.

Since we will not get paid or taxed on the results of this survey, and since the answers in no way affect the relationship that God offers us in Jesus Christ, why not present some of the findings for information, reflection, and pleasure? So take a look at the picture of Jesus that the Brethren (and seven other denominational representatives) have come up with, even if it is less like a photograph and more like a piece of impressionistic art.

Even Jesus wondered who people thought he was. And the disciples told him. Though it's not exactly the same question, a representative group of Christians who read eight religious publications were asked 32 questions focused on the theme "What do you believe about Jesus?"

MESSENGER's survey drew 188 responses. The questions were all preferential in nature with the exception of the final essay question. Many Brethren also wrote general comments to clarify answers, or to reflect on the survey itself.

Of the 52 Brethren who wrote general comments, 11 noted that the survey was interesting or worthwhile, some saying "It made me think" or "It reaffirmed my faith," while one suggested that the questionnaire would show more agreement among Christians than disagreement. Twenty of the general comments by Brethren clarified answers that they had given or added summary remarks about their faith. Ten expressed feelings about the questions being hard or unclear. The remainder added personal notes or suggested points of agreement or disagreement with the questions.

On questions that dealt with the divinity and the power of Jesus, there was an amazingly high degree of agreement among the nine groups. An average of 96 percent of the respondents agreed that Jesus was the Son of God; 95 percent agreed that he knew he was the Son of God; 81 percent agreed that Jesus intercedes for us with God the Father or Creator; and 85 percent agreed that Jesus has the power to change the outcome of earthly events in answer to prayer. Brethren were close to the average on these issues—not too shabby for people who are sometimes apologetic about theology and Christology.

Assertions about the humanity of Jesus were less uniform. Ninety percent believed that Jesus was "just as human as I am," with the average Brethren agreement being 89 percent—perhaps a strong showing for the doctrine of incarnation.

But don't be overjoyed. Only 70 percent of all respondents agreed that Jesus "had sexual feelings" (the Brethren came in with the lowest average, only 58 percent agreeing), and when persons were asked to say whether they agreed or disagreed with the statement "Jesus sometimes made mistakes," only 24 percent agreed, with the Reformed Church in America, the American Baptists, and The Evangelical Lutheran Church in America registering a lower percentage than the Brethren 19 percent.

There is strong agreement on Jesus' love (which has a recognized tie to the doctrine of grace), and is certainly at the heart of the gospel. Ninety-seven percent of respondents agreed that Jesus loves them unconditionally; 94 percent agreed that Jesus loves people of other faiths as much as he loves Christians; and 91 percent agreed that Jesus loves people of no faith as much as he loves Christians. Brethren were on average in the first and slightly higher on the other two.

When the question got changed, so did the agreement. Forty-seven percent of the answers (33 percent Brethren) agreed that Jesus liked some people more than others, and 55 percent (42 percent Brethren) agreed that Jesus struggled with "disliking others as I do." That means some saw the clear difference between loving and liking. Others felt threatened by even admitting that Jesus might not "like" some people, say some of the viperous Pharisees, or Caiaphas, or that old fox Herod.

On matters related to spreading the

*(continued on page 28)*

# *How the Brethren answered*

MESSENGER *sent survey forms to 700 readers, randomly selected by computer. This compilation shows the percentage of the 188 respondents who selected each choice.*

**1. I prefer to pray to:**

| | |
|---|---|
| 22 | Jesus |
| 72 | God the Father or Creator |
| 0 | the Holy Spirit |
| 6 | other |

**2. In conversation, I mostly use the term:**

| | |
|---|---|
| 65 | Jesus |
| 11 | Christ |
| 19 | Jesus Christ |
| 5 | other |

**3. Jesus sometimes made mistakes.**

| | |
|---|---|
| 3 | strongly agree |
| 19 | agree |
| 35 | disagree |
| 41 | strongly disagree |
| 2 | other |

**4. Jesus loves me unconditionally.**

| | |
|---|---|
| 73 | strongly agree |
| 24 | agree |
| 0 | disagree |
| 2 | strongly disagree |
| 1 | other |

**5. Jesus liked some people more than others.**

| | |
|---|---|
| 4 | strongly agree |
| 29 | agree |
| 31 | disagree |
| 34 | strongly disagree |
| 2 | other |

**6. I have a personal relationship with:**

| | |
|---|---|
| 20 | God |
| 13 | Jesus |
| 5 | the Holy Spirit |
| 58 | all of the above |
| 3 | none of the above |
| 1 | other |

**7. Jesus intercedes for us with God the Father or Creator.**

| | |
|---|---|
| 47 | strongly agree |
| 34 | agree |
| 10 | disagree |
| 6 | strongly disagree |
| 3 | other |

**8. I think of Jesus' human suffering to ease my own suffering.**

| | |
|---|---|
| 12 | always |
| 34 | often |
| 35 | sometimes |
| 14 | rarely |
| 4 | never |
| 1 | other |

**9. When Christians celebrate communion, Jesus is present in:**

| | |
|---|---|
| 47 | the community gathered |
| 21 | the Communion elements (bread and wine) |
| 28 | the act of partaking of the elements |
| 4 | other |

**10. When I have a tough decision to make, I think about what Jesus would have done in a similar situation.**

| | |
|---|---|
| 9 | always |
| 43 | often |
| 38 | sometimes |
| 6 | rarely |
| 3 | never |
| 1 | other |

**11. Jesus struggled with disliking others as I do.**

| | |
|---|---|
| 3 | strongly agree |
| 37 | agree |
| 38 | disagree |
| 20 | strongly disagree |
| 2 | other |

**12. Jesus is the Son of God.**

| | |
|---|---|
| 80 | strongly agree |
| 19 | agree |
| 0 | disagree |
| 0 | strongly disagree |
| 1 | other |

**13. Jesus rose from the dead.**

| | |
|---|---|
| 76 | strongly agree |
| 17 | agree |
| 3 | disagree |
| 1 | strongly disagree |
| 3 | other |

**14. Jesus will come again.**

| | |
|---|---|
| 68 | strongly agree |
| 17 | agree |
| 3 | disagree |
| 2 | strongly disagree |
| 10 | other |

**15. People who do not believe in Jesus will not get to heaven.**

| | |
|---|---|
| 36 | strongly agree |
| 24 | agree |
| 24 | disagree |
| 8 | strongly disagree |
| 8 | other |

**16. I wish Jesus had been more specific in telling people how to live.**

| | |
|---|---|
| 4 | strongly agree |
| 28 | agree |
| 45 | disagree |
| 13 | strongly disagree |
| 11 | other |

**17. Jesus had sexual feelings.**

| | |
|---|---|
| 10 | strongly agree |
| 48 | agree |
| 14 | disagree |
| 11 | strongly disagree |
| 17 | other |

**18. Jesus would believe that war is sometimes justified.**

| | |
|---|---|
| 1 | strongly agree |
| 17 | agree |
| 38 | disagree |
| 39 | strongly disagree |
| 5 | other |

**19. Jesus has the power to change the outcome of earthly events in answer to prayer.**
38 strongly agree
44 agree
8 disagree
4 strongly disagree
6 other

**20. Jesus would approve of women clergy.**
33 strongly agree
54 agree
6 disagree
4 strongly disagree
3 other

**21. Jesus would approve of married clergy.**
53 strongly agree
47 agree
0 disagree
0 strongly disagree
0 other

**22. You must believe in Jesus Christ as Savior to be a Christian.**
57 strongly agree
31 agree
8 disagree
2 strongly disagree
2 other

**23. It's my duty to tell others about Jesus.**
47 strongly agree
44 agree
3 disagree
1 strongly disagree
5 other

**24. Everyone in the whole world needs to hear about Jesus.**
55 strongly agree
36 agree
6 disagree
1 strongly disagree
2 other

**25. Jesus was as much a human being as I am.**
43 strongly agree
46 agree
6 disagree
2 strongly disagree
3 other

**26. Jesus loves people of other faiths as much as he loves Christians.**
54 strongly agree
42 agree
2 disagree
0 strongly disagree
2 other

**27. Jesus loves people of no faith as much as he loves Christians.**
46 strongly agree
47 agree
5 disagree
1 strongly disagree
1 other

**28. If Jesus had wanted to, he could have made other decisions and not ended up dying on the cross.**
28 strongly agree
40 agree
19 disagree
10 strongly disagree
3 other

**29. Jesus really knew he was God's son while he was on earth.**
55 strongly agree
41 agree
2 disagree
0 strongly disagree
2 other

**30. There are other ways to salvation besides believing in Jesus.**
4 strongly agree
16 agree
36 disagree
37 strongly disagree
7 other

**31. If Jesus preached his message in the 20th century instead of the first, he would be dismissed as a crackpot.**
14 strongly agree
41 agree
29 disagree
6 strongly disagree
10 other

# Don't you hat

## by Bob Bowman

*Originally we asked Bob Bowman to write the reflection piece about the Jesu survey responses. He said he would rather write about the subject of survey itself. We decided that was a refreshing idea and told him to go ahead.—Ed.*

* * *

Another questionnaire! This one abou Jesus. Doesn't it just fry you? Questionnaires of this kind have one primary result. They cloud the issues.

Someone, somewhere, thinks that some good purpose will be served by taking the religious pulse of the denomination. But for my part, I suspect that there is a special circle reserved in—well, at least purgatory—for the makers of this kind of questionnaire.

The New Testament calls our faith a "mystery." That does not mean we are forbidden to probe, question, search, an study to understand. But Christology is so delicately nuanced that the simplistic questions on that questionnaire drive m bonkers.

For example, one question asks whether I agree with the statement "Jesus was as much a human being as I am." Think about that a bit. I am being asked to judge how human I am as well as the humanity of Jesus. If I disagree with that statement, am I saying that Jesus was a much more complete huma being than I am? Or am I saying that Jesus was more divine and therefore les human? Was Jesus less human or more human than I? What does it mean to be *human,* anyway? I know that the classical statement of the Christian creeds is that Jesus was fully human an fully divine. But am I fully human?

The next problem comes in deciding what it means to be human. Take sex, for instance. Of the folks responding to the questionnaire, 90 percent believed that Jesus was just as much human as they were. Yet, only 58 percent were

# ese surveys!

willing to say that Jesus had any "sexual feelings." If Jesus was as much human as they were, and if Jesus had no sexual feeling, does that mean that most human beings have no sexual feeling? Or that sexual feelings are not a part of humanity? And what is meant by "sexual feelings?" It is all so confusing.

Several questions ask for the same information in different ways. Look over the answers to these pairs of questions and you will find that sometimes folks don't even agree with themselves. For example, 33 percent of the respondents believed that Jesus liked some folks better than others. (What does the word "like" mean in this context?)

Then the question was asked in another way. Did Jesus struggle with disliking others? Now 40 percent believed that Jesus struggled with disliking others. Maybe 7 percent of the folks changed their minds between question 5 and question 11. Or maybe those 7 percent believe that Jesus disliked everybody equally?

Or take another: Can folk who do not believe in Jesus get to heaven? About 40 percent of the respondents believed they might. But only 20 percent agreed that there are other ways to salvation besides believing in Jesus. Again, did 20 percent change their minds? Or is there that much difference between "get to heaven" and "salvation?"

Practically every question is worded in such a pernicious way that no answer is satisfactory. Ninety-nine percent agreed with the statement "Jesus is the Son of God." One percent marked the response labeled "other." I love these one-percent mavericks. They are, like me, cautious souls who want to know what you mean before they leap in to agree or disagree.

No one asked the obvious question: "What does this questionnaire mean by 'Son of God'?" Plainly we cannot take the phrase literally as we do in human reproduction. If not literally, then what? For years, Bible students have asked what meaning "Son of God" has in the Bible. Their answers cover such a broad range that it is practically meaningless to say one believes Jesus was the "Son of God" without more careful definition of that phrase.

One person wrote the comment on her paper, "Some questions were difficult to answer because they used words that mean something different to me (from their meaning for) the questionnaire's authors." Another wrote, "I am not sure my meaning of some words (i.e. "God's son") would be shared by most other people." Another wrote that "the questions are worded in ways that don't reflect my beliefs."

The point is, what can it mean that 90 percent believe Jesus is the Son of God if everyone means something quite different from the other respondents?

Another hotly debated topic among biblical scholars these days is how much Jesus was aware of his own special place. Several intriguing books have been written recently on the self-consciousness of Jesus. It is another sign of the gap between scholarship and the general public that only 2 percent of respondents on this Jesus survey disagreed with the statement "Jesus really knew he was God's son while he was on earth." Most of us have not been made aware of this current debate. Or, perhaps we have read all the relevant literature and have already reached our conclusions.

One thing ought to be perfectly clear: This questionnaire makes nothing clear. It in no way defines, establishes, or probes truth about Jesus. It does not even reflect much truth about the faith of the 188 folks who responded to the questionnaire. One person, for example, checking that he believed Jesus will come again, went on in a note to explain that what he meant was that Jesus already had come again at Pentecost. Others meant that Jesus will come again at some "end-of-time" event. Others believed that Jesus will come again at their own death.

If all these folks, believing all these different things, can mark this question the same way, then the question is basically robbed of all meaning.

The only statement in the questionnaire that drew 100-percent agreement was "Jesus would approve of married clergy." I wonder if this reflects accurate biblical reading or general Protestant prejudice.

My larger concern is not that this questionnaire is meaningless, but that it actually undercuts careful reflection on the nature of Jesus. The simplistic approach and the malicious wording of the questions destroy any thoughtful and well-balanced Christology. It tends to make us satisfied with brainless and banal clichés. This is not the same as a childlike faith. It is a confused and vapid faith that has neither relevance nor pungency.

*Bob Bowman is pastor of Pleasant Valley Church of the Brethren, Weyers Cave, Va.*

*(continued from page 24)*

gospel, 88 percent of the respondents said everyone in the world needs to hear about Jesus, and 91 percent said "It's my duty to tell others about Jesus." Brethren were slightly higher than the average on both counts.

Brethren are historically accused of having a heavy strain of universalism in their genes. One wonders. Statement 15 said, "People who do not believe in Jesus will not get to heaven." Sixty percent of the Brethren agreed, while only 49 percent of our ecumenical brothers and sisters agreed. Only 20 percent of Brethren felt there were "other ways to salvation besides believing in Jesus" (compared to 50 percent of the United Church of Christ and 67 percent of *US Catholic* readers).

What of our pietistic heritage? Ninety-six percent of Brethren respondents said they had a personal relationship with God, or Jesus, or the Holy Spirit, or all the members of the Trinity. Three percent said none of them, and 1 percent said "other."

On the other hand, 6 percent of Brethren said they preferred to pray to other than any specific member of the Trinity, with 68 percent favoring God the Father or Creator, and 22 percent choosing to pray to Jesus.

One other question seems directly related to piety: "When I have a tough decision to make, I think about what Jesus would have done in a similar situation." Ninety percent of the Brethren said "always, often, sometimes"—the highest average in the survey. Forty-three percent of those said "often," a total matched only by the American Baptists. And a surprise: 11 percent of *US Catholic* readers said "always"—higher than our Brethren nine percent.

Brethren did reach 100 percent agreement (the highest percentage of any group) on the statement "Jesus would approve of married clergy." The average of all respondents was 97 percent and the Catholics were a surprise at 84 percent agreement.

Women clergy was another matter. Eighty-seven percent of all those who answered said Jesus would approve of women clergy, which was exactly the Brethren average. The Disciples and Presbyterians were at 93 percent and the Catholics were an interesting 78 percent. With our encouragement to women to enter seminary, and with the number of qualified women pastors available, we have some important thinking to do about this issue. Any denomination that believes in the priesthood of all believers should show a higher percentage on this statement.

There were two issues of particular interest to Brethren, namely affirmations about the manner of Jesus' presence in the celebration of communion, and

Number 32 on the questionnaire was "For me the heart of Jesus' message is. . . ." Respondents gave a variety of answers:

**Dick Posthumus, Alto, Mich**. That through him all things are possible, and that he died on the cross and rose to save me from my sin.

**Larry Fourman, Brookville, Ohio**. The possibility of new life through the experience of forgiveness mediated by the Holy Spirit

**Lucy Loomis, Pennsylvania Furnace, Pa**. I am loved/acceptable. You are loved/acceptable."They" are loved/acceptable.

**G. R. Radcliff, Blue Ridge, Va**. God is love.

**David Bittinger, McPherson, Kan**. Do unto others as you would have others do unto you.

**Paula Adams, North Manchester, Ind.** Love God with all your heart and soul and mind and strength, and your neighbor as yourself.

**Maurice Flora, Claremont, Calif.** Love for others, self, and love/compassion for peace in relations with others

**Jack Kline, Trotwood, Ohio.** God loves you. I love you. God the Holy Spirit loves you. Repent and believe that I am the Christ of God. Bear the fruits of the Spirit since you, by grace through faith, are a new creation no longer under Satan's control.

**John H. Myer, Conestoga, Pa**. Forgiveness, grace, acceptance, unconditional love.

**Jane Herbst, Austin, Texas**. Love others as I have loved you.

hether Jesus would justify war.

The questionnaire said, "When hristians celebrate communion, Jesus is esent in 1) the community gathered, 2) e communion elements (bread and ine), 3) the act of partaking of the ements, or 4) other. The average sponse was 41 percent for the gathered mmunity, with the Brethren rating a high 47 percent. But an astounding 21 percent of Brethren said Jesus was in the communion elements and 28 percent suggested Jesus was present in the act of partaking the elements. And we are known as non-sacramentalists!

At a recent People of the Covenant meeting in which persons were remembering love feast experiences, some were amazed that others in the group, as children, were allowed to eat leftover communion bread. The reason they wouldn't think of such a thing? There was something "sacred" about the bread. Ah well, it's not the only place we are inconsistent.

Question 18: "Jesus would believe that war is sometimes justified." Surely here we will shine, right? What do you think? Seventy-seven percent of the Brethren strongly disagreed—the highest of any group who answered. I'd say we showed our colors. But some would feel concern, I'm sure, that 18 percent agreed with the statement. Maybe we still have some work to do on this one also. But isn't it hopeful that there was a 41-percent disagreement among all who answered? Maybe the message of the Prince of Peace is spreading.

The final request asked respondents to write their own answer to "For me, the heart of Jesus' message is. . . ." Forty-one percent of the Brethren answers focused on God's love and loving one another. The percentage would be even higher if we included those answers that quoted John 3:16 or cited "love of God and love of neighbor." A significant number (21 percent) focused on repent, believe, accept God's love in Jesus, accept salvation from sin, and receive new life. Some of the responses were long. All seemed carefully considered. (See box at left for sample responses.)

That's about it. What have we learned? Maybe Bob Bowman is right—nothing for sure. But observing the results of the survey gives us an opportunity for conversation and reflection about what we think the answers mean. That at least honors the effort of those who took the time to participate, and it gives us all something new to chew on.

And even if we aren't exactly sure what others feel about Jesus, there's always the ultimate question left for all of us. You can read it in Matthew 16:15. **M.**

*Earle W. Fike Jr. is pastor of Stone Church of the Brethren, Huntingdon, Pa.*

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# stepping STONES

**by Robin Wentworth App**

Recently I happened upon some information about pearls that intrigued me. In ancient Rome, only persons of high rank were permitted to wear pearls. This mystique surrounding the pearl as a symbol of perfection dates back to 1500 B.C. in the Orient.

But what made the biggest impact upon me was a comment in the text stating that the pearl is the only gem made by a living process.

That's true. We have diamonds, emeralds, rubies, sapphires—all resulting from minerals being subjected to tremendous heat and pressure. In contrast, the pearl is born as a result of a very simple little organism attempting to cope with pain.

It starts with the accidental entry of foreign matter into the pearl oyster. Did you get those two key words? "Accidental" and "foreign?" The little oyster does not ask for this problem, it is not familiar with this irritant, and neither expects nor deserves it.

Did you ever get a grain of sand in your eye, a pebble in your shoe, or a splinter under your skin? It about drove you nuts, didn't it? Apparently the oyster feels the same way, because it spends the rest of its living days continuously attempting to reduce the irritation.

It does this by covering the intrusion with a nacreous substance (the slimy stuff inside of mollusks). This nacreous substance consists primarily of calcium carbonate—the exact same compound that makes up chalk and over-the-counter antacids. So it's nothing rich or fancy or inherently valuable—just the same material we can find in abundance in limestone quarries anywhere.

The pearl emerges as concentric layers of the nacreous substance form around the irritant. There's another key word here— "concentric." The oyster is a persistent little creature. Day in, and day out, layer upon layer, hope upon hope, it keeps on keeping on and never ceases its efforts to cope.

While this intrusive irritant might be a grain of sand, more often than not it is organic, not mineral, in nature—a parasite, or piece of bone, or a bit of sea pollen. And that is very significant, because an organic irritant will eventually disintegrate, which means we're left with no clue as to what actually initiated the oyster's coping strategy. We know *how* the process works. We know that it is arduous and painful. We know that the end result is something breathtakingly beautiful. But we don't always know *why*.

Another tidbit I picked up is that, if not worn in contact with the human body, pearls will lose their luster. They won't change in substance, and they won't become less valuable. They just won't shine anymore.

The irony is incredible. To us the pearl is a precious gem symbolizing all sorts of mysterious powers and esoteric qualities such as perfection, royalty, beauty, integrity, holiness, wealth, purity, wisdom, and completeness. To the little oyster, the pearl is simply a by-product of doing the best it can, with what it has, to cope with pain.

The next time you find yourself wearily addressing the same unwelcome problem that never seems to go away—feeling worn out, used up, and discouraged because you don't seem to be making progress; doubting the existence of love, God, faith, friends, and everything that is good and true and holy because you can't figure out why—remember the little oyster and stop to consider that perhaps you have a pearl in process.

*Robin Wentworth App, is a therapist, from Nappanee, Ind. She is currently serving as interim pastor of the Nappanee Church of the Brethren.*

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The tune is attributed to B. F. White in his collection printed in Philadelphia in 1844. *The Sacred Harp* continues to be used as a singing school book for annual southern music festivals.

In September 1988, Becky Hershey and Bill Parry, Jr. were married in the Lititz (PA) Church of the Brethren. Becky asked the adult choir to sing for the wedding. Joan Fyock, director of music ministries at the church, harmonized BEACH SPRING as the setting of a wedding text for that occasion.

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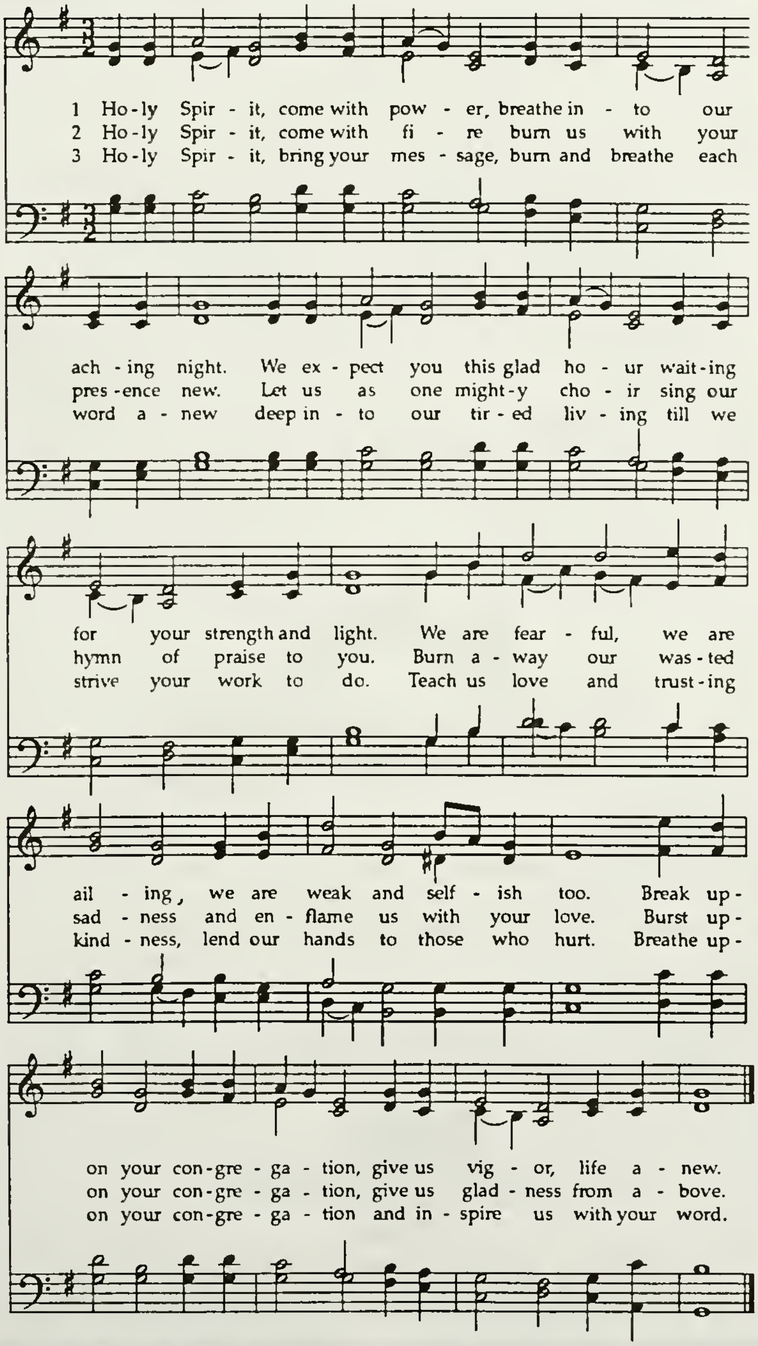
1 Ho-ly Spir-it, come with pow-er, breathe in-to our ach-ing night. We ex-pect you this glad hou-r wait-ing for your strength and light. We are fear-ful, we are ail-ing, we are weak and self-ish too. Break up-on your con-gre-ga-tion, give us vig-or, life a-new.
2 Ho-ly Spir-it, come with fi-re burn us with your pres-ence new. Let us as one might-y cho-ir sing our hymn of praise to you. Burn a-way our was-ted sad-ness and en-flame us with your love. Burst up-on your con-gre-ga-tion, give us glad-ness from a-bove.
3 Ho-ly Spir-it, bring your mes-sage, burn and breathe each word a-new deep in-to our tir-ed liv-ing till we strive your work to do. Teach us love and trust-ing kind-ness, lend our hands to those who hurt. Breathe up-on your con-gre-ga-tion and in-spire us with your word.

*This hymn may be reproduced for one-time use by a congregation.*

## Our name a stumbling block?

I disagree with Curtis Kessler (October Letters, "Don't Change Our Name"). It would be a good idea at least to *talk together* about changing the name of our brotherhood . . . uh, denomination. After all, what confusion could possibly result from such discussions among that select group of mankind, the brotherhood of Brethren . . . which, of course, also means women.

I celebrate with brother Curtis the legacy of his roots: "My family has been Brethren for four generations and I am proud of the name and of the Brethren heritage." In the King James version of the Bible, Matthew begins with these words: "The book of the generation of. . . ." For too long our denomination's story has begun "The book of the generations of 'heritage' Brethren. . . ." That has been our creed . . . uh, family rule and authority, as used by brother Curtis.

Only problem is, the "heritage" folks aren't keeping up their end of the bargain. They have stopped having thos large farm families of children who stay home and keep the baptizing ponds splashing. We are going to have to mak room for the feelings of those outside th heritage, for whom names such as Brethren and brotherhood may not be as clear as they are to a fourth-generation "heritage" Brethren.

But, then, silly me! I have believed that our heritage taught us that the Spirit calls us to new insights and invites us to move together into newness. No creeds for us "heritage" folks! But, as one who is a *first*-generation convert, without the authority of the generations behind me, must have been mistaken. It seems as if the Spirit is free to lead us to new insights only so long as it doesn't trespass on our heritage.

*Michael Morro*
*Lafayette, Ind*

**Pontius' Puddle**

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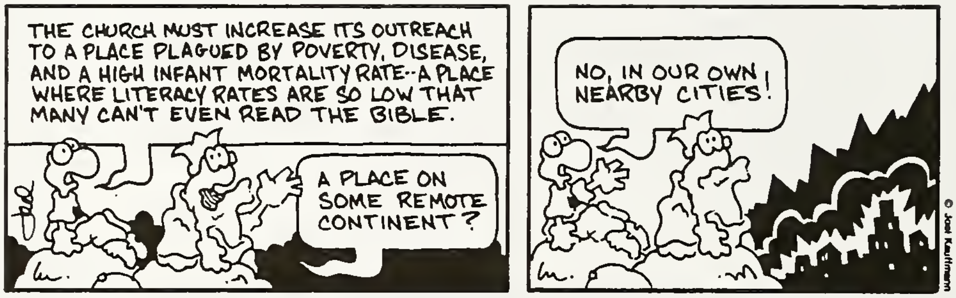
THE CHURCH MUST INCREASE ITS OUTREACH TO A PLACE PLAGUED BY POVERTY, DISEASE, AND A HIGH INFANT MORTALITY RATE--A PLACE WHERE LITERACY RATES ARE SO LOW THAT MANY CAN'T EVEN READ THE BIBLE.
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• The 20th convention of National Association of Parliamentarians passed resolution that "Mr. Chairman" and "Madame Chairman" are correct terms (as opposed to "chairperson") and that "further efforts toward sex differentiation is redundant and contrived."

Annual Conference Standing Committee this past summer postponed action o requests to consider changing the name of the denomination (August/September page 21). If some sisters believe that "Church of the Brethren" does not include them, that's their problem.

"Brethren" is no more exclusive than "Methodist," "Baptist," or "Catholic."

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive the in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful o the opinions of others. Preference is given to letter that respond directly to items read in the magazine*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

t's the name of the denomination, just s "chairman" is the title of an office. nd it includes *everybody*.

*M. Evelyn Young*
*Beavercreek, Ohio*

## roud of Brethren on race

read with interest the news about nnual Conference action on Brethren nd black Americans (August/September, page 18). When I was pastor of hicago's First Church of the Brethren 1970-1977), I never felt that the enomination was intentionally racist, nstitutionally. Indeed, I felt very good bout the Brethren (and the sisters, too).

With First Church members, the istrict executive, and local pastors—nd at district meeting and Annual onference—I always felt comfortable eing Brethren and being among rethren. Memories of my ministry mong the Brethren remain positive.

The love I found among the Brethren rompts me to say, Brethren, don't be so ard on yourselves. Your many efforts to e color-blind have not gone unnoticed. ndeed, your continued willingness to nprove your performance where race is oncerned makes me proud of you.

*Melvin Gray*
*Milwaukee, Wis.*

## nhealthy activity'

n response to JR Stockberger's December letter, "Are We a Plague?": I did ot say *you* are a plague, but *this* is a ague. I was referring to the unhealthy tivity in the "dialog room" at Annual onference.

I do not believe that anybody voted r the 1983 Statement on Human exuality expecting that we would then rovide a room at Annual Conference r homosexuals to promote the practice sodomy. I perceive that this room is ot fostering healthy dialog where omosexuals are seeking to be ministred to by the church. They are not eing helped to overcome a lifestyle that clearly forbidden by the Bible.

The homosexual lifestyle, furthermore, is declared to be unacceptable by our own Annual Conference decision. I have been told that any suggestion about this kind of change is strongly resisted by the homosexuals in the dialog room. They seem determined to lobby the church for acceptance of their lifestyle.

If you are practicing sodomy, you need help. And we are not providing help if, by your contacts at Annual Conference you are being encouraged to continue in this sin.

Surely this is not the unpardonable sin. But there can be no forgiveness or

*Forward . . . seeking the mind of Christ*

# Fruitbearing

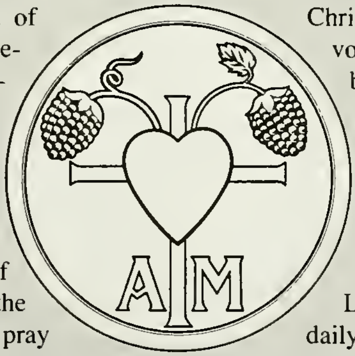
Recently I was given a watch with the Alexander Mack seal on its face. There it is each time I check the time, a reminder of my commitment to live a sacrificial life devoted to Christ and to compassionate fruitbearing. There it is, the vision for our denomination—new hope and joy for our future together doing ministry that seeks the mind of Christ.

Images are very important to our spiritual formation. The image we have of ourselves is the key to much of our behavior. We act in a certain way because of the way we see ourselves.

In the early years of my marriage, Sunday dinners were usually at Mother and Dad Carter's table. Conversation around the table was stimulating, refreshing, and always positive. I'm sure the conversation was influenced by a plaque on the dining room wall. It read, "Nothing is good or bad but what thinking makes it so." Vision and images shape behavior as well as describe it.

Alexander Mack's seal has long captured the imagination of our faith community. In its simple lines is an image of a lifestyle that is authentic, not only for the 18th century but for the 21st century as well. It is a vision for the kingdom lifestyle in a superficial world. Pursuing this radical vision of a sacrificial life devoted to Christ and compassionate fruitbearing is the heart of our call forward in spiritual renewal.

How does our image of ourselves form the Church of the Brethren and keep us moving forward? The leaders of the early Brethren movement (people such as Alexander Mack, Peter Becker, Wilhelm Knepper, Christopher Sauer, and Johannes Naas) determined that one thing would be central to their vision—the mind of Christ.



The sacrificial life devoted to Christ and compassionate fruitbearing is our formative vision. We are becoming a movement again as many, many people join six denominational leaders in prayer every Monday at 7:30 a.m. (see November, page 11). We pray for each other and for the denomination's vision, seeking the mind of Christ.

As we look toward the Lenten season, we invite our faith community to pray daily that a new vision will emerge to guide our global mission and our urban ministry. We believe this sacrificial devotion to Christ will lead to fruitbearing that is in harmony with the servant lifestyle of Jesus. Pursuing the radical vision will shape our vision as well as describe it.

Our vision must be more powerful than the secular imagery of fear. The battle will be won or lost at the level of competing imageries. Alexander Mack's seal presents us with a simple and profound vision. A vision not only for the present, but for our future.—PHYLLIS CARTER

*Phyllis Carter, of Goshen, Ind., is the 1992 Annual Conference moderator.*

deliverance as long as there is no sorrow or repentance. The way of redeeming grace is not different for homosexuals from the way for the rest of us sinners. Neither can we bypass our need for cleansing by engaging in a multitude of good works.

My hope is that the church will find ways to have the *redeemed* voices of homosexuals join with the rest of us to proclaim the power of Christ to make us new creatures (2 Cor. 5:17).

*James F. Myer*
*Lititz, Pa.*

## Bigger is better

I am a cover-to-cover reader of MESSENGER. I don't agree with some of the opinions expressed in the magazine, but that's all right. I appreciate the editorials.

Please do not make the print smaller or print on colored paper.

*Violet Liskey*
*Fresno, Calif.*

*(You will be happy to know that in the October 1990 issue we began using a larger type size. And we haven't used any color inside the magazine since November 1986.—Ed.)*

## The irony of anonymity

I (and, apparently, a number of other denominational leaders) received a copy of a letter to the MESSENGER editor, appealing for journalistic integrity. But, ironically, the writer displayed a total lack of that quality by writing anonymously.

How sad and tragic. As followers of Jesus, we need to be both confrontive and caring.

The letter did prompt me to say, however, that I appreciate the present format of MESSENGER. Broader coverag of denominational program, Brethren theological perspectives, brief personality profiles, and congregational and regional happenings are just a few of th features that make MESSENGER an effective communication channel for th Church of the Brethren.

*Curtis W. Dubbl*
*Lancaster, P*

## 'Anti-creedal rumblings'

Two 1991 Annual Conference queries— "Religious Pluralism and Headship of Christ" and "The Nature of the Church" (August/September, page 18)—related t our Brethren "identity crisis." They appeared noncontroversial on paper, but anti-creedal rumblings were heard in the debate they stirred.

Those queries came from the Brethre *heartland*. We are in crisis. Popular Christianity is growing with evangelical zeal, while our identity crisis worsens.

The two queries did not call for the adoption of a Brethren "creed." The wounded faithful just want to know wha it means to be Brethren.

Precisely because we claim "no creed but the New Testament" it is imperative that we state positively what the New Testament means to us.

*Curtis C. Th*
*Paoli, In*

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For further conversations, contact your District Executive or Robert Faus, Consultant for Ministry, 1451 Dundee Avenue, Elgin, IL 60120.

**CLASSIFIED ADS**

TRAVEL—Grand tour of Europe and Israel (Holy Land). Fifteen days, July 21-August 4, 1992. Visit Brethren sites in Europe. Jim Myer, devotional leader. For information contact Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217, tel. (317) 882-5067, or James and Faye Myer, 170 W. Brubaker Valley Rd., Lititz, PA 17543, tel. (717) 626-5555.

TRAVEL—Don and Hedda Durnbaugh will conduct a Christian Heritage tour to Europe (Jul. 18-Aug. 7, 1992). Highlights incl. medieval towns in Belgium, Calvin's birthplace and Geneva, Paris, walled city of Carcassone, dramatic Albigensian strongholds, Taizé, historic Brethren sites (Schriesheim, Büdingen, Schwarzenau, Surhuisterveen), and Anabaptist/Mennonite sites (Münster, Witmarsum, Amsterdam). Inclusive cost: $2,995. Tour arrangements by MTS Travel, 102 East Main St., Ephrata, PA 17522; tel. (800) 874-9330. For further info. and full brochure, contact tour leaders at (717) 367-1151, ext. 469.

FOR SALE—29-ft. Yellowstone trailer. Sleeps six. Excellent condition. Palms Estate Adult Retirement Park, Lorida, Fla. Two blocks from Brethren church. For more info. write to W. E. Crabill, Palms Estate Highland Co., Lorida, FL 33857.

FOR SALE—Commemorative and customized church plates, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fund-raisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

WANTED—Family practice group in Harrisburg, Pa. area desires Board Certified/Board Eligible (BC/BE) physician to join. Emphasis on patient care and service. Competitive salary/benefits. Large patient population—newborns through geriatrics—no obstetrics. We are actively growing. Interested parties, please call Vernne W. Greiner, 5 Willow Park Rd., Mechanicsburg, PA 17055. Office tel. (717) 6 0202; home tel. (717) 766-5474.

WANTED—Qualified writers. Anabaptist Sunday sch curriculum for children to be published in September 19 Assignments available for March 1992-December 19 Write or call for application blank, sample session for more information: Julie Garber, Brethren Press, 14 Dundee Ave., Elgin, IL 60120. Tel. (708) 742-5100 or (8 323-8039.

INVITATION—In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact pastor D Jordan at (800) 782-9796, or John and Debbie Hamn (404) 448-9092, 5584 Wilmer Dr., Norcross, GA 30092

# urning Points

## Iew Iembers

*'ongregations may send names of ew members to* MESSENGER, *urning Points, 1451 Dundee ve., Elgin, IL 60120. To avoid uplication, please be sure that nly one person from your ongregation is sending us names. ew members should be from the ast 12 months only.*

**gape,** N. Ind.: A. J. & Linda Rupp
**assett,** Virlina: Kim Parker, Marty Prillaman, Andrea Roop, David Adams
**ethlehem,** Virlina: Carla Hodges, Steven Hurt
**ig Creek,** S. Plains: Joe Cooper, Jason Robinson, Reed Tarner, Jarod & Amber Wright
**randts,** S. Pa.: Gerald & Cheri Sword
**rownsville,** Mid-Atl.: Gregory Woods, Cathy Constable, Ginger Gates, Helen, Karen & Rusty Horning, Carroll & Janice Hutzell, Kenneth Edwards, Heidi Sowers, Earl & Dorothy Phillips, Susan & W. Bruce Payne, April Zentmeyer, Rebecca Younkins, Galen Clipp
**enter,** N. Ohio: Marge Au, Greg Morris, Don Shankle
**odorus,** S. Pa.: Cara Leiphart
**urryville,** M. Pa.: Lynnette Sollenberger
**nglish River,** N. Plains: Ellen & Larry Pickeral
**ellowship,** Mid-Atl.: Jodi DeHaven, Michelle & Joshua Staubs, Sara Phillips, Vanessa Rogers
**ee Spring,** S. Pa.: Amy Benner, Harold, Jayne, & Shari Book, Stacey Bowman, Marvin Brubaker, Yvonne Hepner, Mandy Shadel, Arlene Shields, Sue Smith, Andy & Nathan Wagner, Dina Zug
**eeport,** Ill./Wis.: Melvin Miley, Ian Mitchard
**eiger,** W. Pa.: Eric Shaffer, Virginia, Tina & Chris Yinkey, Eric Rittenour, Valerie Boughman, Nicole Shaulis, Heath Shieler, Amy McCoy, Justin Miller, Athena Evans, Betsy Sines, Betty Hamer
**ermantown Brick,** Virlina: Douglas & Terrie Spen cer, John & Delores Singleton
**ottoes,** Shen.: Gloria & Larry Ayers, Chad & Gabriel Moyers, John Oates, Michael & Pamela Reisenberg, Roxy Saylor, Amy Simmons, Juanita Via
**nes Chapel,** Virlina: Logan Bryant, Brad Campbell
**yser,** W. Marva: Marcia & Harold Clark, Sherri French, Brenda Minshall, Kathryn Clay, Mindy Liller
**amersville,** M. Pa.: Jayme Walter
**ck Creek,** N. Ohio: Angie Bolton, Eric Camarillo, Lori & Robert Watson, Liza Zigler, Neil Haughn, Chris Ritchie, Debbie & Jerry Wolfrum
**Lititz,** Atl. N.E.: Sandra Enck, Jolyn Gibbel, Elizabeth Huber, Bernice Knox
**Little Swatara,** Atl. N.E.: Ricki & Jennifer Bashore, Jennifer Weinhold, Jody & Joseph Reinhard, Spencer Kelly, Newman & Louise Silks, Blaine & Brenda Fessler, Audrey & Jeffrey Finkbiner
**Long Run,** Atl. N.E.: Charles & Edith Sterling, Karen Schleicher
**Mack Memorial,** S. Ohio: Tom Hissong, Mike Leiter
**Maple Spring,** W. Pa.: Beverly Blough, Brian Korber, Phillip & Martina Sanderson, Lizzeth Thomas
**Maple Grove,** N. Ind.: Annette Berkey, Jim Garris, Mike & Diane Riley, Ron Stuckman
**North Liberty,** N. Ind.: Francis Bolen, Mike Dzierla, Emily Klinedinst, Aweshare Oke
**Onekama,** Mich.: Kim & William Maue, Ryan Pierson, Julia Graham, Beth & Megan Joseph, Greg, Rebecca & Scott Pries
**Osage,** W. Plains: Wayne Barr, Nathan Egbert, Ray Huff, Linda Crumpacker, Kalen & Lance O'Toole
**Peru,** S/C Ind.: Brenda, David, & Brianne Hartleroad, Greg & Dixie Conklin, Norwood & Peggy Hall, Elvin Myers, Patrick & Gerry Mooney, Kenneth Slater, Joseph Feazel, James, Kathleen, Trevor, & Shanna Hughes, Angela Hunter, Lynn Fultz, Jeffrey, Teresa, Nadia, Nicholas, & Rachel Staller, Jami Raber, Amy Ulshafer, Anthony Brewer
**Pine Creek,** N. Ind.: Gwen Skinner, Beth Emmons Mangus, Jason Weiler, Floyd & Elaine LeCount, June Maher
**Plum Creek,** W. Pa.: Larry, Sylvia, Jamie, Adam, & Tammy Boyers
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**Union Grove,** S/C Ind.: Clarissa Hiestand, Gina Hertle, Heather Herron, Jessica Johnson, Gayla, Steve, Trisha, & Tonya Brasher, Lowell Williams, Cillis Campbell, Jackie Cline, David & Lois Largent
**Uniontown,** W. Pa.: Pam McElroy, Joyce & Fred Schreck
**Waterford,** Pac. S.W.: Eric Mason, Sue, Tracy & Claudine Jumps, Dorothy Halsey, Margaret Kruszewski, Pearl Reed, Louise Long, Gladys Hampton, Mark, Sheila, Trever & Jenny Thompson
**Windber,** W. Pa.: Brenda Killinger, Jackie Reese, Jeremy Kinsey, Joy Moore, Leroy Rummel
**York-Madison Avenue,** S. Pa.: Dennis Strawbridge, Mildred Gilbert, Connie, James, Joshua, & Jesse Venable, Karen & Selina Bliss, Kathy Ness, Hilda Walker, James & Gloria Baugher, Stacy Loucks, Richard Rishel

## Licensing/ Ordination

**Bartholomew,** Paul, licensed Oct. 12, 1991, Pipe Creek, S/C Ind.
**Bauer,** James, ordained Oct. 12, 1991, Mount Olivet, S. Pa.
**Benner,** Michael, licensed Aug. 22, 1991, Lost Creek-Free Spring, S. Pa.
**Broyles,** Dewey, licensed Sep. 14, 1991, Spruce Run, Virlina
**Coppernoll,** Sue, licensed Jun. 15, 1991, Mount Morris, Ill./Wis.
**Davidson,** Jeffrey, ordained Aug. 28, 1991, Lower Miami, S. Ohio
**McClure,** Dennis, ordained Jun. 15, 1991, Oakley Brick, Ill./Wis.
**Poole,** Daniel, ordained Oct. 12, 1991, Wabash, S/C Ind.
**Reimer,** Judith Mills, licensed Sep. 14, 1991, Williamson Road, Virlina
**Shelton,** Harry, licensed Sep. 14, 1991, Mount Hermon, Virlina
**Stroup,** Phyllis, licensed Oct. 12, 1991, Logansport, S/C Ind.

## Pastoral Placements

**Branson,** Merle, from secular to Paint Creek, W. Plains
**Clevenger,** Tom, from other denomination, to Pleasant Valley, S. Ohio
**Copenhaver,** William, from retirement, to Piney Creek, Mid-Atl.
**Finley,** Jack, from secular to Lindsey, Pac. S.W.
**Foster,** Chris C., from secular to Pleasant Dale, Virlina
**Hodson,** Michael L., from Prince of Peace, S. Ohio, to The Brethren's Home, S. Ohio
**Lohr,** Dennis, from Barren Ridge, Shen., to Easton, Mid-Atl.
**Meyers,** Darlene, from Oakton, Mid-Atl., to Good Shepherd, Mid-Atl.
**Nation,** Mark, from other denomination, to Ladera, Pac. S.W.
**Rusk,** David, from other denomination, to Donnels Creek, S. Ohio
**Swarms,** Becky, from other denomination, to Hurricane Creek/Kaskaskia, Ill./Wis.

## Wedding Anniversaries

**Bowers,** Eugene and Ora Lea, La Verne, Calif., 50
**Burket,** Edward and Helen, Mechanicsburg, Pa., 50
**Egbert,** Claud and Hazel, McCune, Kan., 60
**Gibson,** Robert and Eileen, North Manchester, Ind., 50
**Giles,** Herman and Ruth, Polo, Ill., 55
**Grove,** Joe and Kay, South English, Iowa, 50
**Harvey,** Phyliss and Homer, Modesto, Calif., 50
**Hinton,** Frank and Flossie, Peru, Ind., 55
**Horner,** Milo and Ruth, Carleton, Neb., 50
**Keller,** Eugene and Wilma, Chambersburg, Pa., 50
**Michael,** Gordon and Gertrude, McCune, Kan., 50
**Miller,** Henry and Mary, New Oxford, Pa., 65
**Mishler,** John and Naomi, Peru, Ind., 50
**Sample,** Harold and Esther, New Providence, Pa., 50
**Sciotti,** A. J. and Darlyne, Windber, Pa., 55
**Sehman,** Doral and Carmen, Dallas Center, Iowa, 50
**Selby,** Ray and Anada, Waterford, Calif., 50
**Shafer,** Oren and Mildred, Continental, Ohio, 60
**Shook,** Ellen and Merlin, Auburn, Calif., 50
**Shoup,** Harry and Betty, Bremen, Ind., 50
**Spiller,** Leo and Sarah, Flora, Ind., 65
**Weller,** Irving and Esther, Continental, Ohio, 60
**Whitmer,** Paul and Kathryn, North Liberty, Ind., 60
**Yazel,** Jacob and Roena, Plymouth, Ind., 50
**Yingst,** Kenneth and Sylvia, Plymouth, Ind., 50

## Deaths

**Adams,** D. E., 82, Wenatchee, Wash., Oct. 26, 1991
**Aker,** Mary, 59, Plymouth, Ind., Oct. 10, 1991
**Armantrout,** Mabel, 101, Modesto, Calif., Sep. 8, 1991
**Bowers,** Daniel, 44, La Verne, Calif., Oct. 31, 1991
**Brannan,** Margaret, 84, Carlisle, Pa., Jan. 14, 1991
**Chase,** Maud E., 85, Defiance, Ohio, Sep. 19, 1991
**Cooper,** Beverline, 71, Martinsville, Va., Sep. 8, 1991
**Cooper,** George, 79, Martinsville, Va., Apr. 6, 1991
**Druge,** Forrest, 59, New Paris Ind., Apr. 29, 1991
**Duncan,** Mary, 93, Pueblo, Colo., Aug. 15, 1991
**Dunning,** Grace, 89, Wenatchee, Wash., Oct. 29, 1991
**Eversole,** Pearl, 87, Bremen, Ind., Aug. 3, 1991
**Fake,** Lillie K., 84, Annville, Pa., Oct. 26, 1991
**Fralin,** Homer, 64, Roanoke, Va., Oct. 8, 1991
**Furnish,** Harvey J., 84, Bradenton, Fla., Jun. 5, 1991
**Gehm,** Irene, 75, Schwenksville, Pa., Sep. 2, 1991
**Gipe,** Ethel M., 82, York, Pa., Nov. 1, 1991
**Good,** Hester, 90, Brookville, Ohio, Oct. 20, 1991
**Greenlee,** Hilda, 74, Waterford, Calif., Jul. 27, 1991
**Grose,** Cecil H., 93, Wilmington, Del., Oct. 18, 1991
**Gross,** Alfred, 65, Churubusco, Ind., Sep. 20, 1991
**Hass,** Paul, 83, Peru, Ind., Dec. 18, 1990
**Hattaway,** Ralph, 87, Bridgewater, Va., Sep. 17, 1991
**Heckman,** Orlin, 80, La Verne, Calif., Oct. 8, 1991
**Hertzog,** Edward, 90, Wenatchee, Wash., Oct. 15, 1991
**Hoffman,** Martha E., 98, Waterloo, Iowa, Oct. 5, 1991
**Holderead,** Virginia, 74, Plymouth, Ind., Jun. 24, 1991
**Hoover,** Mary, 86, Saxton, Pa., Jun. 1, 1991
**Johnson,** Alice, 76, Waterford, Calif., Jul. 20, 1991
**Keiper,** Dewey, 93, Saxton, Pa., Sep. 11, 1991
**Landes,** Bernard, 84, Weyers Cave, Va., Jan. 4, 1991
**Lawyer,** E. Adeline, 78, Thurmont, Md., Oct. 3, 1991
**Lichty,** Wayne, 63, Carleton, Neb., Jun. 6, 1991
**Martin,** Effie, 91, Waterford, Calif., Sep. 16, 1991
**Messer,** Vernon, 82, Waterloo, Iowa, Jun. 21, 1991
**Messick,** Melvin, 76, Middletown, Pa., Jun. 28, 1991
**Mundy,** Dee C., 80, Linville, Va., Sep. 25, 1991
**Murray,** Cordie, 97, Greenville, Ohio, Oct. 8, 1991
**Neff,** Myrtle, 86, Nappanee, Ind., May 2, 1991
**Newman,** Bertha, 87, Peru, Ind., Oct. 5, 1991
**Pearson,** Maxine M., 83, Kokomo, Ind., Oct. 1, 1991
**Peckover,** Lila, 63, Buhler, Kan., Aug. 2, 1991
**Peitzman,** Sarilla, 92, Dallas Center, Iowa, Oct. 29, 1991
**Pletcher,** William, 83, Greensburg, Pa., Sep. 18, 1991
**Rusmisel,** Artie, 93, Harrisonburg, Va., Oct. 19, 1991
**Seibert,** Frankie, Bethel, Pa., Oct. 25, 1991
**Shepherd,** Max O., 71, Manassas, Va., Sep. 29, 1991
**Snyder,** Helen, 72, Elizabethtown, Pa., Jun. 29, 1991
**Stone,** Myrtle, 83, Bassett, Va., Oct. 11, 1991
**Stouder,** Gladys, 94, Wakarusa, Ind., Mar. 25, 1991
**Stover,** Nello C., 75, York, Pa., Sep. 28, 1991
**Traux,** Martha, 95, Walkerton, Ind., Sep. 22, 1991
**Triplett,** Edna, 90, Waterford, Calif., Jun. 2, 1991
**Vaniman,** Orlin, 80, La Verne, Calif., Oct. 8, 1991
**Walthour,** Mildred, 77, Greensburg, Pa., Jul. 14, 1991
**Wareham,** James L., 61, Martinsburg, Pa., Sep. 12, 1991
**Weyandt,** Maurice, 47, Youngtown, Pa., Sep. 23, 1991
**White,** Ruthora, 84, Wilmington, Del., Sep. 29, 1991
**Worthington,** Margaret, 66, Modesto, Calif., Jun. 28, 1991

# Medals for our heroes

Receiving credit where credit isn't due is a situation that goes as far back in my memory as fourth grade in the one-room country school I attended. The Home Demonstration Agent and Assistant County Agent had come out from town for our regular 4-H Club meeting. Each of us little urchins was supposed to have a completed home project in evidence.

One by one the projects were examined by the agents, with appropriate questions asked and admiration and praise voiced. Dorothy had brought, as her project, a homemade sewing box, covered with padded fabric and featuring a pretty embroidered design on the lid. All of us knew doggone well that the likes of Dorothy never produced that box. But she was brazen and we were not. We sat in silence and watched with narrowed eyes as she lied through her teeth when the agents, with good cause, inquired about the matter. She got the prize, whatever it was, and the rest of us were fried by the injustice done to us and our own sweat-drenched efforts.

A few years back I felt as sneaky as Dorothy *should have* felt when, as a reporter accompanying a Brethren tour group to Poland, I allowed myself to accept a pretty medal from the Polish Minister of Agriculture. We *all* got a medal, right down the line. The occasion was the 30th anniversary of the Church of the Brethren/Polish Agricultural Exchange. In my case, I had done nothing to warrant any medal. I just happened to be there. No one asked me, "What have *you* done for Poland lately?"

Small wonder that I keep my medal in my desk drawer, rather than on a little easel atop my office credenza. I had been no hero.

But apparently there were heroes aplenty in the Persian Gulf war, which started just a year ago this month. The Pentagon announced recently that it will award over *five million* medals to military personnel and civilians—everyone even remotely connected with the war, from cannoneers to cooks to comedians.

This proliferation of medals obviously is part of the administration's strategy of marketing a war that was a cynical political game from day one. As one Marine Corps captain, disgruntled by this cheapening of the awards system, put it, "It seems to be, 'Here's a war. Quick! Let's hand out a lot of medals because we don't know when we'll get to do this again.' "

Well, unlike on my Poland junket, I wasn't *there*, so I won't be getting a Desert Storm medal that I can fling back in someone's face, to make a protest statement.

I did wonder, however, what it would be like if we awarded medals to those who have stood up for beliefs that are in opposition to war and the taking of human life, to those who risked—and in some cases, *gave*—their life rather than let the state's demands take priority over religious convictions.

What medal might we have struck for the six Solingen Brethren, who in 1717 were sent to prison in Jülich, Germany, for refusing to deny their Brethren faith? How about a special medal for Johannes Naas, who, under torture, refused to join the Prussian army, claiming he already had a captain—the Prince Immanuel?

Surely printer Christopher Sauer Jr. should be decorated for the arrest and torment he was subjected to during the Revolutionary War, for allegedly being a traitor to the American cause.

And of course, we can't forget peace martyr John Kline of Civil War times, or his marvelous definition of patriotism: "My highest conception of patriotism is found in the man who loves the Lord his God with all his heart and his neighbor as himself. Out of these affections spring the subordinate love for one's own country; love truly virtuous for one's companion and children, relatives and friends; and in its most comprehensive sense takes in the whole human family."

The peace medals proliferate as we remember the conscientious objectors who suffered in World War I, when Brethren leaders faltered in their support. And we remember the men who entered Civilian Public Service in World War II, the alternative service workers of the 1950s and '60s, and the draft resisters of the Vietnam War era. We especially remember Brethren Volunteer Service workers Chandler Edwards, killed in Laos in 1969 (see page 14), and Ted Studebaker, killed in Vietnam in 1971.

Finally, let's reserve some medals for the conscientious objectors of the Persian Gulf war, many of whom are in prison at this writing (see pages 15-20).

Of course, these medals for our heroes will never be awarded. Instead, five million medals will adorn the heroes of Desert Storm. *Our* heroes march to a different drummer. And, in lieu of a medal, they receive a priceless citation: "Well done, thou good and faithful servant."—K.T.

# 1992 YOUTH WORKCAMPS

## SERVE

Truly I tell you, just as you did it to one of the least of these who are members of my family, you did to me." This is Jesus' statement of the need for Christians to serve those who are downtrodden and ppressed. An act given to any of his people is felt by Jesus himself. Come join others from around e Country as they put to practice the words of Jesus. Expand your faith and understanding of eople, as you serve others who are truly in need.

## SMILE

ou'll meet others your own age from all across the United States who, like yourself, want to help thers. Working as a team will give you plenty of opportunity for fellowship and good times. You n't help but make lasting friendships as you come together in this exciting environment! It's a nique opportunity of fun, fellowship, and friendship!

## SHARE

evelop a new understanding of the scriptures as you reach out and share your faith with people ho so desperately need it. You'll gain deep satisfaction at seeing how you've made a difference in eir lives and how they appreciate your help. It will also be a time of discovery as you share mmon experiences with others at these unique locations. These workcamps will give you a ntastic opportunity to share the love of Jesus in a practical and exciting way.

### *Work camps will be held at these exciting locations!*

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- **Castañer, Puerto Rico** *(June 22nd-28th)*
- **Chicago, Illinois** *(July 13th-19th)*
- **Broken Bow, Oklahoma** *(July 20th-26th)*
- **New Windsor, Maryland** *(July 27th-August 2nd)*
- **Philadelphia, Pennsylvania** *(August 3rd-9th)*
- **Keyser, West Virginia** *(August 10th-16th)*

***for further information contact:***
**Donnie Flora,** **Coordinator**
**Church of the Brethren Offices**
**1451 Dundee Avenue**
**Elgin, IL 60120**
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◇1992◇
NATIONAL
YOUTH
WORKCAMPS

## TIME TO ENJOY THE *SIMPLE* THINGS IN LIFE

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Church of the Brethren February 1992

# Messenger

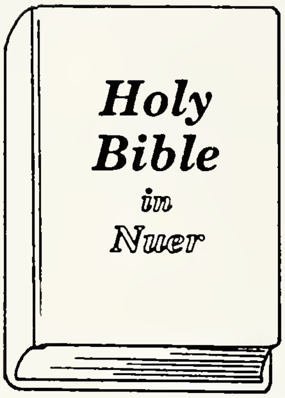
## Phyllis Carter

### Moderator with a towel

# From the Editor

Say what you may about "Elgin" (putting it in quotation marks is the best attempt I can make to approximate the emphasis put on the word when snorted by a critic of General Board staff), there are some benefits to working there. This may sound startling, coming from a Virginia boy who, while he doesn't snort "Elgin," does plaintively refer to himself as an "exile in Illinois."

*One* of the benefits of working at the Church of the Brethren General Offices is having access to interesting bits of information about the worldwide program of the denomination that don't get filtered down to the folks in the congregations. Not that we suppress that information. It's just that we have to be selective in what we print, because of space limitations and the need for balance in representing the total program of the Brethren. Let me give you an example:



In the November MESSENGER (page 10) we ran a report on the work of Lester and Esther Boleyn, Brethren workers in Nairobi, Kenya, who are helping to translate the Bible into the Nuer language of Sudan. For the sake of that aforementioned balance, it wouldn't do to run another report so soon. Yet, here on my desk appears an interesting bit of information about the Boleyns' work. I thought it noteworthy, but how can I sneak it into MESSENGER? Oh! I will just work it into "From the Editor"! Here it is:

From the Boleyns: "We have completed another 11 percent of the Old Testament (in 1991) for a total of 29 percent completion. Only 10 books remain undrafted, but they are the most difficult ones—from Job to Daniel. We should be able to complete another 6 books in 1992 and get at least 5 of the remaining 10 drafted. Be in prayer also that our translation team continues to receive holy inspiration, because this work requires it in large measure."

See? That's what I mean.

Kermon Thomasson

COMING NEXT MONTH: Easter inspiration and a piece about the new hymnal that Brethren will see this summer.

Vol. 141, No. 2 February 19
Messenge

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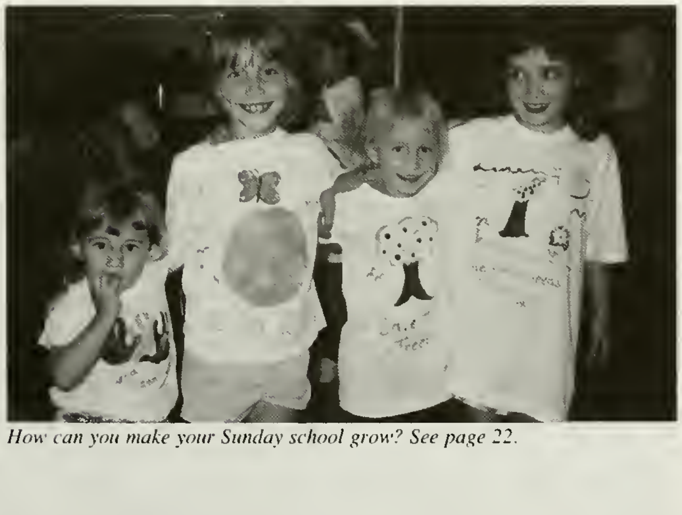

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# In Touch

## Kids with AIDS

It looked like a scene that takes place in a thousand classrooms every day. Except for one difference. These students weren't catching up on their sleep or passing notes to each other. Instead they were listening with rapt attention, as if their very lives depended on the information being presented.

*Kaylene Scholl plays with her foster son José. She has cared for 16 different children, four of whom had AIDS.*

And well they might.

For this discussion was about AIDS, and the guest lecturer, **Kaylene Scholl**, was telling the teens how they could avoid becoming infected with the virus. Instead of suggestions about safe sex and condoms, however, Kaylene stressed that the only foolproof way to avoid AIDS was to postpone sexual activity and to stay away from illicit drugs.

In addition to educating teens about AIDS prevention, Kaylene, 25, also speaks to church and community groups, presenting the facts about AIDS and trying to deal with the fears that surround the deadly disease.

"I feel called to educate people about AIDS," Kaylene says. "I want to be a resource to the church and the community."

Kaylene works under the auspices of KANELLA Place, an organization dedicated to caring for children with AIDS and providing AIDS education. KANELLA is an acronym for "Kids with AIDS Need Eternal Life, Love, and Affection."

Kaylene was influenced by her parents, who were the first foster couple in Pennsylvania to care for children with AIDS. She left another career to work with KANELLA and to become a single, foster mom. She has cared for 16 different children, 4 of whom had AIDS.

As KANELLA Place representative, Kaylene has spoken in several states and attended conferences dealing with pediatric AIDS. Her work includes connecting with other Christian organizations working with AIDS. Recently she was honored by the US Health and Human Services Department in Washington, D.C., for her pioneering work.

Kaylene's church, ACTS Covenant Fellowship, a new Church of the Brethren group in Lancaster, Pa. (see May 1991, page 37), welcomes her children. She helped the congregation draw up a church nursery policy to prevent the spread of AIDS.

Under that policy, each child is handled with the precautions needed for an HIV-positive one. Nursery attendants use gloves when changing diapers. Each child's cup or bottle is labeled with the child's name, and toys are washed in Clorox after each service.

A poster in Kaylene's office carries verse 4 from Psalm 37: "Delight thyself in the Lord and he shall give thee the desires of thine heart" (KJV).

"I believe that promise," Kaylene says, noting that her work fulfills a long-standing dream. At the same time, she rejects the idea that she is doing anything unusual.

"God has called every Christian to ministry," Kaylene says with conviction. "He has called me to work with children with AIDS."—Nancy Witmer

*Nancy Witmer is a freelance writer, from Manheim, Pa. This article is adapted, with permission from* Christian Living, *October 1991.*

## World steward

Interaction with young adults from different countries was, for **Zandra Wagoner**, the highlight of her time spent in Geneva, Switzerland.

The Bethany Seminary student from La Verne, Calif., served recently as a steward at a World Council of Churches (WCC)

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

Central Committee meeting at the council's Geneva headquarters.

Nominated by youth and young adult ministries staff Chris Michael, Zandra worked in the press room and helped to circulate copies of meeting documents to the press team. She was able to observe the work of the Central Committee, although she did not interact directly with its members.

The stewards, from 33 countries, spent time telling each other about themselves and discovering their differences and similarities. This gave Zandra an appreciation for the role of young adults in other lands and cultures.

"Young adults possess an energy, enthusiasm, and hope that are important in the world," she explained.
—SUELLEN SHIVELY

## It's a Good thing

"I like to experience different things as much as I can," says **Randy Good**, a senior at the University of La Verne.

Randy, a member of the Pomona (Calif.) Fellowship Church of the Brethren, has proven this with his double major in biology and English, and by participating in numerous activities both on and off campus.

One of Randy's special interests is the environment. "When I was younger, I thought of it as 'Don't mistreat my home.' Now I see the whole world as my home." He says that taking a course in environmental biology has really opened his eyes.

Every Wednesday, Randy teaches children in kindergarten through eighth grade at Chapman Ranch School, in Mount Baldy, a school where children from area elementary schools go to learn more about the environment. "That's where I'm doing the most," he says.

Randy has also participated in environmentally oriented organizations such as California Trout and National Defense Resource Council. Action is important to him: "If we're not willing to adjust our lifestyle, there's no point in saying (about the environment), 'Gee, that's too bad.' "

*La Verne senior Randy Good combines interests in environmental issues and language skills. He spent time in Japan in 1990-1991, studying that country's language and culture.*

## Names in the news

**William Eberly**, professor of biology and director of environmental studies at Manchester College, has published a book titled *The Complete Writings of Alexander Mack*. It contains the latest translations of all the known writings of the Brethren pioneer. Also included is a facsimile of the only known letter written by Mack.

- **Sherlo Shively**, a member of Bakersfield (Calif.) Church of the Brethren, received the Layman of the Year Award from the Spiritual Aims Committee of Kiwanis for the district of California-Nevada-Hawaii.
- **Magee Wilkes**, pastor of East Valley Church of the Brethren, Mesa, Ariz., has published a book titled *The Seasons of God's Grace*. Magee writes a weekly column for a Mesa newspaper.
- **David Waas**, retired professor of history at Manchester College, has been honored by the establishment of the David A. Waas Research Award. The award will be given annually for the best research paper on African history or African-Americans in the United States.

# Close to Home

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

## That's a lotta doughnuts

Women at **Hope** Church of the Brethren, near Freeport, Mich., made 68 dozen doughnuts to meet the demand at the congregation's Fall Festival in October. Profits from the doughnut sales, along with sales of quilted items, soup, candy, sausage, cider, baked goods, and craft items amounted to over $4,000. The money was donated to Habitat for Humanity.

Josephine Laycock (see In Touch, July 1990), an 84-year-old Hope member, sells craft items year-round to benefit Habitat. By festival time she already had raised $1,100 for the cause.

Hope's festival has been a local fixture since 1978, attracting visitors from miles around, hungry for that lunch of stuffed sausage, sauerkraut, noodle soup, bread, apple butter, pie, and cider, and eager to snap up bargains in food and craft items.

*Peg France, Chris Hamilton, and Jeanie Gardner helped prepare 68 dozen doughnuts for Hope church's festival.*

## An unsegregated Sunday

"Sunday morning is the most segregated time in America," said Walter Blalark, during an October sermon at **Highland Avenue** Church of the Brethren, in Elgin, Ill.

Pastor of Living Gospel Church, in Elgin, a primarily black congregation, he was contrasting that statement with what he saw in front of him—the first combined worship service of his church and Highland Avenue, where Living Gospel worships every Sunday evening.

While Living Gospel's 60 or so members were outnumbered by the host congregation, their spontaneous, fervent style of worship enlivened the gathering. The service combined elements from both congregations' traditions and was led by Walter Blalark and Highland Avenue pastor Paul Roth.

## Y'all come by, hear?

Two more hours to Richmond, and you need a break from driving. **Mount Vernon** Church of the Brethren, near Waynesboro, Va., is waiting for you!

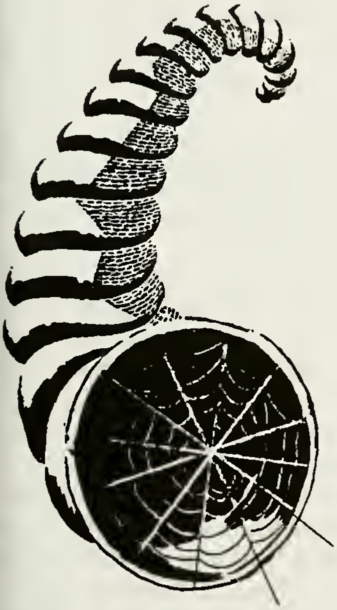
This congregation is offering a hospitality stop for 1992 Annual Conference-goers. On June 29 and 30, 9-3 p.m., you are welcome to rest at the church and enjoy beverages, pastries, and fruit. If you have time for tourist spots, the Mount Vernon folks have suggestions and directions available.

Take the Waynesboro exit off I-81 at Staunton, onto I-64. Exit I-64 at Waynesboro, onto US 340. Go west three miles to State Route 635, from which point you can see the church. If you get lost, call the church, at (703) 943-8101. After your break, take I-64 on to Richmond.

## This and that

**Chiques** Church of the Brethren, Manheim, Pa., has accepted an invitation from Southern Plains District to enter a four-way partnership with the Roanoke (La.) Church of the Brethren, Southern Plains District, and the General Board to plant a new church in Louisiana.

- **Marilla** Church of the Brethren, Copemish, Mich., and **Lakeview** Church of the Brethren, Brethren, Mich., began operating food pantries in November, serving 62 destitute families. Each congregation had its pantry open again in December and planned to be open one day a month thereafter.



- **Sebring** (Fla.) Church of the Brethren held its 74th annual Bible Conference January 19-25, with Guy Wampler, pastor of **Hagerstown** (Md.) Church of the Brethren, as the guest preacher.
- **Camp Bethel**, near Fincastle, Va., had as its 1991 summer project "Children Helping Children," a feature of the "Olive Branch" campaign to provide aid to victims of the gulf war (see October 1991, page 8). Campers brought items to create 203 health care kits and donated $1,326 to the project as well. Sunday school classes and Vacation Bible Schools across **Virlina** District added 445 kits and $696.19 to the project.
- **Kansas City** (Kan.) **First Central** Church of the Brethren has installed a chair lift in the entrance of the church for the use of people who cannot negotiate the stairs.
- **Virlina District**'s 8th annual Hunger Auction netted a record $33,000, including $4,500 raised from a 75-mile bike trip and over $2,000 from a hunger walk.
- **The Bittersweet Gospel Band** and pastor Gilbert Romero, of **Bella Vista** Church of the Brethren, Los Angeles, Calif., toured the Puerto Rico Church of the Brethren congregations in October.
- **North County** Church of the Brethren, San Marcos, Calif., has broken ground for its meetinghouse, eight years after the new church was planted. The new structure will comprise a sanctuary, kitchen, nursery, two classrooms, pastor's office, conference room, and a storage room for Loving Hands SERRV Gift Shop, a ministry of the congregation. (See "Some Plantings That Rooted," May 1991, page 33.)
- **Arlington** (Va.) Church of the Brethren, as an evangelism ploy, maintained a booth at the 4-day Arlington County Fair last August. The booth featured a Brethren logo banner, a flier on the congregation, and the Brethren video "By the Manner of Their Living."
- **Camp Mardela**, near Denton, Md., is selling a Nashville-produced cassette tape of old-time camp song favorites, recorded at **Easton** (Md.) Church of the Brethren. (Remember "Kookaburra" and "Sarasponda"?) Profits go to camp improvements. For the $10 tape, call Pat Ecker at (410) 479-3565, or write Camp Mardela, P. O. Box 460, Denton, MD 21629.
- **La Verne** (Calif.) Church of the Brethren thinks it perhaps set a record for members of one congregation attending Annual Conference, with 99 La Verne folks at Portland '91. Anyone care to dispute that, or outdo La Verne at Richmond '92?

## Campus Comments

**Bridgewater College**'s Student Council on Religious Activities (SCRA) donated $916 to the Bridgewater Inter-Church Food Pantry for Thanksgiving food distribution in November.

- **Bethany Theological Seminary** inaugurated "All Campus Workday" last fall. Students who receive the Church of the Brethren full-tuition scholarship are required to do community service on the campus. The workday is an opportunity for students to earn hours while working alongside seminary faculty and staff.

*Bethany student Chris Whitacre and seminary president Wayne Miller varnish a ceiling during All Campus Workday.*

## Brethren surgeon leads medical team to Iraq

"We impacted some lives, I'm sure," said Harold Forney, an orthopedic surgeon and member of the San Diego (Calif.) Church of the Brethren. Forney led a surgical team to the Kurdish area of northern Iraq in November.

His team, including operating room nurse Rosemary Lohlein and orthopedic technician Jo Markland, performed nine operations and saw 68 patients in 10 days of work in the city of Diyana. Patients included several people with "old trauma," or old injuries that were never treated or needed further treatment.

The team also operated on a 16-year-old boy who stepped on a land mine and suffered acute injuries to his foot. The area is still a war zone, Forney said, and blast injuries occur regularly.

They worked at a government hospital in Diyana and lived at the homes of Assyrian Christians, who Forney said make up about 10 percent of the population. The hospital is well-supplied because of efforts of the US military and previous visits by foreign medical teams, Forney said, but the staff does not know how to use much of the equipment and the building is not clean. There was a "pretty low level" of care given, Forney said. "Some of the work we saw done was pretty shocking."

Forney's team went to Iraq under Southwest Medical Teams, a Christian disaster response and medical relief organization. Forney serves on Southwest's board and had received the suggestion for the visit from some US Air Force surgeons who were concerned about the lack of orthopedic care in Diyana and their inability to help.

The Kurdish area is secured by United Nations and coalition forces, including US military forces, and is cut off from the rest of Iraq, Forney said. Fighting continues at the border of the "security zone" between Kurdish rebels and government troops, and Iraq has instituted an embargo of the area.

Forney's team was hosted by a US Army contingent on crossing into the security zone from Turkey, and received help from them in the form of supplies and transportation by Army helicopter. "My impression of the US Army has changed," he said. "These men (line officers) were really concerned about the Kurdish people."

The team also worked with the United Nations High Commissioner for Refugees, which coordinates activities of the many relief organizations there. "To the best of our knowledge, we were the only (non-military) Americans in the entire area," Forney said.

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

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## Calendar

**Christian Peacemaker Teams Conference:** "Faces of the Victims and the Arms of Oppression" in Richmond, Va., March 6-8 [contact Barbara McCann, 7612 Wanymala Rd., Richmond, VA 23229; (717) 859-1958].

**1992 Regional Youth Conferences** at Elizabethtown College, Elizabethtown, Pa., March 28-29; McPherson College, McPherson, Kan., April 3-5; Bridgewater College, Bridgewater, Va., April 4-5; Manchester College, North Manchester, Ind., April 24-26; University of La Verne, La Verne, Calif., August 1-6 [contact district youth advisors or the Youth Ministries Office, (800) 323-8039].

**Church of the Brethren study group** to examine Latin American reality in light of the 500th anniversary of Columbus' arrival in the Americas, Quito, Ecuador, April 24-May 4 [contact the Latin America/Caribbean office, (800) 323-8039].

**Young Adult Workcamp** in Richmond, Va., June 22-29 [contact Don Flora, (800) 323-8039].

**Second 1992 Nigeria Workcamp** July 15-August 18 [contact Mervin Keeney, (800) 323-8039].

## Sexual harassment policies protect students, employees

Bethany Seminary's trustees made a trial sexual harassment policy a part of the school's official policies and procedures at their fall meeting. The Church of the Brethren General Board has also recently updated a sexual harassment policy that was originally instituted in 1987.

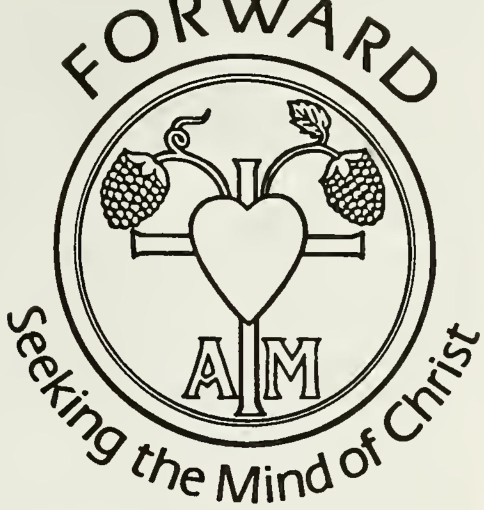
Both policies refer to regulations issued by the Equal Employment Opportunity Commission forbidding sexual harassment in the workplace. The seminary policy adds that "an academic institution comprises a unique 'workplace' in which students must also be accorded all of the protection provided for those employed by the institution."

Disciplinary actions in the seminary policy range from an informal reprimand to dismissal for non-physical sexual harassment, and a range of penalties from a formal reprimand to suspension or dismissal and criminal prosecution for indecent exposure, physical touching, or physical assaults. Bethany's president, academic dean, and a third party selected annually by the faculty will hear formal complaints and make investigations.

Bethany's policy was begun on a trial basis in 1990 and includes a section of "Advice to the Bethany Seminary Community" on the seriousness of the issue, preventive strategies, and healing and reconciliation.

"Quite simply, we want to break the conspiracy of silence surrounding sexual abuse in the academic setting," the paper says. "There has been a longstanding tradition in our society of concealing th facts of such events, as well as a reticence to discuss the problem," it continues. "Often this is done in the interest o confidentiality for the victims, or to protect a professional image. However, because of this conspiracy of silence, the victims may not be protected or helped, the accused may not be respectfully and adequately dealt with, and the community trust is violated."

The General Board's policy, revised July 1991, applies to employees and vo unteers reportable to employees. The executive of the General Service Com-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nission (which includes the Office of Iuman Resources) is responsible for nvestigation of complaints, and dis- iplinary measures will be taken s "deemed appropriate with the of- ense, up to and including discharge." he Board may also require employees nvolved in sexual harassment to seek ounseling.

Included in the Board's policy is an ffort to resolve any complaint within a eek, or "as soon as is feasible, depend- ng on circumstances."

## thics in ministry statement eads Conference business

opping the agenda of unfinished busi- ess for the 1992 Annual Conference is a tatement on ethics in ministry. Queries n evangelistic outreach, ministry for ingle adults, and the church and the omosexual will also be addressed.

The statement on ethics in ministry is code of ethical principles for Church of he Brethren clergy, as developed by the thics in Ministry Study Committee.

*Phyllis Carter*

*Kreston Lipscomb*

*Paul Mundey*

*Cynthia Hale*

*Earle W. Fike Jr.*

his statement is a result of the 1990 uery on ethics in ministry relations.

New queries for discussion at Confer- nce include:

**A call to evangelistic outreach.** The eneral Board asks for a series of five oals for congregations to be adopted for 993-95, including a 10-percent increase worship and Christian education at- ndance and a 10-percent increase in ew members.

**Query on the need to establish a inistry for single adults.** Southern hio District asks the denomination "to ke aggressive action now, in response the singles phenomenon." This phenomenon is occurring as the concept of "family" is changing. The query asks for an examination of all programs "to determine whether the unique needs of singles are being considered."

**Query on the church and the homosexual.** Virlina District asks Annual Conference to clarify the church's position on homosexuality, specifically "as it relates to church membership, church leadership, and ordination of ministers."

The General Board will report progress on several queries from last year's Conference. The report will include responses to the query on pursuing stewardship practices in keeping with our calling, the query on organ and tissue donation, and the query on per-capita funding of district programing. The General Board will also respond to issues raised in last year's Denominational Structure Review paper.

Phyllis Carter, Annual Conference moderator, will preside over the business sessions and preach at the opening worship on Tuesday evening.

Other speakers are Kreston Lipscomb, pastor of the Springfield (Ill.) Church of the Brethren, on Wednesday; Paul Mundey, General Board staff for evangelism, on Thursday; Cynthia Hale, pastor of the Ray of Hope Christian Church and a prominent speaker in the evangelism field, on Friday; and Earle W. Fike Jr., pastor of Stone Church of the Brethren in Huntingdon, Pa., at the Sunday morning closing worship. The winners of a youth speech contest will express their hopes and visions for the Church of the Brethren during Saturday evening's worship.

Nancy Faus, from Lombard, Ill., will be the music coordinator, and Jesse Hopkins, associate professor of music at Bridgewater College, will serve as Conference choir director. Dean Miller, pastor of the Mountville (Pa.) Church of the Brethren, is worship coordinator.

The theme of this year's Conference is "Forward . . . Seeking the Mind of Christ." Patricia Helman, of Fort Wayne, Ind., and Rosanna McFadden, of Indianapolis, Ind., created the logo design.

The Coliseum in Richmond will be the location for business sessions and worship services. The adjacent Richmond Convention Centre and Marriott Hotel will house exhibits and insight sessions.

Introduction of the new hymnal will be a focus of this year's Conference, culminating with a Saturday afternoon celebration.

Other special events include a Saturday evening concert by Christian musician Ken Medema, who also performed at last year's Conference. Early evening activities will feature the Bridgewater College choir, a drama by the Linville (Va.) Church of the Brethren, and the Celebration Singers. The Association of Brethren Caregivers plans a health festival and entertainment on Tuesday.

Information about registration, accommodations, transportation, and special events will be mailed in packets to all churches and registered delegates in March. Conference booklets will be available in May. Contact the Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120.—Suellen Shively

# News

## 'We sang in unison, we sang in harmony'

It was an unassuming little brochure, like so many that come in denominational and district packets to pastors. "Sing Praise to God," it said, "Church Music Seminar, Nov. 10-12." I would be at Bethany Seminary for a board of trustees meeting. Why not stay and do an economical professional growth?

What a providential decision! The planners expected 45 to 50 registrants, but over 140 pastors and musicians showed up. The opening plenary session was a hymn festival of early American folk hymnody and gospel songs. From note one, we knew we were in for a treat. And from then on, everything was uphill to mountain peaks of inspiration!

There were interest groups scheduled for individual choice: "Introduction to Song Leading"; "Advanced Song Leading"; a session for pastors, worship leaders, and musicians as team leaders; several different groups for those who accompany on organ or piano; an introduction to handbells and advanced handbells; early Christian chants; spoken and sung worship resources; sessions related to the new hymnal; and much more. Leaders included Bethany faculty who lectured on topics related to the hymnal in class sessions.

Perhaps most significant was the singing together. Some of the interest groups became small choirs. But there were also nine plenary sessions in which 140 voices became a great choir that truly sang praise to God. A cappella, with organ or piano, with hymns, descants, we sang in unison, we sang in harmony.

We sang folk hymns and gospel songs. And in the "Cross Cultural Hymn Festival," we let loose some of our Germanic inhibitions and managed to sing outside the written notes and even outside the pews.

Yamtikara Mshelia, a Nigerian student who led us in a song from her tradition, told us the way to sing Nigerian music is to "sing without doubt." We tried it, and did it so enjoyably that one woman said, "I wanted to dance in the aisle." Then she admitted, "But I squelched the urge."

If this show ever "goes on the road," fly, drive, run, or walk to wherever it plays. You'll not only learn to sing "without doubt," it will without doubt be something you will never forget.—EARLE W. FIKE JR.

## Central Americans meet Brethren young adults

Seven Central Americans washed feet with Brethren at the Young Adult Conference over Thanksgiving weekend in Chicago, Ill. With a focus on the role c the church in the inner city, the conference attracted the most young adults ever to attend the annual event, with about 140 participants.

The group of young adults from Nic ragua included high-ranking officers o the Misión Cristiana Church: president Adonis Niño, vice president Mendelssohn Dávila, evangelist Flor Maltez, youth president Eddy Moncada, and Sylvia Centeno, who serves as secretar of her congregation. Two young leader represented the Emmanuel Baptist Church of El Salvador—ecumenical officer Augusto Cotto and youth group coordinator Tita Gálvez.

The Central Americans participated worship, gave workshops on El Salvad and Nicaragua, and in an impromptu se sion, Tita Gálvez spoke about the situa tion of women in El Salvador.

Both Salvadorans and Nicaraguans emphasized the civil wars continuing i their countries and mentioned other problems more familiar to US Brethren gangs, drugs, sexism, and issues faced by youth.

*Lisa White washes the feet of Adonis Niño at the Young Adult Conference.*

## Cobweb is up again, links Brethren computer users

The Cobweb network, a computer network and bulletin board for use by Brethren members and agencies, is up and running again. A problem with the network's carrier disabled Cobweb for five months last year.

Cobweb and its parent network, Ecunet, are now carried by the Online Services Company. Cobweb features meetings for Brethren, including "Grapevine," an informal chat meeting, and "News Web," with news from the General Board communication team, as well as the news section of each MESSENGER and each edition of *Agenda*.

Cobweb is part of Ecunet, an ecumenical coalition of networks, and users also have access to a wide range of meetings from other denominations and organizations. To join the network, contact Francie Coale, (410) 635-8792.

## Emergency Disaster Fund gives $50,000 to Zaire

Two Emergency Disaster Fund grants of $25,000 each have been given to assist with vaccination programs in Zaire. The money will enable urgently needed medicines and vaccines to be airlifted to hospitals and rural distribution centers.

Although Zaire has a large stock of vaccines, distribution has been nearly impossible because of strikes, poor transportation, and scarcity of funds.

Haitian refugees have been taken by the hundreds to the US Guantánamo Base in Cuba in recent months. They are fleeing repression and economic turmoil in Haiti.

## Haitian refugees get ielp from Brethren

The Church of the Brethren has begun iiding some of the refugees from Haiti vho are being allowed into the US.

Some Haitian refugees have come to he US on a temporary basis from a :amp at the Guantánamo Base in Cuba a US military installation), Donna Derr eported in early December. Derr directs he church's refugee and disaster services and has encouraged Brethren to ponsor Haitian refugees and aid them hrough a lengthy immigration process.

The US Navy and Coast Guard began icking up Haitian boat people at sea his past fall, and the Guantánamo base vas preparing to house more than 12,000 efugees as of early December. Refugees vere taken to Guantánamo after a US ederal judge ordered a stop to forced repatriations of the Haitians. Over 500 vere taken back to Haiti before the order vent into effect.

## District, Board, BBT nake staff changes

**Ielen Constable**, associate district ninister of Western Pennsylvania District, announced her retirement ffective December 31, 1992. She has served the district for 27 years, the last 14 years in her present position.

**James W. Skelnik** began November 25 as manager of information systems for the Brethren Benefit Trust. Previously, he worked as a self-employed computer consultant.

**David and Kathy Whitten** begin work this month for Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria), where David will serve as a rural development consultant. He will address issues of agricultural development and the connections between agriculture and ecology.

David was previously employed by Gould Farm in Monterey, Mass. Kathy has worked in the nursing field and hopes to use these skills in a volunteer capacity in Nigeria. The Whittens and their three children are living in Garkida, Nigeria.

Helen Constable

James W. Skelnik

The Whittens

## General Board Africa staff attends meetings in Sudan

"I'm trying to figure out the best way to continue to support the Christians living in northern Sudan, while at the same time moving on with our work in the South," said General Board staff for Africa Mervin Keeney.

Keeney traveled to Sudan in November for the Round Table for international partners of the Sudan Council of Churches, in which program reports are made and a budget for the following year is drawn up.

The Sudanese government has become more repressive, Keeney said. The government is controlled by Muslim fundamentalists, and Christians are treated as second-class citizens.

The SCC was able to arrange a meeting between its international partners and government representatives. "Hopefully, [the meeting] showed the government that the international community is watching what is happening with Christians in Sudan," Keeney said.

## National Council supports health care campaign

"We have the political will . . . to provide quality health care to all Americans," said Patrick Conover, of the National Council of Churches.

In November, the General Board of the NCC voted to support involvement in the Interreligious Healthcare Access Campaign, a national effort for universal health care.

The board installed Syngman Rhee, originally from North Korea, as the NCC's first Asian-American president, and heard an address by outgoing president Leonid Kishkovsky of the Orthodox Church in America. Kishkovsky has named a committee to meet with Orthodox theologians on issues prompting five Orthodox members of the NCC to suspend participation. The NCC is also in dialog with evangelicals, Catholics, pentecostals, and a predominantly gay and lesbian denomination.

# Worldwide

**A 'Green Network'** to strengthen religious environmental activity has been launched by scientific, political, and religious leaders, including National Council of Churches general secretary Joan Campbell. A "Green Hotline"—(800) 435-9466—has been set up for congregations in the US to report their environmental activities. With that information and a follow-up survey, a guide to environmental activity in the religious community will be written. The network also plans a May 10-12 Washington Summit on the Environment.

**The war in Yugoslavia** has destroyed hundreds of church buildings, according to human rights and religious agencies monitoring fighting between Serbian and Croatian forces. Serbian federal army forces have intentionally fired on and destroyed Roman Catholic buildings "as part of an attempt to break the spirit of the predominantly Catholic" Croatia, according to Religious News Service. But Croatian Catholic and Serbian Orthodox religious leaders have said the war is not a religious conflict and have issued joint statements in opposition to the fighting.

**Alarmed** by an outbreak of cholera, Roman Catholic bishops from across Central America have opposed cuts in domestic spending by their governments. The funds have been re-routed to pay off international debts. The bishops consider the cholera outbreak a foretaste of many social problems that may result from the cuts.

**A repair bill** totaling more than $385 million faces theology schools across the US and Canada, according to a study by the Association of Higher Education Facilities Officers and the Lilly Endowment. Based on information from 67 schools belonging to the Association of Theology Schools in the US and Canada, the study showed that the physical state of many institutions has deteriorated to the point of jeopardizing fundraising and education.

Seminary enrollment continued to rise in 1990 with an increase of 5.09 percent over 1989 figures, according to a report from the Association of Theological Schools. Women made up 29.7 percent of total enrollment.

**An imprimatur** has been granted by the National Conference of Catholic Bishops to the New Revised Standard Version of the Bible, produced under the auspices of the National Council of Churches. "The (Roman Catholic) reviewers of the text were very pleased with the translation," said Michael Walsh, of the NCCB. Catholic editions of the NRSV will include apocryphal books.

**Cuba's Communist Party** adopted a resolution allowing Christians and other religious believers into the party at a congress in October. The action breaks with tradition and some delegates expressed reservations, according to a report in the *Christian Century*. Others were enthusiastic. "I would prefer a Christian revolutionary fighting at my side, defending this land palm by palm, to a false communist," historian Eusebio Leal said at the congress. Cuban President Fidel Castro predicted that religious delegates would attend the next congress and that some might be elected to the party's central committee.

*A "Green Network" was launched during a blessing of the animals in New York. Leaders include (from left) Richard Grein, bishop of the Episcopal Diocese of New York, National Council of Churches general secretary Joan Campbell, James Parks Morton, dean of the Cathedral of St. John the Divine, and Senator Albert Gore Jr. (at far right).*

**Health-care needs** are on the agenda of a majority of US congregations, according to a report from the National Council of Churches. A survey of 1,900 congregations in 16 denominations revealed that the most frequent involvements with health care are counseling, referrals, education, assistance in paying medical bills, and creation of support groups. However, a significant gap exists between perceived needs and church response, the report said. Churches fall short in areas such as prenatal care, substance abuse, and health insurance.

**The Thomas hearings** prompted a joint letter to President Bush by leaders in Church Women United from 19 denominations, including Judith Kipp, staff for the Church of the Brethren Program for Women. "We . . . are deeply disturbed by the continued manipulation of race and gender in electoral politics," the letter said. "Sexual harassment is a serious issue in the workplace. The hearings, with White House encouragement, have sent a signal that women must again remain silent." Clarence Thomas, then a nominee to the Supreme Court, had been accused of sexually harassing a former colleague, Anita Hill.

**Bible stories on video** are being produced by the American Bible Society for young Americans who are not reading oriented. A short pilot film has been made of the biblical story of an exorcism performed by Jesus. It was filmed in a cemetery in Brighton Beach, Queens, N.Y., and is meant to translate the story into an audiovisual context, rather than just taking the words as a script. Whether more videos will be made depends on reaction to the pilot.

**Praying alone** is practiced by three out of four teenagers, a Gallup poll for the Princeton Religious Research Center has found. Many teenagers "do not confine their religious practices to formal worship or religious instruction sessions but also when they are alone will pray or read the Bible, at least occasionally," a report said. The study also found that there is widespread belief among youth in the divinity of Jesus and in a God who loves them.

# Some surveys improve with age

### y Don Fitzkee

hen aspiring sociologist Roscoe inkle began to design a questionnaire rm for young adults, he hoped to scover what made Brethren young eople tick. So, naturally, he formulated 2 pages of survey questions focusing on entral moral questions of the day.

- Is it morally wrong to wear a ustache without a beard?
- Should Christians have automobile surance?
- Is it all right to marry someone of other denomination?
- Is it okay to have a charge account to buy on installment plans?
- Is whether or not to buy an engage-ent ring a question of morality?

As you may suspect by now, it has ken Professor Hinkle some time to alyze his results. These aren't exactly e burning questions 1990s young ults grapple with.

In fact, what began in 1943 as a mprehensive *sociological* survey has come an important *historical* study as ll, after languishing many years in a rdboard box. "This thing is 50 years d," says Hinkle. "It's really history."

Hinkle, who during the fall 1991 mester was Center Fellow at Elizabethtown (Pa.) College's Young Center f the Study of Anabaptist and Pietist Groups, delivered a public lecture this past November on "Brethren Beliefs and Values: Young Adults 50 Years Ago."

His presentation was based on 500 estionnaires completed in 1943 by Brethren young adults at three church-related colleges and about a dozen Civilian Public Service (CPS) camps. A number of the 40 or so people attending the lecture had filled out questionnaires when they were young adults. Now in their late 60s or 70s, they turned out to hear what Hinkle had to say.

Hinkle spent much of his presentation describing the survey itself. Donald Kraybill, director of the Young Center, noted that in some cases "the nature of the questions is even more telling than the responses. If we were doing a questionnaire today we wouldn't even ask 75 percent of those questions."

The survey was divided into four main sections to determine the background of the respondents, their views on church programs and practices, theology, and moral questions.

Hinkle was unable to share comprehensive results, since the bulk of his data is in the process of being computerized for future analysis, but he was able to toss out a few tidbits, based on a portion of his responses from CPS camps.

For instance, his respondents nearly all had Brethren parents, averaged 4.4 siblings, and most (about 80 percent) were from small towns or the country.

They largely agreed that there is an "all-powerful, ever-present, all-knowing God," but were less certain about the virgin birth of Christ and the sinful nature of humans.

They unanimously agreed that wearing a mustache without a beard was not a question of right or wrong, but were divided on the morality of membership in a secret society (such as the Masons), and on whether it was morally right to attend the movies or professional sporting events on Sundays.

Hinkle, now 70 years old, was well aware of the issues facing his peers in 1943. He grew up in the Spring Creek Church of the Brethren, in Hershey, Pa. He describes his parents' religious views as fundamentalistic. "There was an awful lot of controversy between my parents and the outside world," he recalls.

After two years at Hershey Junior College, he enrolled at Elizabethtown College, where noted scholar Forrest Weller interested him in sociology. A conscientious objector, Hinkle in August 1942 went directly from college to Civilian Public Service. He spent much of the next four years bouncing from one CPS camp to another, beginning at Camp Kane in frigid northwestern Pennsylvania, and ending on a starvation unit at the University of Minnesota.

Early on, he found that he enjoyed backroom discussions of religion with other free-thinking CPSers. "My Camp Kane experience," he says, "was the most significant nine months of my life. That nine months has essentially extended through my life." His conservative background, coupled with his discussions with fellow CPSers, led him to begin formulating his survey, hoping that he could use his data in the future for a master's thesis.

But as it turned out, the same CPS experiences that led Hinkle to embark on his study, eventually led him away from the Brethren. He completed his master's work while on the starvation unit at the University of Minnesota. (His advisors did not allow him to use his survey data.) "I did my master's while I was starving," he recalls. During the time he participated in the government experiment, he shrank from 148 pounds to 109.

He later went on to earn his Ph.D. degree from the University of Wisconsin and taught a number of years at Temple University and Ohio State University, from which he recently retired. He has become a noted authority on the history of sociological theory in North America.

Now, after more than 40 years away from his data and from the Church of the Brethren, the balding and bespectacled Hinkle is dabbling in Brethren history as well. Some sociological surveys evidently improve with age.

*Don Fitzkee is a freelance writer, from Elizabethtown, Pa. A member of the General Board, he is a licensed minister in Chiques Church of the Brethren, Manheim. He served as an editorial assistant with* MESSENGER, *1986-1988.*

# *Phyllis Carter:* Moderator with a towel

GOSHEN CITY
CHURCH OF THE BRETH
9:30 AM WORSHIP
BEHOLD, I WILL FULFILL THE PROMISE
10:40 CHURCH SCHO
PHYLLIS J CARTER
T WAYNE

*With more than half a decade at Goshen (Ind.) City Church of the Brethren behind her, Phyllis 'was going to do the contemplative life. No more denominational stuff.'*

### by Frank Ramirez

The great African theologian Augustine had planned a permanent retreat from Christian service. Newly converted, and eager to embrace the gospel of Jesus Christ, he envisioned the creation of a Christian community far from the bustling cities of the Roman Empire.

The trick was to stay away from those urban centers, at least those without a pastor. In the fifth century, churches drafted their leaders for life.

One day Augustine visited the city of Hippo, which had a pastor. Problem was, the pastor spoke Greek and the inhabitants spoke Latin. Augustine was drafted at once, and never formed the monastic community he dreamed of. In the cauldron of day-to-day life, however, he penned a shelf full of books and became one of the greatest theologians ever.

Phyllis Carter, moderator of the Church of the Brethren, wasn't planning to retreat to a desert community when she was contacted about her nomination to her current post. On the other hand, she was looking forward to a quiet, structured pastorate away from the hurly-burly of denominational work. That work would include twice-a-year visits to Gethsemane, Ky. It was at this Christian community that Thomas Merton ("We do not go to the desert to escape people, but to learn to serve them better") penned his great devotional works.

Phyllis had pastored the Bethel Center and Wabash congregations in South/

Central Indiana District and served as interim pastor at York Center in Illinois/Wisconsin District. After next serving as district executive of Florida/Puerto Rico District (now Atlantic Southeast), she looked forward to a return to the pastoral ministry. Now with more than half a decade at Goshen (Ind.) City Church of the Brethren behind her, Phyllis notes, "I was going to do the contemplative life. No more denominational stuff."

Evidently denominational stuff didn't include a work camp in Puerto Rico with Goshen City's "sister" congregation, Chicago First. Phyllis was working at Rio Prieto in Puerto Rico, when a note was given to her. There had been a phone call from Elgin, Ill., from the Annual Conference nominating committee.

She knew with a certainty what it was about. "I won't do it. I just won't do it," she said firmly to her husband, John. John, a sometime Indiana farmer, who worked for a construction company in Florida and is now a bailiff of city court in Goshen, noted to Phyllis in his wry way that "the last three major decisions in our life have been made in Puerto Rico. God gets your attention only in Puerto Rico."

Phyllis returned the telephone call and received the news about her nomination for election to the office of moderator—the highest elective post in the Church of the Brethren. Ten years before, she had been nominated, and with a little relief discovered she hadn't been elected. Now forces seemed to have been set in motion too quickly. She asked for time to think about this 1989 nomination. She was told she could have two hours.

A hasty business meeting of those members of Goshen City attending the Rio Prieto work camp was convened. The delegation included much of the congregation's leadership. Having told Phyllis they would be supportive regardless how she decided, they announced they were going out shopping.

"If I had a fudge sundae I'd know God meant me to say yes," she cheerily called out as they left, confident the delicacy was unavailable in Rio Prieto.

Or was it? The crew scared up someone in the small town who sold them ice cream. Then they found a can of Hershey chocolate, which was heated up in a microwave. The whole soupy mess was placed in Phyllis' lap.

As she dialed the number in Elgin, she was still not sure what she would say. Somehow the word "yes" came out.

But that night Phyllis could not sleep. At 4 a.m. she gave up, showered, put on her house slippers, and walked two miles up a mountain. There she wrestled with God. Sunrise came at 6:15. She said "yes" again, and this time it was for real.

Everything else, Phyllis notes, including the election, was anticlimax. It was in Someone Else's hands.

The same intensity Phyllis brought to her struggle over the nomination colors her approach to her prayer life. She works hard at what she calls "the spiritual disciplines." She defines these as "making space for God." These disciplines include prayer, fasting, solitude, worship, and scripture studies. In no way do these practices assure the imminent sense of the presence of God, but they mean practicing obedience while being attentive.

To this end, Phyllis prays the Psalms monthly, using the time-honored method known as the Hours—the Christian practice of hallowing specific hours of the day by praying the songs of David in a set sequence.

She was introduced to the works of Christian mystic Thomas Merton by the late Brethren teacher, writer, and

speaker Anna Mow. A week spent in Gethsemane, Ky., in the midst of a bus schedule, when she really couldn't afford the time, put her in touch with Merton's writings. It was there she learned about setting aside time for Go

Much of this is part of our original Brethren heritage. The German mystic were, she suspects, heavily influenced by the Spanish mystics. The "Call to Spiritual Renewal" initiated by last year's moderator resulted, in Phyllis' opinion, "in a Conference that was bathed in prayer." It is her intent that t Brethren keep their hearts open to the same miraculous possibilities at this year's Conference, in Richmond, Va.

The moderator, Phyllis says, "speaks for the denomination, and is the spiritu leader. It is far more than an administr tive position." In setting the tone for th year's Conference, Phyllis expresses h excitement for the coming gathering. There will again be a half-day prayer retreat for those at the pre-Conference meetings. To call the Brethren togethe as a family there will be a Tuesday dinner on the grounds before Conferen proper starts. The inexpensive picnic

*hyllis Carter relaxes during a quiet*
*oment at home with her husband, John.*

ill be sponsored by the Association of
ethren Caregivers (ABC) and provided
Virlina and Shenandoah Districts. Its
rpose will be to bring Brethren
gether as a family.

On Saturday of Conference week,
ere will be a celebration of the
blication of the new hymnal.

Perhaps the influence of Phyllis Carter
ll be felt most keenly in the worship
rvices, which will place great empha-
on the towel as a symbol of service.
Ve are people of the love feast and
mmunion at our heart," she says. "We
ll be asked wherever we go 'What
kes you unique?' " After all, "We are
t Protestant." In the end "love feast
d communion define the nature of
hat we are."

Phyllis is excited about the new
ssion possibilities for the Church of
Brethren in the Dominican Republic,
Korea, and elsewhere in the world. As
the future of the Brethren, Phyllis
lieves that in 25 years we will be over
-percent multicultural. "Our network
family will tie us together as a church
the Pacific Rim and the Caribbean
Rim. We will be a global church."

The Brethren do have weaknesses, Phyllis believes. "We tend to forget our roots, which are in staying close to seeking the mind of Christ. We block the Spirit by our clumsiness. I am deeply concerned. The world is a dysfunctional family. We are damaged as a church by the mean-spiritedness of people with grievances."

Our strength, Phyllis believes, "is in the devotion of following the example and teachings of Jesus. We do offer the cup of cold water."

Not that she feels we are anywhere close to where we ought to be yet. "I want to see our life as a family covenanted together—the individual churches part of each other."

Phyllis moves easily between several worlds. There is the hectic pace of the pastorate. Goshen City has inaugurated an adult day-care center, helping the spouses of those suffering from Alzheimer's disease by providing a respite from the daily nightmare. An elevator has opened up the church to users excluded from other buildings. There are sermons to prepare, baptisms to perform, and babies to dedicate.

There are the long and frequent airplane flights and constant consultation that goes into her service as moderator.

There is the world of solitude to which she retreats to recharge her spiritual batteries.

Born in Ohio, Phyllis was raised from a very young age on a farm near Kokomo, Ind. Her father was a farmer and landscaper. She was married at 17 to John Carter. "All our life together," Phyllis remarks, "when I say I can't, he always says I can." It was John who heard Dan West speak, and, when events made life tempest-tossed, it was John who led the two of them into the Church of the Brethren.

A perpetual student and reader, Phyllis began a practice as a young adult that she continues to this day—reading three books a week. At the encouragement of D. Elton Trueblood she has provided a focus to that reading, devouring biographies, along with books on politics and religion.

Studies at Earlham College and later Bethany Theological Seminary followed.

Phyllis and John adopted two sons and a daughter. Their older son married and provided them with "three perfect grandchildren, and you can quote me on that."

Phyllis looks forward to the business of Annual Conference. She mentions that the committee formed because of a query on pastoral ethics has written "a good paper, well written, well studied." She doesn't know if there will be any controversial issues, but if there are, she plans as a leader to apply the advice of a sign she read as she drove over the Blue Ridge Mountains of Virginia: "When there's fog on the mountain, be alert and travel slowly."

Phyllis is grateful for what the Brethren have done for her. "For a country girl," she says, "who had a fairly limited vision of what was possible, the Church of the Brethren has opened the world to me, and it's been great to me. It allowed an outsider such as me to become part of the family. Maybe that's why the family attribute is so critical for me. I came as an outsider. I was told you had to have a Brethren pedigree. But here I am—just an Indiana pig farmer, and now I'm moderator."

Phyllis sums it up: "All I've got to say is: God is love. We are loved. We are God's people."

Amen. M.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.*

# A more decisive word from CPC?

*The Christian Peace Conference was organized in the throes of the Cold War. What should be its role in this time of momentous change?*

## by H. Lamar Gibble

What clear, prophetic, and "more decisive words" might be spoken by the Christian Peace Conference (CPC) in this time of momentous change?

This was the central question for about 100 representatives, from 23 nations and every continent, who gathered to convene an extraordinary assembly of the CPC in Celakovice, Czechoslovakia, this past October 17-22. Recent radical changes in Eastern and Central Europe compelled the CPC not only to ask this question but also to review its past and to search for a new role in the future.

This review had begun in the upper echelons of CPC as early as the fall of 1989 with the appointment by the presidium of a 14-member committee "to take a frank look at the future." Acting upon the recommendations of this committee in June 1990, the Working Committee suspended most of the constitution, relieved president Karoly Toth and general secretary Lubomir Mirejovsky of their responsibilities, and named an interim working committee and interim coordinator to plan this extraordinary assembly to decide whether CPC should continue and, if so, what the new role and structure should be.

The CPC was organized in 1958 in the throes of the Cold War. At the invitation of the Ecumenical Council of Czechoslovakia, 39 participants from different parts of a divided world gathered in this initial meeting. Yearly gatherings followed in 1959 and 1960 before the First All-Christian Peace Assembly was convened in Prague in June 1961.

Among the key leaders in these early meetings were Martin Niemoller, Metropolitan Nikodim, Richard Ullmann and Josef Hromadka. It was Hromadka, dean of the Comenius Theological Faculty in Prague, who was the leading spirit of the movement and at the 1961 assembly was elected president of the CPC.

Combating the Cold War in general and working for the prohibition of nuclear weapons and general disarmament in particular became the focus of the work of CPC. An unstated objective of the organization during these years, however, was the facilitation of personal contacts and visits of church leaders, East and West. The formal and informal sharing of concerns and ideas that were facilitated during these exchanges were of inestimable value and contributed to the demise of the Cold War.

The Church of the Brethren was engaged early in efforts that formed the Christian Peace Conference. It has had delegates and/or observers at all of the CPC assemblies since 1961. In the crisis that emerged in the CPC following the invasion of Czechoslovakia by Soviet forces in 1968, the Church of the Brethren's W. Harold Row played a pivotal conciliatory role as CPC president Hromodka and general secretary Ondra were forced out of their offices and Metropolitan Nikodim became the new president. Brethren representative Kurtis Naylor is remembered for his reconciling role at an assembly during which major tensions emerged with delegates from the People's Republic of China.

Since 1969, I have represented the denomination in CPC relationships, providing leadership in militarism and disarmament concerns and participating in team visits to Vietnam (1975) and Soviet Armenia (1985). Participation in the CPC was important to the Church of the Brethren during the harsh Cold War years of East-West separation, because i was able in that context to facilitate communication and nurture friendships among Christians working for peace and justice.

In convening October's extraordinary assembly, Canon Kenyon Wright of Scotland recalled CPC's roots and quoted liberally from Hromadka's address to the 1958 preparatory meeting These quotes affirmed the CPC's commitment to make its contribution to the *oikoumene* by speaking an "even more decisive word" than "traditional Christianity" or the World Council of Churches (WCC) can speak on matters of justice and peace.

This call for the convocation to discern what the new and decisive word

ould be for this time essentially went
answered, as matters of limited
nances, the reduction of staff, leader-
ip, and structure commanded primary
tention.

In the end, the two primary questions
at were to be addressed by the convo-
tion (Should the CPC continue and, if
, what should be its focus and role?)
d received limited attention. There
ere some who called for a celebration
the contributions of CPC and then the
lding of its tents, but these voices were
a distinct minority. A *kairos* docu-
ent affirmed by the convocation
ncerning what new role the CPC
ight play was strikingly similar to
oposals under the new WCC rubric
ustice, Peace, and the Integrity of
reation (JPIC)."

But the Christian Peace Conference will continue. Its international office will remain in Prague with a staff reduced from approximately 30 to 6. It will largely be funded by income generated from its "economic services" (a new incorporation of CPC's interpretation and translation services now expanded into tourist services and a downtown Prague restaurant) since the demise of support from its members churches. The organizational structure has been radically reduced and has largely become a membership organization since its 30 member churches (largely East European) have either withdrawn or suspended their membership in the past two years.

In these changing times the *oikoumene* is still in need of radical and alternative voices. Our Brethren roots in the Radical Reformation (Anabaptist and Pietist) cause us to resonate to the words of our spiritual brothers from Moravia, Jan Hus and Josef Hromodka. We too believe that "more decisive words" and actions are required for our day if peace with justice is to be a reality in our global community.

But alas, while the CPC structure continues, it is still uncertain whether "those strong, creative, prevailing and decisive words . . . that will make an even deeper impression on statement and peoples (Josef Hromadka, 1958)" have been discerned or will be proclaimed by it. **M.**

*H. Lamar Gibble is the General Board's representative for Europe and Asia and for peace and international affairs.*

*he Church of the Brethren's
arold Row played a key con-
liatory role in the CPC.
e is pictured here with
etropolitan Nikodim,
ring the 1967
change with
e Russian
rthodox
hurch.*

# Brethren *and* evangelical

## Is the fit a good one?

### by Richard B. Gardner

As Brethren search for their identity in a changing world, one of the banners under which many are rallying is that of "evangelical." At recent Annual Conferences, meal events and prayer meetings for evangelicals have been held. A quarterly periodical appeared last year, committed to an evangelical agenda for the church. A committee has been formed to lay the groundwork for an envisioned evangelical training school in the East.

Though definitions of "evangelical" vary widely, those people embracing the term are typically committed to these emphases—

- The authority of scripture as the infallible word of God.
- The importance of sound doctrine and moral teaching.
- The centrality of Jesus Christ as God's Son and Savior.
- The need for a new life through the power of God's Spirit.
- The priority of evangelism in the mission of the church.

The surge of interest in evangelical issues such as these moves us in different ways. Some of us are comfortable wearing and promoting the evangelical label. Others feel that we are being overrun by a movement alien to Brethren values. And still others (including me) see ourselves as evangelical, but have problems with many forms of evangelicalism in our culture. We want to pursue evangelical concerns in a manner consistent with the gospel vision we uphold as Brethren.

From the latter vantage point, I want to explore the questions "What does it mean to be both truly Brethren and truly evangelical?" And "How will a *Brethren* evangelical work at the evangelical issues noted above?" I propose these theses:

Brethren evangelicals will be more concerned with hearing and heeding the biblical message than with defending a particular view of biblical authority.

The importance of scripture in the life f the church can hardly be overstated. he Bible is the family story of the eople of God, where we find our own piritual roots. The Bible is a theological rimer, instructing us in the vocabulary nd grammar of the language of faith. he Bible is our canon or norm, an uthoritative reference point for matters f faith and life. For reasons such as ese, evangelicals take the Bible very riously.

Concern for biblical authority, how- ver, can show itself in different ways. ome evangelicals spend an amazing mount of time rallying support for a rticular doctrinal view of the Bible. hole conferences are devoted to topics ch as biblical inerrancy. To have edentials in such circles, one must bscribe to the politically correct rmula about the Bible. And one must void any form of biblical inquiry that reatens the formula.

*Brethren* evangelicals will shy away om this sort of enterprise. Pragmatic as ways, Brethren know that those who out the loudest about biblical authority e not necessarily the most faithful. oreover, Brethren have never shared e outlook of theologians who feel that e have to get our definitions right be- re we can do business with the Bible.

No, for *Brethren* evangelicals the real estions are these: Are we spending ne immersing ourselves in the biblical ory? Are we taking our cues from that ory, listening to the Spirit who speaks rough scripture? And are we willing to act on what the Spirit is saying? To be a *Brethren* evangelical is to be able to say yes to questions such as these. That will show how seriously we take the Bible and its authority.

Brethren evangelicals will pursue their quest for sound teaching as an open-ended conversation, to which many Brethren voices have something to contribute.

In 2 Timothy 1:13, Paul admonishes Timothy with words that underscore evangelical concern for orthodoxy or right teaching: "Hold to the standard of sound teaching that you have heard from me, in the faith and love that are in Christ Jesus." The concern that God's people be a well-instructed people runs throughout the biblical story. It is God's will that we live in truth rather than falsehood, and in good rather than evil. But how do we achieve this?

A popular approach in some evangelical circles is to assume that *our* group *knows* the truth, while all others walk in darkness. *We* are biblical, orthodox, led by God's Spirit. *They* are worldly, heretical, deceived by Satan. In this approach, we take the teaching we possess and use it to indoctrinate our side and attack the other side. The thought that truth might flow the other direction never occurs to us.

*Brethren* evangelicals will refuse to play this game. We will refuse to make the quest for sound doctrine into a gunfight between good guys and bad guys. We will passionately witness to understandings of biblical truth as we perceive it. But we will acknowledge that our understandings are partial, and that God has much to teach us through other voices in the church. In this approach, sound doctrine is something we discover together, and the correcting of error is a process of *mutual* correction.

Likewise, *Brethren* evangelicals know that right teaching is a goal we keep moving toward, not something we ever have fully in our grasp. At any given time, we can say: "Here are some ways the New Testament invites us to proclaim Jesus' death," or "This is what we hear God calling us to do as peacemakers in this hour." Come the next time, however, the teaching we affirm now may be stretched in new ways. That is what it means to have no creed but the New Testament.

Brethren evangelicals will demonstrate that Jesus Christ is central by the way Jesus shapes their life and witness, not by running down or running from those who claim a different faith.

If we take our script from the New Testament, there can be no question about the center of our faith. That center is Jesus Christ, not simply because we happened to choose Jesus, but because God has chosen to work through Jesus for the salvation of the world. That is a powerful confession, a confession we

# Brethren *and* evangelical

make our own when we are baptized. But how do we honor this affirmation in a pluralistic world, a world with many spiritual loyalties?

Some evangelicals have decided to be Jesus-isolationists: "We've got it all in Jesus, and we're going to shout it as loud as we can, and we're not going to muddy the waters by dialog with other faiths. Non-Christians need what we have, but they have nothing to give us." The arrogance of this approach is magnified when those who talk this way often show little interest in following Jesus' vision of the kingdom.

*Brethren* evangelicals will chart a different course. First of all, we will exhibit how central Jesus is by the way we honor the *substance* of his message and mission. We will give ourselves joyfully to the inbreaking of a new order, the reign of God. We will show compassion for those whom society has marginalized and forgotten. We will call persons and groups to turn away from lifestyles that run contrary to God's purposes. We will look for creative ways to be agents of healing with hurting people. Discipleship such as this attests the headship of Jesus more effectively than bold slogans.

Further, *Brethren* evangelicals will refuse to use claims for Jesus to discredit God's work elsewhere. We know that Jesus is the way, the truth and the life. But we also know that the word made flesh in Jesus is the same word God has been expressing throughout the world from creation on (John 1:1-18). To put it another way: Jesus not only gives us Jesus, but opens our eyes to see what God has been trying to do in the life and faith of all peoples. If this is so, then the way to honor Jesus as Lord is not to close our ears to the religious stories and experiences of non-Christians, but to engage them in vigorous and expectant dialog (as the early church did before us).

> Brethren evangelicals will stress the need for a new life in Christ that includes but goes beyond having Jesus in our hearts.

The salvation songs that evangelicals love to sing give prominent attention to the need for and joy of finding new life in Christ. Once we were blind, but now we see. Once we were dead in sin, but now we have life. Once we were lost, but now we are found. Whatever terms we use to describe the experience, those of us who know Jesus Christ know that our lives have been radically transformed by God's grace and power.

Sometimes, however, evangelicals settle for far less newness than the New Testament has in mind. We may have Jesus in our hearts, but still be held captive by the values of our culture. Or we may get so stuck in a purely private kind of piety that we fail to discover how the Spirit can make things new in all our social relationships.

*Brethren* evangelicals will hold out for a vision of newness that embraces both our Pietist heritage of inward renewal and our Anabaptist concern for discipleship and community. We will sing the choruses that celebrate how wonderful it is to have peace and joy at the center of our lives. But we will insist that true spiritual renewal involves a new community and new value system as well as a new heart.

> Brethren evangelicals will call for evangelism that invites persons to say yes to God's reign in all its fullness.

A sense of excitement pervades the New Testament story. God is setting in motion a powerful drama of salvation. Things are happening through Jesus Christ that will transform the world. And with the drama comes an invitation: "This is too good to miss. Come and join the parade. God calls us to take part in the dawning of a new order that offers life and hope for all creation—including you and me!"

When evangelism means the sharing of that kind of good news, what else could possibly be more important in our mission? Unfortunately, the good news of some evangelicals is not as rich or good as it could be. Sometimes it traps the wide mercy of God in very narrow channels. Sometimes it reduces God's offer to an assurance of going to heaven. Sometimes it even condemns those whose gospel has a social dimension.

*Brethren* evangelicals will rightly call the church to make evangelism our priority. Our evangelism, however, will involve a telling of God's good news in all its fullness. We will invite people to discover both peace with God and a mission as God's peacemakers in a hostile world. We will invite people to discover both justification by faith and a faith concerned with God's justice in the midst of human injustice. We will invite people to find life in God's reign—and to live for its coming in every sector of society.

Brethren . . . and evangelical. Is the fit a good one? Only *we* can determine that. If Brethren evangelicals will be truly *Brethren* evangelicals, the possibilities for contributing to the renewal of our church are exciting to contemplate. May it be so, I pray, as God's Spirit moves among us.

***Richard B. Gardner teaches New Testament at Bethany Seminary and directs EFSM and TRIM.***

# stepping STONES

**by Robin Wentworth App**

We live in an anesthetized society where the automatic response to pain, *any* pain, is to medicate it and be rid of it. But that conditioned reaction overlooks the fact that pain can be a valuable indicator.

If we are too quick to numb ourselves emotionally we are liable to be vulnerable to more damage. All pain is not created equal, and we would all be a lot healthier if we made the time and took the risk to understand rather than underestimate our emotional pain.

There are times when pain is the result of a trauma. Bandages, stitches, casts, and slings all give witness to physical injuries that need to be protected from further damage while they heal. Outside sources also can generate emotional pain. And although we can't always prevent such things from happening, we usually can learn to predict what kinds of situations might precipitate new pain.

I know a lot of people who don't go to their high school class reunions. In fact, I'm one of them. That was not a happy time in my life, and I don't need fresh pain from old wounds. When emotional pain is from an outside source, there are times when it makes sense to remove ourselves from that source.

Another pain we experience is similar to that of sore, stiff muscles that have been forced to stretch beyond their previous limits. After I had completed my one and only marathon I could hardly move for a week, and it felt great. My pain was my prize—my *trophy* reminding me of what I had accomplished.

There are times in life when we experience emotional pain in the same way, by using atrophied "emotional muscles." In such cases the pain is real, but it also is healthy because something that *needed* to be done has been done. An example here is a marriage that has been neglected. Serious work on heart-to-heart communication and deep level intimacy can bring about hellish hurting. But in such situations the saying applies: "No pain, no gain."

Then there is the pain that comes from withdrawal. If you haven't experienced it you surely have seen dramatizations of it. The addict who stops using a substance "cold turkey" goes through nightmarish agony while the body reprograms itself to function without the drug.

I have seen such pain over and over again in individuals who "withdraw" from a destructive relationship, (that is, one in which the dysfunction is the very basis for bonding). A common pitfall with such pain is to conclude incorrectly that the pain indicates you have made a mistake by terminating the relationship, when in fact it is far more similar to the pain experienced by a heroin addict trying to kick the habit.

Saving the best for last, I shall mention the pangs of childbirth, hoping I don't lose those readers who haven't personally experienced it. There is excruciating, yet exquisite, pain in giving birth. In this case, the pain is an intrinsic, inextricable part of the process . . . a process that brings forth something beautiful. This process is so powerful that Jesus used it as a metaphor in John 16 to prepare his disciples for their sorrow at his death, then joy at his resurrection. There are junctures in our lives where we all, male and female, engage in spiritual "birthings" that are inevitably accompanied by pain.

Pain in any form communicates something to us, and learning to interpret it can be a valuable asset to our mental health. There are times when it means something is wrong, in which case it *does* need to be medicated, eliminated, or avoided. There are other times, however, when pain indicates something is very, very *right* . . . in which case it needs to be endured, integrated, and even enjoyed.

*Robin Wentworth App is a therapist, from Nappanee, Ind. She is currently serving as interim pastor of the Nappanee Church of the Brethren.*

# How to revive your Sunday school

### by Phyllis H. Crain

Is it possible for a small congregation to experience a 30-percent increase in Sunday school attendance? Well, perhaps . . . but it can't be in the Church of the Brethren, a denomination that is experiencing a steady loss in membership. Wrong! It *has* happened in a small Church of the Brethren congregation. And it can happen in your congregation, too!

Mill Creek Church of the Brethren is in the Blue Ridge Mountains community of Green Creek, near Tryon, N.C. Mill Creek had maintained a worship attendance of 80-100 for the last decade. The Sunday school program, however, had steadily declined to an average attendance of 45. "At one time, there were more empty classrooms upstairs than there were rooms being used by Sunday school classes," says Charles Rinehart, pastor of Mill Creek.

What turned that dismal situation around was a 5-point plan that the congregation's Christian Education Commission employed over a 3-year period to bring about a revival in the Sunday school program. The plan, when implemented, resulted in a 30-percent increase in average attendance at Sunday school. Here is our plan.

**Make attending Sunday school easier for young families.**

Among the Sunday school attenders at Mill Creek, the group conspicuous by its absence was parents with young children. We talked to several young families who were sometimes making it to the worship hour but not to Sunday school. There was agreement that there is a tendency to sleep later on Sunday mornings. Then by the time you get children up, bathed, dressed, and fed, you have to speed in the car to church with everyone angry with one another. The bottom line was "Sunday school simply is not worth it!"

To address this problem, the Christian Education Commission got the Fellowship and Recreation Commission to help sponsor a continental breakfast each Sunday morning at 9:30. A different family in the church hosts the breakfast each week, providing coffee, juice, and finger foods such as muffins, doughnuts, and banana or pumpkin bread.

The light breakfast has been a great success and has given us more time to fellowship with one another as the body of Christ. For young families, breakfast at church helps to lessen the chaos at home on Sunday mornings.

**Make Sunday school more interesting for children.**

The commission recognized that the Sunday school program had remained pretty much the same over the last 30 or 40 years. We looked at Sunday school programs in denominations that were experiencing growth, and found that several programs were using television and cartoon videos of Bible stories to promote interest.

So we bought a television and VCR, along with a series of Bible cartoon videos. Now cartoons are shown each Sunday morning at 9:45. The attendance of children (as well as their parents) has increased. The cartoon viewing has made sporadic Sunday school attenders more regular, and families who often came to church 20 minutes after Sunday school began now arrive early.

**Expand Christian education opportunities for the congregation beyond the Sunday school hour.**

A new program for children ages 4 to 12 began. We had read in MESSENGER about a successful children's program in the Castine (Ohio) congregation (February 1991) and adopted its name—KNOW God (Kids' Night Out With God). Our KNOW God group meets on the second Wednesday evening of each month.

Led by 14 mothers who meet monthly to plan KNOW God, the program begins with devotions and a light dinner. Then the children are divided into age-appropriate small groups for Bible games, crafts, and service project work. The evening concludes with a brief cooperative game in the social hall. The children have a long-term recycling project whose proceeds benefit Heifer Project International.

A second new program is the YAHWEH Fellowship for youth age 13 and up. "Yahweh" is an ancient Hebrew name for God. Since God of the ancient Hebrews is still the same today, and still desires to be known by all people as their Lord, YAHWEH seemed to be an appropriate acronym for our newly formed youth fellowship, "Youth Adoring, Honoring, Worshiping, Evangelizing from the Heart." YAHWEH Fellowship meets the third Wednesday night of each month for

*is year's theme for Kids' Night Out th God is "Called to Care," picking on the denomination's 1991 statement the environment. Activities included king paper (left) and recycling old shirts by painting original "Save the rth" designs on them. Visitor Daniel een (right) shows off his creation.*

rship, praise, Christian growth periences, and fellowship.

Since this age group was very small our congregation, youth from two arby Brethren congregations—Melvin ll and Spindale—were invited to join group. YAHWEH Fellowship has ewed and discussed several videos, ch as Tony Campolo's "It's Friday, t Sunday's Comin'!"; "AIDS: Live d Learn"; and "Date Rape: A Video Sexual Responsibility." The youth ve enjoyed volleyball, softball games, imming parties, and retreats. Some embers of YAHWEH Fellowship oup attended Southeastern Regional outh Roundtable in the spring at idgewater College, over 300 miles ay, in Virginia. Fifteen members of the group spent a weekend last fall at Myrtle Beach, S.C., in a retreat led by my husband, Keith, and me—"Dare to Be Different: Be Not Conformed to This World."

In addition to these two programs for children and youth, we occasionally show a film for the entire church family. On Worldwide AIDS Day, December 1990, the film "AIDS and the Church's Role" was shown following a covered dish lunch. "Fill the World with Love," a video promoting the One Great Hour of Sharing offering, was shown last March. "Amazing Grace" was a hit a few months ago. In a movie night complete with popcorn and soft drinks, the adults enjoyed learning about how this favorite old hymn came into being.

Finally, another component of the strategy to expand Christian education beyond the Sunday school hour was a subscription to MESSENGER for every family and college student in Mill Creek congregation.

**Provide an age-appropriate Sunday school class for everyone.**

Prior to this commitment, there were only three children's classes in the congregation—nursery, beginners, and juniors. There also were a youth class and three adult classes.

The commission described its vision during the morning worship hour for a new and expanded Sunday school program and challenged the congregation to accept the call to serve as teachers. It was announced that new classes would be opened as people accepted that call. We then waited upon the Lord.

Within four months, three new classes opened. One new class was opened for beginners. Children's classes were then restructured with a kindergarten class, a primary class, and a junior class. The youth class remained the same as before. A class was opened for college-age youth. Young singles and young couples were grouped in another class. The other adult classes were restructured: A class for people in their middle 30s to late 40s, one for couples in their late 40s to early 60s, and one for people over 60.

We have found a renewed commitment from the teachers, especially the new ones. We found there is a difference in the level of commitment between a teacher who has been "talked into taking a class" and one who has "felt God's call to teach." God's call is a motivator.

**Use the best teaching materials.**

We were concerned three years ago about the resemblance of our Sunday school literature to a "crazy quilt." We decided to work toward 100-percent use of Church of the Brethren material. We have not reached our goal, but all our children's classes—and most adult classes—now are using Brethren material such as the Bible Discovery series for children and Guide for Biblical Studies.

Two exceptions are the youth class, which prefers David C. Cook material, and the class for young people, which is using the Larry Burkette material on "Biblical Principles for Managing Your Money." While we have not reached our goal, we believe that excellent Sunday school material that meets specific age-group needs is being used throughout the program.

In addition to these five strategies, our Christian Education Commission announced a "Year of Brethren Heritage" for our Sunday school. Teachers were asked to present Brethren heritage lessons at least once a month. A service of celebration and consecration was held in early September with the commission in charge of morning worship. A kick-off Sunday school teacher's dinner meeting was hosted by the commission later in the month. This kick-off event was an occasion for describing the vision of what a Sunday school program can be.

The 18th-century British writer Jonathan Swift wrote, "Vision is the art of seeing things invisible." We saw the "invisible" at Mill Creek and the vision has changed our congregation. M.

*Phyllis H. Crain chairs the Christian Education Commission at Mill Creek Church of the Brethren, near Tryon, N.C. She is coordinator of instruction for a school district in Spartanburg County, S.C.*

*Forward . . . seeking the mind of Christ*

# Greatness

Every time is a time for greatness in the church. But not every time is actually great. The church becomes great when we receive and act upon the call of God in our time, when we embody the Spirit of Christ in imaginative ways, and when our life and witness manifest the love of God. To be great means to accept what God intends us to be and to live within that intention with our whole being.

Greatness is not arrogance, fame, pride, wealth, or power. Greatness, rather, is to allow our lives to be transformed by the wonderful Spirit of Christ. It is to address the human problems of our time for the sake of Christ as we witness openly to the love of Christ. As in every generation, this can be a great time in the life of the church if we respond to God's call in our midst.

The great times in the past were those in which Brethren responded to God's call with renewed dedication. The Brethren in early 18th-century Germany felt the call to embody their faith in their everyday lives. In Bible study and baptism they risked persecution. In a time when a third of the population of Europe had died in religious wars, they witnessed to God's way of peace. In a time when rulers dictated belief, they called for no force in religion. In a time of immense hardship, they cared for one another.

Colonial America was another great time in the church. Brethren, along with Mennonites and Quakers, developed a plain style of life that was known everywhere for its integrity and faithfulness to Christ. Adapting to the frontier, Brethren carried their faith across the continent.

The late 19th and early 20th century was a time of establishing educational institutions and going around the world in mission. The middle of the 20th century saw Brethren respond to the immense post-war needs of Europe with an outpouring of material aid and exchange programs. Brethren Service, Heifer Project, CROP, and Brethren Volunteer Service were born of these efforts.

Now as the 21st century is approaching, we can again experience a great time in the life of the church. Many are saying that there is a lack of religious fervor in our time. The witness to Christ's life, however, is as much needed as ever. The violence, hardship, poverty, and moral weakness are as widespread as ever before. God calls us to witness to a way of life that embodies the love of Christ. If we respond, this will be another time of greatness in the life of the church.

The 1988 Annual Conference established Goals for the '90s—Evangelism and Witness, Scripture and Heritage, Family and Youth, Service and Peace, Spiritual Renewal and Ministry. To live out the concern for renewal, several of us have joined moderator Phyllis Carter in "A Call Forward." We have pledged renewed dedication to the spiritual discipline of prayer, Bible study, and fasting. Every Monday morning at 7:30, we pray for one another and for the renewal of the church. We ask people across the church to join us in these disciplines.

Every time is a time for greatness in the church. We are given the 1990s with all its challenges. I believe this decade will be another great time of witness to the grace and love of Jesus Christ for the Church of the Brethren. Work and pray that it may be so.—DONALD E. MILLER

*Donald E. Miller is general secretary of the Church of the Brethren.*

# mixed REVIEWS

## A new mother by mail order

### by Judy Georges

"Papa doesn't sing anymore." Music has disappeared from the farmhouse where Papa, Anna, and Caleb live out on the western plains.

Caleb can't remember Mama, but Anna remembers for them both—how Mama and Papa used to sing "every-single-day"; how Caleb looked when he was born ("You didn't have any clothes on"); how Anna had gone to bed on the night of Caleb's birth without saying goodnight. "Mama died the next morning."

Then Papa writes an advertisement for a wife and mother. Sarah Elisabeth Wheaton of Maine replies. "Ask her if she sings," says Anna.

Sarah comes, with a cat named Seal ("because she is gray like the seals that swim offshore in Maine"), and with gifts from the ocean. But will she stay? For there is no ocean on the western prairie and Sarah misses the ocean.

*Sarah, Plain and Tall*, by Patricia MacLachlan (Harper-Collins, 1985, $3.95 softcover), is a lyrical tale of loss and love. It is about grief, hope, and joy when four people are delicately drawn together as a family. Each character experiences the importance of letting go of the old to embrace the new, reminding the reader of the scriptural declaration: "See, I am making all things new" (Rev. 21:5).

MacLachlan's exquisitely crafted novel portrays the grief process as one poignant vignette fades into another—Anna, with her hair pulled back, imagining that she looks just like Sarah's daughter; Caleb, worrying that Sarah is leaving forever when she drives alone to town, because "I *am* loud and pesky"; Papa, creating a "dune" of hay to bring Sarah a sense of the ocean; Sarah, putting music back into the home, as if it had never been absent.

The characters are emotionally true in their anxiety as they tentatively explore the price of commitment to one another. Anyone who has ever had to relinquish a cherished memory or a familiar place to embrace a new reality will empathize. Anyone who has known the need of another human being will be touched.

One difficulty with the story lies perhaps with the ready acceptance of Sarah by the children as a replacement for their mother. The perpetual question that underlies their anxiety is: "Will she like us?" not, will we like her? I would have expected more of an internal struggle, especially on the part of Anna, who had assumed the role of mother and who could still remember "Mama."

Our society, overflowing with broken homes and wounded families may be tempted to make a modern fairy tale of this novel. Undoubtedly there are single parents who yearn for a "helper," and there are children in need of healthy relationships with adults of both genders. *Sarah, Plain and Tall* captures such yearnings and needs.

The hope expressed in this story by those with a willingness to express vulnerability and to love anew may be a balm for healing. Sarah embodies the completion of the family unit—cause for joy, cause for singing.

*Judy Georges, an ordained Church of the Brethren minister, is campus minister at the University of La Verne (Calif.)*

*Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as* MESSENGER'S *endorsement, necessarily. Rother, we present them as helpful information for readers who encounter the subjects they treat.*

# Letters

## A representative catalog?

I received Brethren Press' four-color catalog *Goals for the '90s Resources* at my college address. I had to wait a week after I looked through it before I could write this letter. I was too upset, too sickened, to respond at once.

It's not the many trinkets the catalog advertises or the pretentious reference to us catalog receivers as saints that bothered me so much. It is the way the items were presented. I felt as if I were looking through a J. Crew catalog.

Are we trying to attract people to our church or inspire people within the church? Either way, the message is chilling. Are our goals tied up in flashy, glossy images? Is our mission inspired by cute pens and decals?

My identity is strongly linked to being Brethren. I have highly valued the historic ideals of our church and the mission we have lived. Now I want to weep in loss. This catalog shows me a church strongly contrary to the simplicity and service that I was taught.

I can find no more blatant and frightening example of using God's temple as a marketplace than this catalog.

*Jonathan Meyer*
*Lombard, Ill.*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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## Exercise self-criticism

The December editorial, "Dangerous Liaisons?," represents the type of clear-thinking analysis that we need more of. We must, if we intend to thrive—not just survive, exercise more self-criticism.

Being critical from within is the highest form of love. There is nothing loving about a politeness that allows a individual or institution to persist aske

I hope that other areas of our denomi national life will, in turn, be examined such a careful and competent manner.

*Tom Bry*
*Lynchburg,*

## An evenhanded approach

As an educator working with at-risk children in a dropout prevention program, I was pleased to see the support given to a fast-growing population in this country.

The October cover story, "Children Risk," did not condemn or try to conve at-risk children and their families. Instead it recognized that these people need help to turn around the at-risk lives they lead.

*John S. Mil*
*Springfield, O*

# Do a friend a favor

Wouldn't it be great if every member of the church could read MESSENGER? If everyone who subscribes to our denominational magazine gave a subscription to someone else, we'd be pretty close to getting MESSENGER into every Brethren home.

If MESSENGER's important to you, why not subscribe for a friend? Call (800) 323-8039 or use the coupon.

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# On gays, faith, hospitality, seminary

*avid Black*

## ays must be ccountable

aren Carter, in "Let God Judge the inal Harvest" (November), quoted erry Hershey as saying "Ultimately, e will not be judged by our words, but y our love." I love my children very, ery much, and I hold them accountable ecause I love them. I love my brothers nd sisters in Christ very much as well, ell enough, in fact, to hold them ccountable for their sin—not to judge, ut to build them up in their faith and eir relationship with God. I would pray at someone would love me this much!

*Homosexuality is not compatible with the intention of God toward sexual relationships.*

If our denomination considers homo-xuality a sin, then we should not dge, but love, and call that sin to ccountability, to build up the person's lationship with the Father. Sin distorts d destroys that relationship.

The writer did not use the word narriage," but used the word "covenan-l relationship." Is this to suggest that emarital and extramarital sex are ermissible in the sight of God as long the two persons have some sort of lationship? If so, what stops me from aking a "covenantal relationship" with vo or three other women besides my ife?

Our denomination believes that sexual relations are held sacred to the marriage covenant. Just as an adulterous affair should be called to accountability by the faith community, so should any sexual relationship taking place outside the marriage covenant.

True, quoting scripture does not bring us closer together; indeed, it often polarizes us into competing armies, much to the delight of the Evil One. Christ did not intend to give us a new law of dos and don'ts. Instead, we are to live by the spirit of the Word, the spirit in the words of Christ. But ignoring scripture, or picking out individual scriptures that support the point we wish to make while ignoring those that may not support us, is apostasy at best, and blasphemy at least.

We need to understand the whole teaching on homosexual orientation, factual understandings portrayed by scripture—not conjecture or interpretation. Homosexuality is not compatible with the intention of God toward sexual relationships. All of us should open our minds to the revelation of the Spirit of Christ Jesus to reveal God's leading regarding this issue.

*David Black is assistant pastor of Mill Creek Church of the Brethren, near Port Republic, Va.*

*James Ralph*

## Satan lures us to accept gays

In the midst of our confusion as we seek our way as Christians, the adversary finds his best opportunity to draw away those who are not grounded in the Word of God and who are not actively applying spiritual armor to confront the devil and his lies. When Satan tempted Eve, the components of that process became a formula that he has used successfully ever since. He would like us to:

- Question our understanding of the literal sense of God's word.
- Justify disobedience by exaggerating God's imposed limitations on our lives.
- Impugn the motives of God.
- Emphasize the benefits of disobedience.
- Talk someone else into going along with us.

As I read Karen Carter's call to accept people living a homosexual lifestyle (Opinions, November), I discovered again how subtle the enemy is as he uses our confusion and the formula above to affect our opinion on this issue. But, as a great theologian once said, "Let God be true and all others false!" And so, as Satan makes his argument, on each point we must answer:

- Yes, God really did say that homosexual acts are sin.
- No, God does not see homosexuals themselves as unworthy of the love and fellowship of his Body (and neither should we).

*Many feel that we are just being old-fashioned to ask that our fellow believers live sexually pure lives for the sake of Jesus Christ and his bride, the church.*

- No, God did not make some people gay and then turn around and condemn them (and neither should we) any more than he made us habitual liars, or alcoholics, or materialistic and self-centered. What we are is the result of sin.
- Yes, it is tempting to imagine an "I'm-okay-you're-okay" world where all people can do whatever seems right in their own mind.
- And yes, many other sincere Christians do seem to feel that we are just being old-fashioned to ask that fellow believers live sexually pure lives for the sake of Jesus and his bride, the church. Nevertheless, that is exactly what God asks of us, realizing that change is never painless and that we will need his power and love to gain the

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*hold in respect and fellowship those in the urch with whom we agree or disagree is a aracteristic of the Church of the Brethren. It is to continuation of this value, and to an open and obing forum, that "Opinions" are invited from aders.*

*We do not acknowledge our receipt of obvious pinions" pieces, and can print only a sampling what we receive. All "Opinions" are edited for blication.*

victory over our sinful compulsions.

Brothers and sisters, let's wake up and understand that the world has *nothing* to offer the church of God when it comes to values and morality. We have for too long allowed ourselves to be lured by the wiles of the serpent, exposing our naked heel to his venomous bite. Instead, let us, in the name of Jesus Christ, become "snake crushers" with feet shod in the foundations of the gospel of reconciliation with our God.

*James Ralph is a member of Eastwood Church of the Brethren, Akron, Ohio.*

*Gail Erisman Valeta*

# There are five stages of faith

I take a different perspective from that in the October editorial "Diversity . . . at a Distance," about the Annual Conference worship service with Gilbert Romero. The reaction to the service cannot be reduced to a lack of appreciation for diversity.

I was neither offended nor moved emotionally by the message. When it came time to purchase tapes of Conference preachers, however, that was the only one I purchased. Why? I thought a family back home in my congregation would relate well to Gilbert Romero's story and his message.

I am reminded of the book *The Critical Journey*, by Janet Hagberg and Robert Guelich, in which the five stages of faith are explained. The authors state that we can only relate to the stage from which we just emerged, and from the stage in which we currently are. For most of us, we quit relating to those questions and issues of the faith in the stages that are two or more away from where we currently are.

Gilbert Romero does an excellent job of addressing the issues and asking the questions of *one* stage of faith. Many people clearly are in that stage, and nee to hear those questions and issues he addresses so well. The majority of Annual Conference attenders are in a *different* stage of faith, which asks different questions and addresses different issues.

> *Our style of worship reflects the stage of faith we have achieved.*

God surely is not upset by those differences. God surely created those differences. Our role in appreciating God-given differences includes accepting each stage of faith as valid and vital even when the questions and issues of a different stage will not be embraced by all.

*Gail Erisman Valeta is pastor of Buckeye Chur of the Brethren, near Abilene, Kan., and a consultant in the mediation field.*

POSITION OPEN

**Annual Conference Manager/Executive for the Program and Arrangements Committee**

**Responsibility** for coordinating all facets of the Annual Conference Program and implementing the actions of the Annual Conference Officers and the Program and Arrangements Committee.

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**Application deadline:** April 1, 1992
**For information contact:** Charles Boyer, Moderator-elect
c/o Church of the Brethren
2425 E Street
La Verne, CA 91750

*Bill Bowser*

# Some churches are killers

I am glad to see that the Church of the Brethren is finally discussing ways in which "being Brethren" can *prevent* church growth (see "A Stranger in an Even Stranger Land," November). Tod Hammond's description of the ways churches and communities work hard t keep outsiders out is right on the mone These attitudes, however, are much mo widespread than his article seems to indicate.

Because Hammond gives as an example the Mechanic Grove congregation, I looked up its statistics in the *Church of the Brethren Yearbook*. With a membership of over 600 and an average attendance of over 350 a Sunday, Mechanic Grove is much large than the average Church of the Brethre I am pleased that Hammond speaks so highly of Mechanic Grove's efforts to be more than a four-family church. But it is easier to see one's congregation as an *institution* when the average Sunday attendance is 350, than when the average attendance is 75, and the church is built on one corner of the "family" farm. Most of our congregations are one-family or two-family groups.

I know of one Church of the Brethren congregation—with an average attendance around 200 at the time—that treated "outsiders" as distantly as Hammond was treated in Maine. I later heard the executive of its district say that this congregation had "killed" one pastor by creating such an atmosphere of distrust that the resulting stress triggered a fatal illness. The district executive was quite adamant about it: "They killed him!" he said. "They *killed* him!"

> *The district executive was quite adamant: "They killed him!" he said. "They killed him!"*

How can a church like that ever get new people to join? And who in their right mind would ever want to? Thank God this particular church didn't have the free ministry; it was only by having a paid pastor that their door was kept open to anyone new at all. But pity the poor pastor who ends up "serving" a church that *doesn't want* anybody new. And pity the pastor's family.

Some churches *kill souls*—and sometimes they kill the body as well. M.

*Bill Bowser is a member of the Arlington (Va.) Church of the Brethren.*

*Robby W. Burke*

## Divide seminary among colleges

I have a suggestion for bold action by which Bethany Seminary might solve its problems while also directly helping our churches (see January, page 6). The

### Pontius' Puddle

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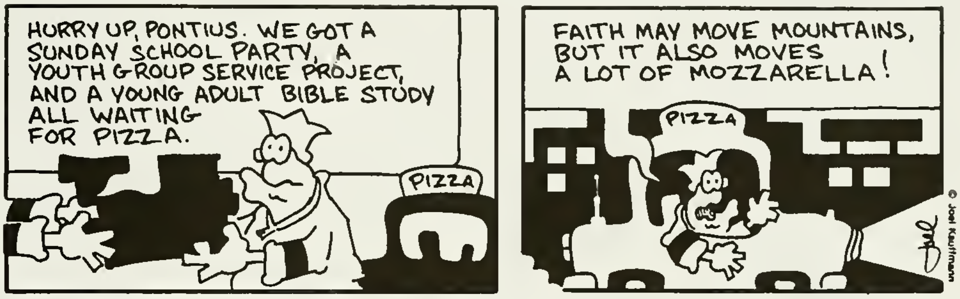
HURRY UP, PONTIUS. WE GOT A SUNDAY SCHOOL PARTY, A YOUTH GROUP SERVICE PROJECT, AND A YOUNG ADULT BIBLE STUDY ALL WAITING FOR PIZZA.
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current seminary should be broken up and reconstituted in graduate theological departments at three Brethren-related colleges—one in the East, one in the West, and another in the Midwest. The current seminary property could be sold to finance this change.

By Bethany moving to existing college campuses, much of the need for new facilities would be eliminated. The number of options for advanced theological education within the church would be tripled. This would make advanced training far more accessible to the many bi-vocational ministers who cannot leave their jobs and uproot their families to move to Oak Brook, Ill., for three years. It also would bring the seminary into much closer contact with the people it serves, making it more responsive to people's needs.

Consider what could happen if we had seminary level education available at Bridgewater College, in Virginia. Seminary students could serve as pastors in the many part-time positions in Shenandoah District, thus helping those congregations. Ministers currently serving as pastors could further their education without leaving home. Perhaps some of these ministers also could teach at the school.

*Dividing Bethany up among our college campuses would have only benefits.*

By offering a master of divinity degree program on a college campus, we would keep our future ministers in daily contact with students bound for other occupations and perhaps keep them in the real world, instead of in an ivory tower. Another benefit would be that students in the college might be attracted to entering the ministry. We all know that we need more ministers in the denomination. Also, the college and seminary would be able to share faculty members.

With only one seminary, there always is a danger that that school's faculty will become attached to a single theological viewpoint and then try to impose that view on the denomination. With three seminaries there would be more room for different approaches.

Some might object that my plan would take the seminary away from ministering to urban areas. The Church of the Brethren is going to accomplish very little in urban ministry if we dwindle away to nothing as a result of neglecting the needs of our rural constituency.

My idea deserves serious discussion in the denomination, and serious consideration by the seminary, before it's too late.

*Robby W. Burke is pastor of Mount Zion-Linville (Va.) Church of the Brethren.*

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Applicants are requested to contact 3 or 4 persons and have them provide a letter of reference. Materials due by: March 13, 1992

## CLASSIFIED ADS

WANTED—Shippensburg and Ridge Churches of the Brethren are seeking a full-time Youth Minister/Director. This person would divide time evenly between two congregations. Interested people contact Georgia Markey, Southern Pa. District Office, Church of the Brethren, 2990 Carlisle Pike, Box 218, New Oxford, PA 17350. Tel. (717) 624-8636.

ATTENTION—Winter doldrums? If you've got cabin fever, make plans to serve others this year through Brethren Volunteer Service. There are over 200 positions in 38 states and 18 countries needing people of all ages (including older adults) to work for peace, advocate justice, meet basic human needs and care for the environment. Give one or two years of your life to our needy world. Contact Debbie Eisenbise, BVS Recruitment, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039; in Ill. (708) 742-5100.

TRAVEL—Exp. Magic of the Alps, 1992. Austria, Switzerland, or Germany used to enhance tours of Europe. Enjoy all three on tour August 13-26, 1992. Hosted by Frank Miller, retired Purdue Extension Agent. Tour arranged by Rural Route Tours. Visit Munich, Rothenburg, Zermat (at foot of Matterhorn), St. Moritz, Innsbruck, Vienna, Oberammergau, Salzburg, Geneva, Augsburg, Frankfurt. Ride famous Glacier Express. Visit family in Bavarian Alps. View ancient castles, quaint villages fr. riverboat deck on delightful blue Danube cruise. Relax in first-class hotels. Buffet brkfst, 3-course dinner daily except Vienna. Travel deluxe motor coach designed for sightseeing. Full-time professional English-speaking Tour Manager. Contact Frank Miller, 317 Hickory Ln., N. Manchester, IN 46962. Tel. (219) 982-4529.

TRAVEL—Grand tour of Europe and Israel (Holy Land). 15 days, July 21-Aug. 4, 1992. Visit Brethren sites in Europe. Jim Myer, devotional leader. For info. contact Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217, tel. (317) 882-5067 or James and Faye Myer, 170 W. Brubaker Valley Rd., Lititz, PA 17543, tel. (717) 626-5555.

TRAVEL—Don and Hedda Durnbaugh will conduct a Christian Heritage tour to Europe (Jul. 18-Aug. 7, 1992). Highlights incld. medieval towns in Belgium, Calvin's birthplace and Geneva, Paris, walled city of Carcassone, dramatic Albigensian strongholds, Taizé, historic Brethren sites (Schriesheim, Büdingen, Schwarzenau, Surhuisterveen), and Anabaptist/Mennonite sites (Münster, Witmarsum, Amsterdam). Inclusive cost: $2,995. Tour arrangements by MTS Travel, 102 East Main St., Ephrata, PA 17522 (800) 874-9330. For further info. and full brochure, contact tour leaders at (717) 367-1151, ext. 469.

TRAVEL—Annual Conference. Bus transportation from Elizabethtown, Pa. and rooms while attending Annual Conference in Richmond, Va., June 30-July 5. Write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Anniversary Alpine tour June 11-26; Great Britain Aug. 11-28, hosted by Juniata College's Dottie & Re Hershberger; Christmas Time Bavaria and Austria Dec. 7 15, hosted by Juniata College's Dr. Bob & Dottie Neff. Fo free brochure contact Gateway Travel Center, Inc., P.O Box 595, Huntingdon, PA 16652. Tel. (800) 322-5080.

SINGLES—Crossroads, Mennonite introduction service now has a monthly newsletter. Present clients' ads containing age, area, interests, for you to choose from. This is easy private way to meet those friends you have been hoping for For free sample copy, write to Crossroads, Box 32, N Tonawanda, NY 14120.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m worship at Shoney's Inn at intersection of Indian Trail Rd and I-85 North, exit 38, Norcross. Contact pastor Do Jordan at (800) 782-9796, or John and Debbie Hamme (404) 448-9092, 5584 Wilmer Dr., Norcross, GA 30092.

# Turning Points

## New Members

**Bethel,** N. Ind.: Raymond Kesler

**Blue River,** N. Ind.: Robert Dye, Tabitha Frank, Amber Hartman, Jessica & Ryan Kreider, Michael Marlow, Teresa & Paul McCoy, Jennifer & Sarah Pritchard, Amy Shively

**Boise Valley,** Idaho: Roxanne & Wesley Eilers, Shane Mahler, Kathy Carrick, Margie Lacy, Rhoda Mazer

**Cherry Lane,** M. Pa.: Edith Karns

**East Cocalico,** Atl. N.E.: Barbara Adkins, John & Mary Becker, Debra, Diane & Scott Beckman, Kim & Tad Brown, Jan & John Burke, Gene & Donna Brubaker, Lynne, Dyanna, & Ronald Cover, Charles & Cecelia Cook, Doug & Yvonne Enck, Earl, Doris, Jay, & Deb Good, Ira & Anna Ginder, Kimberly Herr, Mary Anne Haller, Linda Horst, Melanie Foster, Ronald, Robert, Randall, & Rustin Kreider, Roy & Gloria Kunkle, Janet Klesko, Walter & Doris Long, Ruth, Barry, Galen, & Lois Martin, Leon & Bonnie Myers, Raymond & Martha Miller, Joe & Ann Nies, Rich & Gail Readinger, Linda Reitler, James & Janet Rhen, Richard & Lore Stoltzfus, Dennis Trostle, Dave & Melissa Weiler, Joan Drumm, Brenda Bilger

**Eaton,** S. Ohio: Thrasa & Donald Wertz, Randy & Beth Yount, Nancy & Carter Witt, Debbie & Ron Baker, Carolyn & Becky Rodeffer, Karen Sellers, Julie Chrismer, Harry & Ruth Shipley, Sonya, Larry, Chris & Brandi Banfield, David Amstutz, Todd Snyder, Linda Manley, Cindy Flory, Clif & Jana Martin, Jackie White, Matt Clippinger, Emily & Amy Smith, Phillip Cabaniss, Niki Pennington, Kyle Weller, Kristl Miller, Adam Cobb, Amanda Charles, Emily Cunningham, Andrea Guthrie

**Elkhart City,** N. Ind.: John, Beth, Janet, & Mark Sternberg

**Elkhart Valley,** N. Ind.: David & Katrina Mevis, Mikel, Linda, Sarah, & Matt Wayne, Gary & Kathy Stump

**First-Harrisonburg,** Shen.: James Borkholder, Velma Breneman, Dorothy Crist, Ronald Hedrick, Edith Michaud, Kevin & Gina Showalter, Michael & Ann Wenger

**First-Roaring Spring,** M. Pa.: Ronald Leedy

**Freeport,** Ill./Wis.: Rosalie Geiger, Nancy Caldwell

**Lampeter,** Atl. N.E.: Philippe Derosier, Timothy Groff, Ruth Velasquez

**Larchmont Community,** Oreg./Wash.: Christine & Daniel James

**Lebanon,** Shen.: Donald & Judy Johnson

**Living Stone,** W. Marva: Wade Lewis, Anna & Bethany Moody, Amy Sponaugle, John & Rosalie Valentine, Mary Beth Gillespie, Robert & Geraldine Goss, Darren Kidwell, Timothy & Jane Monn, George & Louise Statler, Michelle Yankee

**McPherson,** W. Plains: Mary Workman, Michele Berkey, Tahnee Carlson, Samuel Dali, Adeola Grillo, Diane Feasenhiser, Beth Kiester, Russ Kinzie, Kandee Krien, Luke LeFever, Anita Mast, Kevin Shaffer

**Middle Creek,** Atl. N.E.: John, Martha & Lisa Hess, Mark Garman, Andrew Bollinger, Matthew Nolt, Austin & Wade Rohrer, Shane Weaver, David Young

**Mohrsville,** Atl. N.E.: Corrine & David Clouse, Wendy Gross, Pam Reber

**Mount Wilson,** Atl. N.E.: Nancy Little, Quentin Liebeher, Steve Kreiser, Ruth Herr, Jason Gill, Lily Fessler

**Muskegon,** Mich.: Robin Cross

**New Covenant,** S. Ohio: Denise Santelle, Debbie & John Stiner, Barbara & David Eller, Carol Fannin, Linda & David Hooper, Dorothy & Howard Mitchell, Melinda & Norman Rohrer, Anna & Keith Vetters, Wendy & William Weaver, Barbara & Bruce Younkin

**New Paris,** N. Ind.: Angie McFarren, Chelsie Overpeck, Dawn Hyche, Leroy & Julie Nafziger, Dorothy Swinehart, Mike Zimmerman

**North Winona,** N. Ind.: Terry, Cary, Jill & Ryan Schlotterback, Scott & Deb Wiley, Rob & Chris Reneker, Kelly & Janine Walters, Gary & Diana Sanders, Deb Miller, Tom & Linda Edgington, Pam Reed, Dan & Pam Anderson, Scott & Heather Lee

**Penn Run,** W. Pa.: Charlotte Laney, Paul & Fanny Laney, Kenneth & Linda Laney, Vaughn & Violet McDannell, Sarah Steepic

**Roanoke, La.,** S. Plains: Derrell Derouen

**Rocky Ford,** W. Plains: Orvada Cosand, Jerry & Shirley Smith, Laurie Heggenstaller, Daniel & Samuel Brubaker, Barry & Lynn Shioshita, John, Janet & Tim Tubbs

**Springfield,** Ore./Wash.: Laura Thompson

**Wenatchee Brethren-Baptist,** Oreg./Wash.: Rosie Deal, Frank & Rae Telford

**Woodland,** Ill./Wis.: Maude Lalicker, Ron & Tammy Burtz

## Licensing/ Ordination

**Coffman,** Marilyn Elizabeth, licensed Oct. 26, 1991, English River, N. Plains

**Cortez,** Cesar M., licensed Sep. 28, 1991, York Center, Ill./Wis.

**Fishburn,** Arlon Mark, licensed Oct. 26, 1991, Big Sky, N. Plains

**Grimm,** Michelle L., licensed Jul. 30, 1991, Indian Creek, Atl. N.E.

**Howard,** Courtland David, licensed Dec. 11, 1990, Pleasant View, S. Pa.

**Johnson,** Robert Clyde, licensed Sep. 12, 1991, Barren Ridge, Shen.

**McClendon,** Nancey Murphy, licensed Jul. 20, 1991, Pasadena, Pac. S.W.

**Myers,** Jacob Lincoln, licensed Dec. 11, 1990, Pleasant View, S. Pa.

**Neher,** Marlene, licensed Oct. 26, 1991, Ivester, N. Plains

**Oren,** Kenneth, licensed Aug. 19, 1991, Happy Corner, S. Ohio

**Peters,** Donald, ordained Sep. 14, 1991, Nanty Glo, W. Pa.

**Rittenhouse,** D. Julian, ordained Apr. 23, 1991, Pocahontas, Shen.

**Sechler,** Marion, ordination received Aug. 9, 1991, Cando, N. Plains

**Stokes,** Edward Lee, licensed Sep. 12, 1991, Meadow Mills, Shen.

## Pastoral Placements

**Allen,** Leola, from other denomination to Tók'ahookaadí Fellowship, W. Plains

**Campbell,** J. Warren, from secular to Turkey Creek, Mo./Ark.

**Dietz,** Paul, from Brick, W. Marva, to Knobley, W. Marva

**Duffey,** Scott, from Greensburg, W. Pa., to Westminster, Mid-Atl.

**Emerick,** Louis, from other denomination to Fahrney-Keedy Fellowship, Mid-Atl.

**Hughes,** James Robert, from secular to Brick, W. Marva

**Langdon,** Kenneth, from Keyser, W. Marva, to Painesville, N. Ohio

**McFarland,** John, from Salamonie, S/C Ind., to Cedar Creek, N. Ind.

**Ober,** William, from other denomination to Stony Creek, S. Ohio

**Quintrell,** Gregory, from seminary to Meadow Mills, Shen.

**Ritchey,** Robert, from other denomination to Black River, N. Ohio

**Steele,** Randy, from Bethany, Mid-Atl., to Meyersdale, W. Pa.

## Wedding Anniversaries

**Barkey,** Lowell and Kathryn, Warsaw, Ind., 50

**Buch,** Warren and Alverta, Lititz, Pa., 55

**Buckingham,** Fred and Letha, Middleville, Mich., 60

**Bush,** Warren and Hazel, Curryville, Pa., 60

**Davidson,** Dale and Naomi, Virden, Ill., 50

**Delk,** Ralph and Pauline, North Manchester, Ind., 50

**Dubble,** Wayne and Dorothy, Lebanon, Pa., 50

**France,** Cecil and Genoa, Bassett, Va., 50

**Fyock,** Dale and Nellie, Penn Run, Pa., 50

**Gaerte,** Curtis and Julia, Avilla, Ind., 60

**Hamilton,** David and Velma, Virden, Ill., 50

**Hauger,** Arthur and Doris, Freeport, Ill., 50

**Hopkins,** Sallie and Edward, Martinsville, Va., 50

**Johnson,** Bob and Maxine, Warsaw, Ind., 50

**Johnson,** Earl and Evelyn, Muskegon, Mich., 60

**Kensinger,** Arthur and Hazel, Martinsburg, Pa., 65

**Kirkpatrick,** Bruce and Vera, Live Oak, Calif., 65

**Kessler,** Dean and Mildred, Ipava, Ill., 50

**Martin,** Noah and Helen, Ephrata, Pa., 65

**McBride,** Charles and Carol, Fredericksburg, Iowa, 50

**Miller,** William and Gertrude, Lewistown, Pa., 65

**Mishler,** Marvin and Katherine, Nappanee, Ind., 60

**Moore,** Arthur and Genevieve, Nampa, Idaho, 65

**Myers,** Charles and Evelyn, Nappanee, Ind., 50

**Ore,** Taylor and Estelle, Bassett, Va., 50

**Sell,** Clifford and Rosalie, McPherson, Kan., 50

**Smith,** Kenny and Dorothy, New Paris, Ind., 50

**Steward,** John and Virginia, Ashland, Ohio, 55

**Stouder,** Charles and Evangeline, Osceola, Ind., 55

**Treace,** Sherman and Shirley, Fort Wayne, Ind., 50

**Zeigler,** Clarence & Bernice, Churubusco, Ind., 50

## Deaths

**Akers,** Waddie, 92, Willis, Va., Nov. 12, 1991

**Albert,** Byron, 75, Eaton, Ohio, Oct. 6, 1991

**Amond,** Elizabeth, 94, Penn Run, Pa., Apr. 30, 1991

**Barth,** William, 66, McVeytown, Pa., Nov. 5, 1991

**Bittinger,** Desmond, 85, La Verne, Calif., Nov. 5, 1991

**Bowers,** Daniel, 44, La Verne, Calif., Oct. 31, 1991

**Bowman,** Archer, 67, Saverna Park, Md., Oct. 30, 1991

**Bowman,** Ivan, 72, Lakeport, Calif., Nov. 21, 1991

**Bricker,** Harry C., 76, Hershey, Pa., Nov. 24, 1991

**Bryan,** Viola, 81, Custer, Mich., Nov. 1, 1991

**Buckshorn,** Edgar, 81, Saint Petersburg, Fla., Jan. 3, 1991

**Cameron,** Orda, 95, Hudson, Fla., Nov. 14, 1991

**Castelle,** Samuel, 61, Muskegon, Mich., Aug. 7, 1991

**Chaney,** Ruth, 82, Elkhart, Ind., Nov. 6, 1991

**Coffman,** Evert G., 93, North English, Iowa, Nov. 14, 1991

**Cunningham,** Esther, 75, Elkhart, Ind., Oct. 27, 1991

**Cupp,** Boyd, 90, Verona, Va., Oct. 31, 1991

**Dagen,** Edward L., 82, Lititz, Pa., Nov. 17, 1991

**Diehl,** Mabel, 94, New Lebanon, Ohio, Nov. 26, 1991

**Dodson,** Loreen, 56, Scottville, Mich., Nov. 24, 1991

**East,** Ray, 80, Harmony, Minn., Nov. 17, 1991

**Eisenbise,** Paul, 90, Morrill, Kan., Sep. 29, 1991

**Ferrell,** Ray, 82, La Verne, Calif., Nov. 6, 1991

**Finifrock,** Stanley, 90, Sebring, Fla., Oct. 29, 1991

**Fishback,** James F., 71, Waynesboro, Pa., Nov. 22, 1991

**Garrison,** Frank, 96, Columbia City, Ind., May 18, 1991

**Gingrich,** Noah, 84, Dover, Pa., Nov. 24, 1991

**Good,** Earl, 90, New Lebanon, Ohio, Nov. 17, 1991

**Gross,** Alfred, 88, Churubusco, Ind., Jul. 1, 1991

**Hamme,** Glenn, 60, Spring Grove, Pa., Nov. 7, 1991

**Heintzelman,** James, 95, Saint Petersburg, Fla., Sep. 7, 1991

**Knauer,** Viola, 93, Neffsville, Pa., Oct. 28, 1991

**Lindquist,** Faith, 92, Saint Petersburg, Fla., Aug. 2, 1991

**McUlty,** Viola, 77, Petersburg, W. Va., Sep. 12, 1991

**Miller,** Eva Marie, 85, Dayton, Ohio, Aug. 18, 1991

**Newcomer,** Manford, 83, La Verne, Calif., Nov. 12, 1991

**Parsons,** John, 85, Roanoke, La., Nov. 7, 1991

**Petry,** Edwin, 82, North Canton, Ohio, Nov. 9, 1991

**Phend,** Cecil, 97, Merriam, Ind., Nov. 9, 1991

**Phillips,** Reba, 80, Nappanee, Ind., Oct. 6, 1991

**Powell,** Daniel, 91, Covington, Ohio, Oct. 27, 1991

**Puffenberger,** Myrtle, 76, Petersburg, W. Va., Aug. 30, 1991

**Robinson,** Donald, 83, Roanoke, La., May 14, 1991

**Root,** M. Lucille, 87, La Verne, Calif., Nov. 19, 1991

**Rowell,** Lyndon, 45, Jennings, La., Jun. 6, 1991

**Salt,** James, 77, Harrisonburg, Va., Oct. 28, 1991

**Schopp,** Clarence, 89, Cashmere, Wash., Nov. 16, 1991

**Strietzel,** Vera, 89, La Verne, Calif., Nov. 17, 1991

**Switzer,** Eva, 74, Seven Valleys, Pa., Nov. 11, 1991

**Weybright,** Edna, 98, Rocky Ford, Col., Sep. 30, 1991

**Whitehead,** Dorothy, 90, Syracuse, Ind., Nov. 3, 1991

**Whitlow,** Nannie, 79, Bassett, Va., Apr. 27, 1991

**Wiedeman,** John, 76, Bourbon, Ind., Oct. 21, 1991

**Zumbrun,** Wilda, 89, Columbia City, Ind., May 20, 1991

# What's so magic about 'safe sex'?

Preparatory to writing this editorial, I read several pieces on the subject by editors and columnists whose publications appear more frequently than MESSENGER. I regularly read most of these writers. I learned something new about three or four of them: They are sports fans and idolized Earvin ("Magic") Johnson. They were unable to get to the heart of their editorial musings until they had told me what a great guy Magic was and described his technique on the basketball court.

My editorial musings will not be colored by any B.M. (*Before Magic*; one columnist refers to the era we are now in as S.M.—*Since Magic*) hero worship. Yes, I confess: Until Magic Johnson announced he had contracted the HIV virus that leads to AIDS, his very existence as a person had escaped my notice. Pressed to name a professional basketball player, the only one I could have come up with would have been Michael Jordan. (Or is it *Jackson*? I forget.)

So, since I never watched Magic Johnson run his fast break to the hoop, only to snap a perfect blind pass to a teammate at the last minute (who then makes the basket), I can muse and write with dispassion . . . about the former basketball star, not about AIDS or moral decision-making.

As a lot of people know by now, Magic Johnson has dedicated his remaining time to "preaching safe sex." Well and good, since he, by his own admission, knows a whole lot about the other kind. It troubled me that upon Johnson's announcement of his being HIV-positive, the public and the media seemed to have had a revelation that AIDS could happen to *anybody* now. No longer was AIDS confined to the dregs of society—homosexuals and drug-users; *good* people could get it, too.

Now Magic Johnson is going to preach "safe sex." Use a condom, kids, and everything will be okay.

Columnist Anna Quindlen, inspired by Johnson, wrote in praise of safe sex, explaining that she was far less concerned about her children's lifestyles than about their lives. *Christian Century* editor James Wall pointed out Quindlen's wrong priority too well for me to try to better him: "Anna Quindlen is wrong. Lifestyle is life. How we live determines who we are. Mere survival is not sufficient to define a full life. Our religious tradition understands that our sexual conduct is at the heart of who we are."

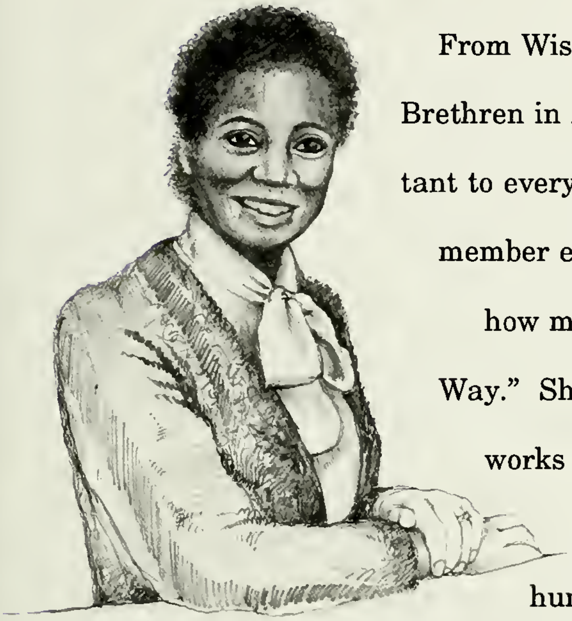
Remember the illustration about the people who provided an ambulance at the bottom of a cliff instead of building a wall at the top? That's what safe sex is all about. Condoms may save some people from getting AIDS, but a thin film of latex rubber does not hide the fact that sexual promiscuity is rampant. A *Playboy* mentality is now the norm for most people in our society, and the rest of us feel pressured toward silent acceptance.

Safe sex will not protect teenagers from the distortions in their sense of values that sex without fidelity or emotional commitment may invisibly inflict upon them. Adolescents are not adults. And, being adolescents, they are in a developmental stage in which they must master their identity, a sense of who they are. Safe sex is not a "real world" response to AIDS. It's a ticket to Fantasy Island. Safe sex may help keep kids alive, but it won't help them learn how to live.

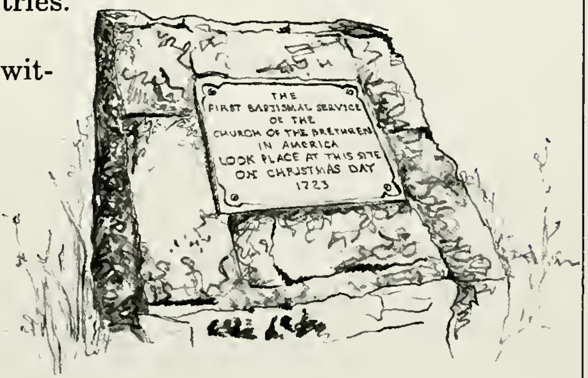
I suppose, given Magic Johnson's own arrested moral development, preaching safe sex is about as much as we can expect from him. But it is ironic that a man who achieved his basketball prowess through enormous *self-discipline* can't recommend to teenagers anything better than the use of a condom. Helping young people to see that they literally make their lives by their inner decisions would be a greater service that he could render in these times.

But as I bash Magic Johnson, I look at him and see myself. We have met the Magic and he is us. At the risk of sounding like I'm calling for a return to a religion that condemns and controls, I could hope that Magic Johnson and all of us other churchgoers would appreciate better the moral wisdom and compassionate understanding—with its attendant but necessary ambiguity—available to us from the biblical tradition.—K.T.

# Joyce Hicks' story is your story. It begins at Wissahickon Creek. It ends, well, with the world.



From Wissahickon Creek, site of the first baptisms of Brethren in America, Joyce Hicks recounts a story important to every member of the church. The General Board member explains to her grandchildren, Alisha and Don, how mission happens today—"Mission in Christ's Way." She points to how the Church of the Brethren works with and strengthens partner churches around the globe. How it recruits and places a hundred volunteers a year, markets handcrafts for producer groups in 40 countries, and enables 2,700 villages in Nigeria to have clean water and improved health. She reports on agricultural exchanges, disaster services, refugee placements, and reconciliation ministries. In brief, she sums up her church's commitment to witness beyond its own, in the name and spirit of the living Christ. Joyce Hicks' story is your story; view it and you will be informed and inspired.



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- the Association of Brethren Caregivers
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______ Child care services
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______ Youth activities
______ Messengers (Conference business sessions)
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______ Information/mail desk
______ Ticket sales
______ SERRV Exhibit
______ Annual Conference office

| | | | |
|---|---|---|---|
| Please circle | 16-22 | 22-30 | 30-40 |
| approximate age: | 40-50 | 50-60 | 60 + |

Name ______________________________

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City ____________________ State ______ Zip ______

Telephone No. ______________________________

Additional volunteers may indicate on a separate sheet their interest in serving.

## PROGRAM BOOKLET

(Available in May)

Please send the following:

______ copies at $7.00 each of the 1992 Annual Conference Booklet (regular binding)

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______ 1992 Annual Conference Information packet. (Add $1.00 for postage and handling)

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(Delegates sending the delegate authorization form and registration fe will automatically receive one program booklet without further cost.

There will be no pre-conference registration for non-delegates thi year.

Information about Conference programs and reservation forms ma be obtained by containing your pastor or write:

**Annual Conference Manager**
**1451 Dundee Avenue**
**Elgin, Illinois 60120**

Church of the Brethren March 1992

# Messenger

CHURCH
OF THE
BRETHREN

Religious leaders
tell the candidates

# What we're worried about

# From the Editor

Beverly Good says he understands now what deadlines mean to us "Elgin" folks. He should, since the deadline for this month's MESSENGER had him dashing around as much as it did the editor.

The crisis came up the night before the March deadline. I was starting to paste up the "Close to Home" pages. Suddenly I realized that while I had *assumed* I had sufficient photos for the feature, there actually was only *one* photo—of Brethren Colleges Abroad students—in the "Close to Home" folder.

*Beverly Good*

Panic set in. It was 11 p.m. The paste-up must be ready to go out the next day. And not enough photos for "Close to Home"!

I cast about for a way out. I had an item about Beverly Good's Maple Spring congregation and its apple project in Honduras, taken from a newspaper clipping he had sent me. There was a photo in the newspaper story, but I had neglected to send off for it.

What followed was an act of faith. I scaled in a photo box, based on the newspaper photo, trusting that somehow I could get the photo from Pennsylvania in time. (The photo would be needed a day later than the paste-up we were turning in.) Bev is an old buddy of mine from college days, so I knew he would do his best to help me.

Next morning, I phoned Maple Spring church, and got past the first hurdle: Bev was in. I explained my situation and asked him to help me out. He was uncertain that he could get the newspaper photo, but promised to try. He would call back. "Don't hold your breath," he told me. "Yes, I will!" I replied.

The pins and needles were getting sharp by the time Bev called back . . . actually just a short time later. The day was saved. He had called the newspaper. Someone had rushed the photo to his office. "It's here on my desk!" he exulted. Meanwhile he had called the post office, and extracted a promise to "hold the truck" for him. Bev assured me the photo would reach me next morning, by overnight mail service. I began breathing again.

"Send me a bill," I admonished Bev. "Hey! No problem. Glad to help," he said.

So, don't tell me that Brethren out in the pews don't support the General Board staff. Or . . . was it that college buddy connection? Either way, I met my deadline another month. Thanks, Bev, ol' buddy.

Kermon Thomasson

COMING NEXT MONTH: Findings from a survey on the Church of the Brethren love feast.

Vol. 141, No. 3 March 1992
Messenger

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Beginning a series on Brethren groups that hark back to Schwarzenau, William G. Willoughby describes The Brethren Church.

**A hymn with Ella** 13

For Ruth Naylor, hearing a familiar hymn sung reminded her of the common journey we make as Christians.

**The treasures we choose** 14

Robbie Miller explains why the time is crucial to examine where our treasures are.

**What we're worried about** 16

Religious leaders outline what they think political candidates should be talking about in this year's presidential campaign.

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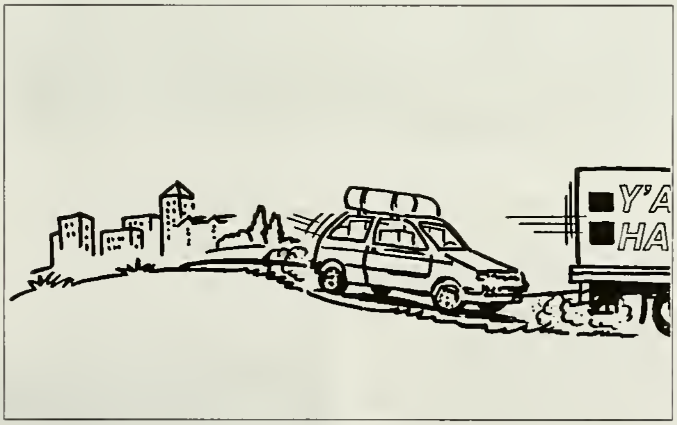

*Page 14*

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: Richard C. Winfield

**Cover:** *The 1989 "Housing Now!" demonstration in Washington, D.C., focused on one of the social problems facing the country. In "What We're Worried About" (page 16), a cross-section of religious leaders tells the presidential candidates what issues belong in the 1992 campaign.*

# In Touch

## War and peace

"Ain't gonna study war no more," runs an old pacifist folk song. **Dennis Frye**, however, is both a pacifist and a student of the Civil War.

Dennis grew up in Pleasant Valley, Md., within 10 miles of both Antietam and Harpers Ferry National Parks. He describes the area as "the epitome of Civil War country." As a child, he roamed these battlefields and assisted his father, often called the unofficial historian for Washington County, in giving bus tours of the area.

Dennis has worked for 12 years at Harpers Ferry National Park, most recently as the chief historian. His specialty is the Civil War, and, at age 33, he already has published three books on the topic.

It surprises many people to find out that Dennis is a member of the Church of the Brethren—from the nearby Brownsville (Md.) congregation. Visitors to the park often ask him how, as a pacifist, he can devote his life to the study of the Civil War—the most destructive war in our history. Dennis says it really isn't so difficult.

"The Civil War shows man at his best and his worst. I study man and man's reaction to war, not battles," he explains. "My pacifism enables me to have a better understanding of man's responses, as well as a foundation from which to study war."

One of the most interesting spots on the Antietam Battlefield, for Dennis, is the area known as the Corn Field, scene of the bloodiest fighting of the 1862 battle. Ironically, the 30 acres of farmland was owned by a member of the Mumma Brethren congregation, whose meetinghouse stood only about 800 yards away. This "little Dunker church" witnessed the awful battle that left 23,000 men dead around it. (See October 1985, page 20.)

Dennis says that visitors are surprised when he takes them through the restored meetinghouse and explains that the Dunkers there were opposed to war.

"The juxtaposition of the holocaust of the battlefield and the pacifism of the Dunkers is especially meaningful for me," Dennis explains. "These two symbols sort of embody my own study of the Civil War. In a sense, I am the embodiment of the faith in that church on that battlefield."—SUELLEN SHIVELY

*Dennis Frye, chief historian at Harpers Ferry National Park, finds his Brethren pacifism gives him a different viewpoint.*

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## Reaps when he sews

**Lee Brandt** began sewing when he was eight years old. At that time, he had two older sisters who were competing in 4-H. Lee credits them with getting him interested in sewing.

"I kind of took after them," Lee says. "I started out small, and then later started winning contests." One of his first projects was a pillow.

Last summer, Lee advanced to the state 4-H Fashion Revue after winning the Gold Ribbon Senior Award at a regional competition. At age 15, Lee was one of the youngest competitors at the state level.

Far from being his first sewing effort, Lee's winning ensemble last summer was striped wool pants and a matching lined vest, an Oxford shirt, and a necktie.

"Because I have to model my clothes, being in the Fashion Revue has helped me to be more talkative and at ease when I'm in front of people," Lee says

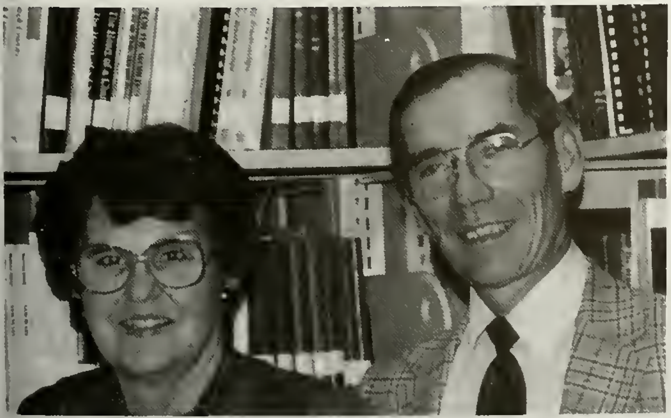
Lee is a member of Chiques Church of the Brethren, in Manheim, Pa.
—Suellen Shively

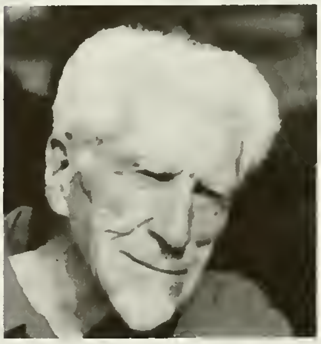
## Names in the news

**Clara Glover**, of New Carlisle (Ohio) Church of the Brethren, received the 1991 Wilbur Brumbaugh Memorial Scholarship, awarded by the Association for the Arts in the Church of the Brethren (AACB). Among Clara's interests are creating worship centers and banners.

- **Judith Myers-Walls**, of the Lafayette (Ind.) Church of the Brethren, was quoted in the December 9, 1991, issue of *Newsweek*, page 6. In a survey, the Purdue University professor found that children had been kept ignorant of the death and suffering caused by the US invasion of Iraq. Judith wrote our October 1991 cover story—"Children at Risk."
- **Esther** and **Emmert Bittinger,** of Bridgewater (Va.) Church of the Brethren, recently served two and a half weeks as program volunteers in the Brethren Historical Library and Archives, in Elgin, Ill. Program Volunteer Service is a great way to serve for folks who can commit themselves to only a short stint, or otherwise find it impractical to enter Brethren Volunteer Service. For information, call (800) 323-8039 and ask for Mary or Ned Stowe, the directors.
- **Sara Stoops**, of the Waynesboro (Pa.) Church of the Brethren, was the 1991 winner of the Gettysburg (Pa.) Travel Council's 13th annual Gettysburg Address Essay Contest. The 14-year-old essayist wrote on "What the Gettysburg Address Means to Me."
- **Mark Longwell**, of Plum Creek Church of the Brethren, near Elderton, Pa., attended the National 4-H Congress in Chicago in December, after being selected as the Pennsylvania 4-H winner in citizenship. Mark is president of Western Pennsylvania District's youth steering committee.
- **Andrew Loomis**, of the University Baptist/Brethren congregation, State College, Pa.; **Joel Meyer**, of York Center Church of the Brethren, Lombard, Ill.; and **Joann Rishell**, of Madison Avenue Church of the Brethren, York, Pa., all Juniata College seniors, received Community Contribution Awards at the 1991 homecoming. Juniata College, in 1990, abandoned its tradition of naming a "homecoming queen" and, instead, students recognize classmates "who seek to make their community a better place in which to work and live."
- **Sarah Carter**, of Pleasant Dale Church of the Brethren, near Decatur, Ind., won the Allen County Athletic Conference cross country meet. She also competed in regional and semi-state events.
- **Penny Henry**, of Yellow Creek Church of the Brethren, near Everett, Pa., was named 1991 Volunteer of the Year for her volunteer work with Trucker/Traveler Ministry.
- **Baxter Mow**, scholar, former India missionary, and widower of "Sister Anna," turns 100 March 30. He is in good spirits and responding well to treatment for a malignant tumor on his vocal cords. Greetings to Baxter should be addressed: c/o Lois Snavely, 3828 Bryant St., Loris, SC 29569.

*Esther and Emmert Bittinger were volunteer library helpers.*





## Remembered

**Edna Wolf Shively**, 91, died January 4, 1992, in La Verne, Calif. She served on national boards of the denomination in the 1930s and was director of children's work on the national staff during the 1940s. She also served as dean of women at Bridgewater College in the late 1950s.

# Close to Home

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## Hauling to Honduras

**Maple Spring** Church of the Brethren, near Jerome, Pa., has sent a trailer full of supplies to Honduras.

The contents of the 40-foot trailer include everything the Apple Producers Association of Belén, Honduras, needs to get into production and sales. The truck was driven to Baltimore by Maple Spring member Paul Mishler. Shipped to Honduras, it was to be pulled to its final destination by a Honduran trucker. It will be used by Project Global Village, administered by Chet Thomas, a Maple Spring member and long-time worker in Honduras.

The trailer project began with a garage sale at Maple Spring, and grew into a community gift from people all over Somerset County. Even Bible school children collected money and purchased items. Among the $34,000 worth of materials in the trailer were 200 packets of school supplies, a children-to-children gift.

*Maple Spring pastor Beverly Good spearheaded the project to send $36,000 worth of material aid to Honduras. The 40-foot trailer holds equipment and supplies to help Honduran apple-growers get into productions and sales. Chet Thomas, a Maple Spring member working in Honduras, heads up Project Global Village there.*

## Communing together

A small group of Midwest people from the Church of the Brethren and The Brethren Church have been meeting for almost two years now, in an activity they call the **Brethren Way of Christ**.

Participants first get together for a 3-day retreat, then divide into smaller groups that meet weekly for spiritual encouragement and accountability. Speaking for the group, Rachel Gross, of North Manchester, Ind., says the Brethren Way of Christ serves two purposes: It works at the Church of the Brethren "Goals for the '90s" by emphasizing spiritual renewal and growth, and it brings together people of two denominations that, before the early 1880s, were one.

More Brethren Way of Christ weekends are planned for this spring and fall, in Indiana.

## This and that

Last fall's Labor Day parade in Sheldon, Iowa, had a unique float. Atop a flatbed trailer was a large scale model of **Sheldon** Church of the Brethren's meetinghouse. The model, measuring five feet by eight feet, was the work of pastor Leland Grove, assisted by members of the congregation.

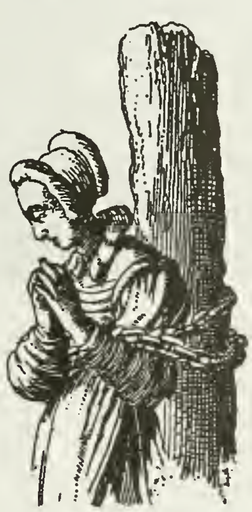
- Eight youth from **Chicago** (Ill.) **First** Church of the Brethren spent two days with eight youth from **Florence** Church of the Brethren, near Centerville, Mich., late last summer. The group then traveled to Chicago for two more days of interaction. Remarked James Beckwood, a Chicago First youth, "It was great to get to know kids from churches and homes so different from ours. They wake up and see cornfields and horses, and we just see streets and Sears Tower (the world's tallest building)."

- The men of the **Canaan** Church of the Brethren, Gibbon Glade, Pa., recently worked to restore the Old Canaan one-room school (next door to the church). The school is a Fayette County historical site.
- **Bridgewater Healthcare, Inc.**, Bridgewater, Va., held a kickoff campaign in November for a drive to raise funds for renovation and expansion of Bridgewater Home and Retirement Village. Walking tours of the prospective building sites were a part of the event.
- A **Brethren Peace Fellowship** has formed in Western Plains District and published its first newsletter. Contact: Peace Center, P.O. Box 426, Quinter, KS 67752.
- **Springfield** (Ill.) **First** Church of the Brethren, for the eighth consecutive year, prepared and delivered meals on Christmas Day to designated needy people of its community.

## Campus Comments

**Juniata College** celebrated Martin Luther King Jr.'s birthday with an afternoon program that featured as speakers sophomore Ayinde Alakoye, co-president of the college's African-American Student Association, and 1990 graduate Lynn Merritt, a founding member of the association.

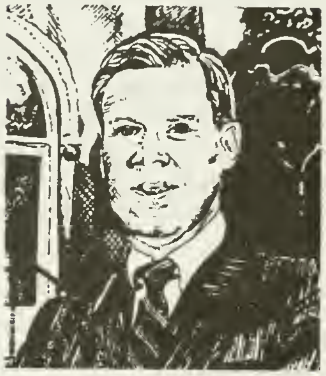
- **Elizabethtown College** opened an exhibit and lecture series February 6 called "The Mirror of the Martyrs." Running through April 5, they highlight the martyrdom of hundreds of Anabaptists in Europe in the 16th century. The March 5 lecture in the series will be delivered by Elizabethtown professor Donald F. Durnbaugh—"The Legacy of Suffering and Persecution in the Church of the Brethren."



Etchings from the 1685 edition of the book *Martyrs Mirror* were highlighted in the April 1991 MESSENGER.

- **Elizabethtown College** is building a 24,000-square-foot, glass and brick addition to its Baugher Student Center, scheduled to open next fall. The new building will provide space for recreation, social activities, lounges, meeting rooms, and physical fitness facilities.
- **Bridgewater College** featured international food, costumes, games, folk tales, and music during its International Awareness Week, January 19-24. Bridgewater has 29 international students, from 13 countries, on campus this year.
- **Juniata College**'s Peace and Conflict Studies (PACS) Committee recently sponsored a symposium on nuclear issues. Eight Juniata students made presentations. Juniata is one of about 100 US colleges and universities that offer an academic program in peace and conflict studies.
- The mood is upbeat at the **University of La Verne**, which celebrated its centennial in 1990-91 (leaving only **Elizabethtown College** still anticipating its 100th birthday—in 2000).

According to University of La Verne president Steve Morgan, 2,300 people and organizations contributed $2,624,861 during the centennial year. Also, the university's five-year capital campaign, Partnership '91, concluded with $13.1 million received. This surpassed the original goal of $8.8 million by 49 percent.



*Steve Morgan*

- **Manchester College** students Greg Hollinger (standing, left, in photo below), Mark Neher (left front), and Keith Stouder (right front), are among **Brethren Colleges Abroad** participants studying in Dalian, China. Also pictured is William Albright (center), retired **Bridgewater College** professor, director for the group.

*BCA students, director William Albright, and their guide pose in a traditional Chinese keyhole doorway in Dalian, China.*

## Brethren leaders go to Cuba for an ecumenical conference

"Tears just flow knowing how hungry and limited in the simplest things" the Cubans are, said Phyllis Carter, one of two Brethren representatives who went to Cuba in December for a special consultation of Christian leaders.

Carter, this year's Annual Conference moderator, joined Yvonne Dilling, General Board staff for Latin America and the Caribbean, in a US delegation to the meeting. Others attended from churches throughout the Western hemisphere.

The Cuban Ecumenical Council called the meeting to gather Christian support in light of recent world changes and opportunities for growth. Members of the council alerted visitors to the severe economic situation in their country, particularly shortages of food, soap, medicine, and oil. They cited the US blockade, in place since 1961, as the cause of the hardships and urged US church leaders to actively oppose the embargo.

Carter said she was "appalled" at the effects of the embargo and said it is an act of violence. She urged Brethren to press for the embargo to be lifted. (In 1985, Annual Conference passed a resolution urging the US government to restore normal diplomatic and trade relations with Cuba.)

Dilling was also struck by the severity of Cuba's economic crisis. She cited the fact that, as of December 15, Cuba had no signed contracts for petroleum imports for 1992. "The Bush administration has quietly threatened other nations with cutting our aid if they sign oil contracts with Cuba—nations such as Venezuela and Mexico," she said.

In contrast with the grim economic situation, however, was the optimism of Cuba's church leaders. "The experience of the reuniting of the churches of the hemisphere was a very powerful one," Carter said. She enjoyed the exuberant Cuban worship, joyful despite the suffering Cuban Christians have experienced.

*Moderator Phyllis Carter presented Cuban Christians with fabric donated by Brethr women in the US. The fabric was pre-cut into garments to be completed in Cuba.*

Until recently, Cuba's constitution discriminated against Christians, who suffered the loss of job and social opportunities, and were not allowed to join the Communist Party. But as a result of new respect for Christians by the government, the ecumenical group was able to meet with President Fidel Castro for several hours.

"Castro was fascinating," Carter said. He said several times that "the traitor to the revolution was atheism," Carter said. But she was not impressed by his answers to questions about human rights. There is still a great deal of admiration and love for Castro in Cuba, she added.

Many of the Latin American church leaders were "anguished" at the fragility of the socialist system in Cuba, Carter said. If the revolution fails there, she explained, they feel it will mean one less political model for the region.

Dilling believes that openness to religious expression will grow in Cuba. Bibles are now sold in public bookstores, and although house churches are still forbidden in the constitution, she said they are flourishing.

Leaders of the Cuban Pentecostal Church, a partner denomination to the Church of the Brethren, thanked Carte for the quality of the Brethren who hav visited them and were especially grate for Dilling's leadership, Carter said.

The Cuban Christians also responde positively to the first visit of an Annua Conference moderator, who is also a woman. Carter said the Cubans found her presence a sign that the Church of the Brethren lives up to its ideals, bein a church by and for all of its people.

"We came away renewed in our dept of respect for the Cuban church and its faithful witness all of these years," Dilling said. "We must respect (Cubans) when they say that they want internal a justments, but not a whole new system for the country."

*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

### Calendar

**National Youth Peace Camp** for high school age youth at camp Shepherd's Spring near Hagerstown, Md., July 5-11 [contact peace consultant David Radcliff, (800) 323-8039].

**Young Adult Work Camp** in Smolensk, Russia, August 3-22, for ages 18-30, sponsored by the US National Council of Churches and the Russian Orthodox Church [contact Brethren Europe and Asia representative Lamar Gibble, (800) 323-8039].

## ew committee to propose lobal church structure

new Global Church Structure/Polity ommittee will "try to identify what the lationship of the Church of the Brethn is to the rest of the church, to the obal church," according to David 'aas, chairman.

The committee "arises out of the fact at the (Church of the Brethren) is owing" internationally, Waas said, ting work already launched in Korea d the Dominican Republic, as well as terest expressed in the Philippines.

Committee members, appointed by nnual Conference and General Board ficers, include Robert Kettering, assoate executive for Atlantic Northeast istrict; Donald Miller, general secrery of the General Board; Mary Jo Flory eury, a pastor at Troy (Ohio) Church the Brethren; past Annual Conference oderator Phil Stone; Wayne Zunkel, stor of Panorama City (Calif.) Church the Brethren; and Waas, who retired st year as a professor at Manchester nd.) College.

The committee is working on a docuent of recommendations to be proposed to Annual Conference's Standing Committee. The issue is "complex," Waas said, because there presently are no policies governing ordination of pastors outside the US or the implications of international property ownership. Another issue is the impact new churches will have on the present Brethren body in the US.

"It's not only who lays on hands," Waas said. "It's who tells them to lay on hands."

## Peace agreement reached but Christians get threats

A peace agreement reached New Year's Day in El Salvador and finalized January 16 "was the best New Year's present I could hear," said Yvonne Dilling, General Board staff for Latin America and the Caribbean.

However, in what world ecumenical leaders characterized as a last, desperate attempt to scuttle the peace agreement, a secret group issued death threats against leaders in El Salvador's new National Council of Churches. The threat, issued by a group calling itself the Secret Army of National Salvation, listed the council's 11 board members by name, including two who were captured and held briefly by the Salvadoran military in November and January.

The peace accord, reached under the auspices of the United Nations and signed by both sides January 16 in Mexico City, is meant to bring a halt to fighting between government and rebel forces. The agreement "chops the military in half, disarms the insurgents, and leads the way to the end of a bloody 12-year civil war" that has claimed more than 75,000 lives, according to the *Chicago Tribune*. The militarized police forces will also be disbanded and a civilian police force will be created, open to both former soldiers and rebels.

There is a definite chance that the agreement will succeed, Dilling said. The accords are just, she said, and encompass the points that are important at this time. Now the task is to see that all parties abide by the accord.

"The challenge facing the churches both in El Salvador and the US is to participate in the actual constructing of a peaceful society," she said.

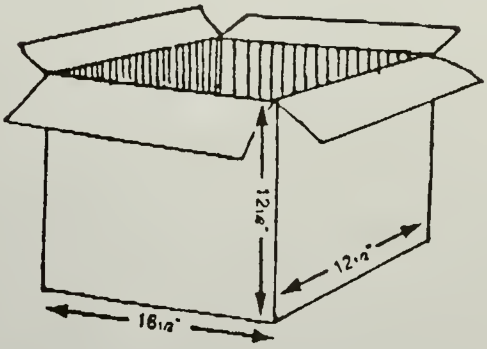
## Ecumenical project sends food boxes to Moscow

Brethren have been invited to join a food aid effort to the former Soviet Union. The food is distributed in cities where there are serious food shortages.

Along with other US Christians, Brethren have been making food packages to be shipped in containerloads to Moscow. The project is part of a worldwide Christian effort coordinated by the World Council of Churches, which has assigned particular Soviet areas to be served by churches in different parts of the globe. US efforts are directed at Moscow and are coordinated by the United Methodist Committee on Relief.

Boxes are shipped via the Church of the Brethren New Windsor (Md.) Service Center. Packing instructions have been sent to Brethren congregations. For more information call (800) 967-7301.

The Church of the Brethren also has given a $10,000 grant from the Emergency Disaster Fund toward the food effort, and is facilitating development of a long-term agricultural exchange and development program in the former Soviet Union, under the auspices of Church World Service.



5 lbs. flour
5 lbs. sugar
5 lbs. pasta
5 lbs. rice
5 lbs. canned meat
1 lb. dehydrated soups
2 lbs. cooking oil (canned)
5 lbs. powdered milk
1 lb. tea
1 lb. fruit juice (dehydrated)
1 lb. solid chocolate

**36 lbs.TOTAL WEIGHT**

## Sales of new hymnal are exceeding expectations

Church of the Brethren and Mennonite publishers have experienced booming sales of a new hymnal to be released in June.

"The pre-publication selling is much higher than we anticipated," said Robert Durnbaugh, publisher's representative for Brethren Press.

As of mid-January, Brethren Press had received orders for over 61,000 copies of the pew version of the hymnal and over $800,000 in sales, including sales of related products. The new hymnal will replace the present Brethren hymnal, published in 1951.

The two Mennonite partners in the project—the Mennonite Church (MC) and the General Conference Mennonite Church (GC)—have also received more orders than expected. The MC's Mennonite Publishing House has received orders for about 27,500 copies of the pew hymnal. The GC's Faith and Life has received orders for about 14,500 copies.

With a membership of 148,000 in about 1,100 churches, the Church of the Brethren share of sales represents a hymnal for every two and a half members. With a membership of 111,000, the MC share is about one hymnal for every four members. The GC share is also close to one hymnal for every four members, with a membership of 62,900.

The new hymnal is the result of years of work by an interdenominational Hymnal Council, which originally also included the Churches of God, General Conference. The project began in December 1983.

## Christ the Servant thanks the larger church with gifts

Christ the Servant Church of the Brethren, Cape Coral, Fla., has giv-en to the General Board and Atlantic Southeast District "our tithe of the net profit" of the sale of its land, according to pastor Donald H. Shank.

The money "wasn't ours to begin with," he said. "We had a strong enough sense of leadership in the church" to give $20,000 to the General Board and the same amount to the district, Shank said. The congregation's three acres have been sold for $975,000, of which Shank said about $400,000 is profit.

The three acres were originally part of eight acres bought by the General Board for about $24,000 in 1977. The year before, Donald and his wife, Eileen, had begun a church-planting project in Cape Coral and decided they needed land for a building.

Donald Shank said it was a big risk to buy the property. It wasn't serviced by a road, and was in fact "out in swamp land." But those who looked at the land were "in the right place at the right time," Shank said. He compared it to the loaves and the fishes—the risk paid off "by God's grace."

The General Board owned the property until 1980, when the church building was finished, and then deeded three acres at the front of the property to the congregation. In 1989 the Board sold its five acres for $450,000.

When "we realized we would be in a corner of a major commercial development," said Shank, the congregation concluded that its placement would become a severe handicap and that the value of the property would fall. So they decided to sell, and purchased a new five-acre plot about a mile away.

A new church building is to be finished in August, at a cost of $550,000. The congregation is paying rent at its previous site until the old church is demolished at the end of May, and will rent another meeting place until the new building is ready. The congregation will end up borrowing about $150,000 to complete the project.

The $40,000 given to the Board and district isn't begrudged by many in the congregation, Shank said. "It was given to us by everybody in the denomination. It's a way of saying 'Thank you' to the larger church."

## People of the Covenant translations produced

"The possibility of having some specia Bible studies and perhaps a video translated into Spanish is really exciting for the church," said June Gibble, coordin tor of the Church of the Brethren Peop of the Covenant program.

Two People of the Covenant studies *Covenant in the Bible and in our Lives* and *Ephesians: Living in Christian Co munity*, are being translated by membe of the Christian Church (Disciples of Christ) and will be available later this spring. A third study, *God's Coming Realm: A Vision of Shalom*, is to be available by the end of the year. All three also may be translated into Kore The Disciples formed a partnership in People of the Covenant with the Churc of the Brethren two years ago.

The Disciples also are making a Spa ish translation of the People of the Co enant video, *Woven Together in Love.*

## District ministries director will retire in mid-summer

Donald E. Rowe has announced his retirement effective July 15 as director district ministries for the General Boa a position he has held since 1987.

He has held several other positions with the General Board, includin director of interpretation, direct of field ministri and director of personnel in the World Ministrie Commission. He also has served Annual Conference manager and as executive for Mid-Atlantic District.

*Donald E. Rowe*

## isaster grants go to Sudan, uerto Rico, Persian Gulf

grant of $20,000 from the Emergency isaster Fund (EDF) has been given for patriation of displaced people in Su-an. The grant has been allocated to the ul Area Benevolent Society. Earlier rants assisted in the successful repatria-on of 3,250 Sudanese refugees.

A grant of $20,000 has been given om the Global Food Crisis Fund to pur-hase food for the war-torn Persian Gulf ea. The area is still recovering from e gulf war, which began a year ago in nuary.

An EDF grant of $10,000 has been iven in response to floods and mud ides in Puerto Rico. The money will ind the work of Brethren disaster work-rs and the shipment of medicines.

Disaster relief director Donna Derr aid in mid-January that there was poten-al for a long-term relief project in Puer- Rico. At the time, the numbers of homeless were "pretty high," she said, and Puerto Rican Brethren were already at work helping with food distribution.

A group of Haitian Brethren who have moved back to Haiti from the Dominican Republic have been aided by a grant of $1,486 in EDF funds. The grant was used following the coup in Haiti to help cover expenses of resettlement.

## Summer camp project nets over $7,000 to plant trees

"This is just another way that we can extend the ministry of the church through outdoor ministries and give our children and youth a more global perspective," said Outdoor Ministries staff Nancy Knepper.

Trees for Life, the Outdoor Ministries Association 1991 summer offering project, collected $7,768.72, which will pay for nearly 2,600 trees. Money was raised through special offerings, as well as fundraising events such as auctions or work days.

Let there be trees

Twelve Brethren camps participated: Brethren Woods, Blue Diamond, Carmel, Eder, Galilee, Ithiel, Mack, Mardela, Mon-Dak, Swatara, Inspiration Hills, and Shepherd's Spring. Jody Johnson, administrative assistant for Camp Eder, received a Trees for Life T-shirt for reporting the most creative method of fundraising.

# orldwide

**ome 2,000 Haitian refugees** have been allowed into the US n a temporary basis from a camp at a US military base in Guantá-amo, Cuba. The Coast Guard began picking up the refugees at sea October. The Haitians are fleeing repression and a grim economic tuation in their home country, where "arrests without warrant, beat-gs, torture, and killings are becoming more and more common," ac-ording to the US National Council of Churches.

About 600 refugees will be returned to Haiti, according to Donna err, director of the Church of the Brethren refugee and disaster of-ce. Most of those coming to the US are joining family members. The hurch of the Brethren is helping to seek sponsors for those without amily in the US.

**Free supplies** of infant formula no longer will be given out in 992 by members of Infant Formula Manufacturers (IFM), according to n agreement reached with IFM and reported by *Christian Social ction*. An Infant Formula Task Force met in September with IFM epresentatives and representatives of corporations including Nestlé, arnation, and Bristol-Myers/Squibb. The task force is concerned bout renewed efforts by infant formula companies to market formula the US through direct advertising, which has also been a problem in eveloping countries. A well-known boycott of infant formula has es-ecially targeted Nestlé for marketing in developing countries. Infant formula leads mothers to stop breast feeding, is expensive, and may be detrimental to an infant's health.

**New releases** from the World Council of Churches include a *Dictionary of the Ecumenical Movement* with ecumenical themes, events, organizations, personalities, and theological discussions; *Signs of the Spirit*, the official report of the WCC seventh assembly, held last year in Australia; *Canberra Take-Aways*, drawing connections between the assembly experience and the life of congregations; "Music from the Tent," a cassette of assembly music; and an assembly highlights video and slide set. Contact the WCC Distribution Center, P.O. Box 346, Rt. 222 and Sharadin Rd., Kutztown, PA 19530.

**A campaign to discredit** the South African Council of Churches is underway, according to SACC head Frank Chikane. An unsigned memo has been circulated to news reporters alleging that the SACC misused funds intended for repatriation of South African exiles. Previously, a pamphlet was circulated purporting to be from the SACC and containing an apology for involvement in the sanctions movement. Chikane connected the disinformation campaign with a statement by South African President F. W. de Klerk that the government would use all means to oppose groups that support sanctions against South Africa.

National Offices
THE BRETHREN CHURCH
524 College Ave

BRETHREN WORLD ASSEMBLY PARTICIPANTS

# Meet The Brethren Church

*This July the five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly. As that event approaches,* MESSENGER *is presenting, in monthly installments, articles about each of the participating groups. Writer for the series is Church of the Brethren theologian and historian William G. Willoughby.*

*For information about the Brethren World Assembly, read Donald Durnbaugh's "Freedom to Come Together," October 1991 (but note that the assembly's dates are July 15-18, not July 25-28 as given in that article).*

## by William G. Willoughby

"Why, they're just like us!" exclaimed a member of the Church of the Brethren after attending a service of The Brethren Church.

"Not quite," I replied. "In practice and worship we are very similar, but they're much more conservative theologically."

"A lot of us in the Church of the Brethren are conservative, too," he replied, "and I felt quite at home in the Brethren service."

"That's true, but we have a much wider range of diversity and, I believe, are more faithful to the historic non-creedalism of the early Brethren."

"Yes, but they say they also are non-creedal. And they seem to know what they believe, while we seem rather 'mixed up.' "

"I don't think we are 'mixed up.' Don't forget, we have the New Testament as our rule of faith and practice."

"But so do they!" he responded.

Which is true. There are, however, wide differences in interpretation and emphases.

Upon one aspect of our conversation we could readily agree: The Brethren Church is more like the Church of the Brethren than any of the other groups of Brethren (Old German Baptist Brethren, Fellowship of Grace Brethren Churches, and Dunkard Brethren).

The Brethren Church is the result of the divisions of our church in 1881-83, when two groups separated from the main body—the "conservatives," who are known today as the Old German Baptist Brethren, and the "progressives," who were much more open to new ideas and practices, and who today call themselves "The Brethren Church."

Impatient with the slow pace of change of the main body, the "Progressive Brethren" wanted to "keep pace with the times." They were a growing movement in the church from about 1850 to 1883. Their oft-cited slogan was "In essentials, unity; in non-essentials, liberty; in all things, charity."

They opposed mandatory "plain dress" and rigidity in worship services. They supported congregational autonomy, Sunday schools, revival services, foreign and home missions, and secondary and higher education. On all these issues they met strong resistance at successive Annual Meetings.

Henry R. Holsinger was the leader of the Progressive movement. He repeatedly challenged positions taken by the Standing Committee of Annual Meeting. He even wrote an article for the periodical *Progressive Christian* titled "Is the Standing Committee a Secret Organization?"

Holsinger was especially impatient with the slow-moving, conservative stance of the church at the local and district levels. Five different districts brought charges against him at the Ashland, Ohio, Annual Meeting in 1881 A committee was appointed to investigate the matter, to visit Holsinger at his church in Berlin, Pa., and to bring back report to the next Annual Meeting. Because of procedural disagreements, the actual hearing at Berlin was never conducted.

Interest in this matter was so lively that about 10,000 people attended the Annual Meeting at Arnold's Grove, nea

Milford, Ind., in 1882. The Baltimore and Ohio Railroad even built a special spur, one-and-a-half miles long, to accommodate special trains. For miles around, houses and barns were used for sleeping quarters. A large tent with a seating capacity for 5,000 was erected for general meetings.

The "Berlin Committee" report, however, was the focus of attention. It brought the recommendation that Holsinger be disfellowshiped for insubordination. Bearded elders spoke eloquently on behalf of the report, arguing that Holsinger had violated the traditional practices of the Brethren.

In defense, "Progressive" elders responded passionately, contending that the basic issue was between human legalism and the freedom of the gospel. One of Holsinger's supporters wrote of him that he "is now, and always has been, too far ahead of his day and generation."

The sentiment of the delegates lay with the committee's recommendation and, when the vote was taken, a large majority voted to accept the report. The opposition rallied to Holsinger's support, and plans were laid for a future conference of Progressives.

On June 6, 1883, in Dayton, Ohio, The Brethren Church was organized as a separate and distinct denomination. Holsinger was the first moderator of its General Conference and was influential in leading The Brethren Church to accept sponsorship of Ashland College, which had been founded in 1878. In 1901 he completed the book *The History of the Tunkers and the Brethren Church.*

A church historian, familiar with Holsinger's life and thought, told me that Holsinger, in his later years, came to regret the rupture, and believed it could have been prevented if the Progressives had been a little more patient, and if the leaders of Annual Meeting had been more conciliatory.

By the 20th century, the Church of the Brethren (the name chosen in 1908 by the main body of Brethren) had generally accepted most of the programs formerly advocated by the Progressives. It is generally understood that The Brethren Church, at least for a period of time, probably would have welcomed a reconciliation, but the Church of the Brethren did not consider this a possibility. In the 1930s there was a strong movement toward merger favored by leaders of both groups, but it did not succeed.

Today the Church of the Brethren probably would welcome such a reconciliation, but some leaders of The Brethren Church apparently consider the Church of the Brethren too liberal.

A serious rift in The Brethren Church occurred in 1939 when many churches withdrew their support for Ashland College and Seminary, and established their own college and seminary at Winona Lake, Ind. They are known as the Fellowship of Grace Brethren Churches.

Those churches who continued their support of Ashland College are known as The Brethren Church, or the "Ashland" Brethren.

With a denominational membership of approximately 15,000, Brethren Church congregations are located primarily in Ohio, Pennsylvania, and Indiana. Administrative headquarters are in Ashland, Ohio. Ashland Theological Seminary, accredited by the Association of Theological Schools, has more than 500 students, of which about 30 are members of The Brethren Church. The seminary's motto is "The Bible, the whole Bible, and nothing but the Bible." Ashland University has an enrollment of over 4,000 students.

A major emphasis of The Brethren Church is world missions. Today its missionaries serve in Argentina, Colombia, India, Malaysia, and Mexico.

There have been many ways in which The Brethren Church and the Church of the Brethren have worked closely together. Some Brethren Church young men served in Civilian Public Service (CPS) camps during World War II that were operated by the Church of the Brethren. A number of Brethren Church young people participated in Church of the Brethren work camps. More recently, members have served in Brethren Volunteer Service (BVS) and Brethren Disaster Service.

The Brethren Church has cooperated administratively and financially and provided personnel in mission program in Nigeria with the Church of the Brethren. Richard C. Winfield, current editor of The Brethren Church's magazine, *The Brethren Evangelist*, and his wife, Kitty, served 1967-1976 as teachers at Kulp Bible College in Nigeria.

Phil and Jean Lersch, Brethren Church educators, have cooperated with the Church of the Brethren in providing resources through their Brethren House program.

Yes, we are much alike, but in some respects we are quite different. We both cooperate with other Christian groups. The Brethren Church does so through the National Association of Evangelicals, the Church of the Brethren through the National Council of Churches and World Council of Churches.

We both take the Bible seriously. The Brethren Church, as a denomination, though, tends to take it very literally. In the statement of faith subscribed to by all teachers at Ashland Seminary, for example, the Bible is referred to as "infallible." In the Church of the Brethren, this "literalist" position is not the predominant view, although groups within the denomination, such as the Brethren Revival Fellowship (BRF), view the Bible as "infallible." In the religion departments of colleges and at Bethany Theological Seminary, the Bible is studied from a perspective that might be called "historical-devotional."

These differences between our two groups are no larger or more significant than the very large differences within the Church of the Brethren. The unity of our faith is a wide tent of love that can cover much diversity. M.

*William G. Willoughby is a retired educator living in La Verne, Calif., after a teaching career at Bridgewater (Va.) College and the University of La Verne (Calif.), and a stint as director of Brethren Service in Europe.*

# A hymn with Ella

### by Ruth Naylor

I stood at the hospital bed of my friend, who was in her 90s. Her eyes were weakly focused beyond those of us who were in the room. She had been refusing food and water for days. It was Good Friday 1988.

It seemed clear to all of us that her life on earth would soon end. Stories she had told me over the previous four years when I visited her in the nursing home flooded my mind. Ella, this silver-haired widow, had led a simple but love-filled life. She had worked in a hospital laundry until she was 80— "just keeping busy." Now she was swathed in sheets similar to those which she had so lovingly folded for others.

My own silent prayer was, "Lord, just take her in your loving arms and carry her home." The next morning I woke early and Ella was on my mind. How appropriate, I thought, that Ella could die at Eastertime. Words unfolded in my mind and I wrote them down.

**Ella's Easter morning**

*The morning has come!*
*I must call at the tomb.*
*Somehow I don't really expect*
*to find her there.*
*The clothes of death*
*will be lying empty;*
*and the room of my heart*
*will be filled with light,*
*and hope. —Yes,*
*and happiness*
*that she has been released*
*from her bonds*
*to walk freely*
*in the garden.*

And in the small hours of that Saturday morning between Good Friday and Easter, I knew that Ella's family members would be re-examining cherished memories—and there were words for that too:

**Time for vacation**

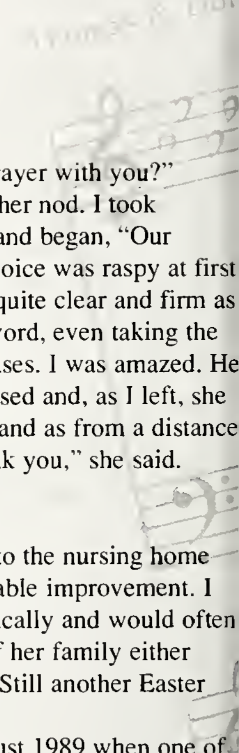
*Weak, old eyes look up from the*
*hospital bed*
*searching for a familiar face.*
*They focus somewhere near the*
*ceiling.*
*"I want to go. I want to go."*

*It's time to move to a pleasanter*
*clime where ocean waves roll in*
*and one can walk unencumbered*
*by the snow and ice of winter—*
*a place where pure sunshine warms*
*the soul.*

*In the morning there'll be*
*a newly vacated shell on the beach*
*and it will be a lovely find . . .*
*washed beautiful by waves of*
*memory.*
*We'll tenderly pick it up*
*and listen for the roar of the sea.*

But much to everyone's surprise, Ella lingered. The following week, when I visited her, the nurses had her propped up in a chair. "She hasn't been responding to people at all," the head nurse told me, "but you can go in and try."

Ella's eyes were closed. Indeed, she didn't respond. I was about to leave when it struck me that I ought to offer to pray. "Ella, would you like for me to pray the Lord's Prayer with you?"



I thought I saw her nod. I took her hand in mine and began, "Our Father. . . ." Her voice was raspy at first and then became quite clear and firm as she prayed each word, even taking the lead on some phrases. I was amazed. He eyes remained closed and, as I left, she spoke very softly and as from a distance "Thank you. Thank you," she said.

Ella went back to the nursing home and made remarkable improvement. I visited her periodically and would often meet a member of her family either coming or going. Still another Easter came and went.

It was late August 1989 when one of Ella's family members saw me on the street and said that she was ill again and not responding even to family.

The curtain between the two beds in her room was partially drawn when I entered. Her eyes were closed. She looked tinier and thinner than usual. I spoke to her. No response. I had taken my Bible and was prepared to read a Psalm, but somehow that seemed too heavy, too planned. Maybe even too professional.

It seemed foolish to stay when she could not acknowledge my presence. Still, I took her hand in mine and just sa there in silence, wondering what I should do and how long I should stay. It entered my mind to softly sing a hymn or two. But what would her roommate think? I hesitated.

The impulse did not go away, and a hymn that had been sung at a conferenc earlier in the summer seemed to fit wha

ous Lord, Take My Han

I knew Ella was feeling, if indeed she was aware at all. I could remember only the first stanza.

Softly I began:

*Precious Lord, take my hand,*
*Lead me on, let me stand,*
*I am tired, I am weak, I am*
*worn.*
*Thru the storm, thru the night,*
*Lead me on to the light,*
*Take my hand, precious Lord,*
*Lead me home.**

She opened her eyes wide with a wondering look. Where was that song coming from? Softly, she said, "Yes. Oh yes, Lord."

When that song was finished, I paused, wondering what I should sing next. She closed her eyes. Then I began the familiar "What a Friend We Have in Jesus." At 95, Ella's voice was scratchy and the tune was almost gone, but her heart knew the music of the words and it was in her to sing. Together we sang those lyrics that have spanned generations. Our hearts were full.

She died a week later.

I could hardly bear the thought of not attending her funeral, but I was scheduled to meet in Chicago with the committee working on a new hymnal for the Church of the Brethren, General Conference Mennonite Church, and the Mennonite Church. Three denominations were cooperating to select sacred musical treasures from the past and pieces that speak in new language for the coming decade.

I struggled with whether to go or stay. The family members and I shared memories of precious moments with Ella, and I gave them the poems I had written a year and a half earlier. They assured me that I should go on to the committee meeting.

I awoke in Chicago on the day of Ella's funeral stimulated by the work at hand, yet wishing very much that I could be at home to attend the service of worship recognizing Ella's life. After breakfast, all committee members and all of us who were denominational representatives gathered for a time of spiritual devotion before getting on with the day's schedule.

The leader, having no knowledge of the conflict that was in my heart, had chosen the theme of death for her meditation. She dealt beautifully with the subject. I felt close to Ella. It was as though this special time apart was given to me by God because I had to miss Ella's funeral.

When the leader announced the closing hymn, the tears of sentiment and release could not be stayed. My throat was too constricted to sing, but joy welled in my heart as others sang the words, "Precious Lord, take my hand, lead me on. . . ."

That song by Thomas Dorsey is not in our old hymnal, but it will be in our new one. We Christians share a common journey—our unity is in our common Guide. M.

*Ruth Naylor is a freelance writer from Bluffton, Ohio.*

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# The treasures we choose

### by Robbie Miller

It was in our backyard on a spring afternoon, there between the old cement incinerator and cherry tree, where I pondered the most compelling of childhood questions: Would there be television in heaven? Back then I didn't fear dying as much as I feared separation from things I had become attached to here on earth.

It's natural to develop fundamental attachments to people, places, and things. While we recognize the importance of attaching ourselves to things that will enrich, rather than clutter, our lives, our culture's preoccupation with comfort and convenience predisposes us to do otherwise.

So we become attached to razors, contacts, cameras, and disposable diapers—not because it's better for the environment, but because it's less time-consuming and more convenient. We become attached to televisions and VCRs—not because they're more stimulating than a good book or conversation, but because they require less energy and effort on our part. We become attached to ever larger homes (to have more space for our stuff), ever more sophisticated automobiles (to transport us to and from our stuff), and ever higher paying jobs (so we can afford more stuff).

Why do we engage in this "stuffy" behavior? Perhaps because the culture in which we live has at some level convinced us that comfort and security is the goal of life and "stuff" is the measure of how much we have.

These generalizations do not apply to everyone. But, because the dangers of such attachments were such a central part of Jesus' teaching, I am betting he is addressing most of us when he said, " 'Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also' " (Matt. 6:19-21).

Jesus was not himself anti-materialistic, at least not in the sense of regarding matter as evil, tainted, and to be avoided. What, after all, is more crassly materialistic than the God who is Spirit becoming human flesh . . . with hangnails and tension headaches? Didn't God create the material world and all that dwells therein and conclude "it was very good" (Gen. 1:31)? Wasn't Jesus even accused of being "a glutton and a drunkard" (Matt. 11:19) by those who sought to discredit him?

Jesus often reminded his listeners that the treasures to which we attach ourselves inevitably determine the direction of our life, the character of our heart, and the meaning of our death.

As a citizen of first-century Palestine, Jesus spoke of things treasured by his culture—costly clothing and stockpiles of grain. As a citizen of 20th-century North America, Jesus would speak of things treasured by our culture. Whether costly clothes or costly cars, stockpiles of grain or stockpiles of weapons, the message is still the same: "For where your treasure is, there your heart will be also."

What about these "treasures in heaven"? Doesn't that sound like something on late-night religious TV?

Unlike us, the Jews in Jesus' day were very familiar with the phrase "treasures in heaven." They knew it referred to deeds of kindness and acts of compassion here on earth that would win them divine approval and reward in the kingdom to come.

These "treasures in heaven" about which Jesus spoke were not, as we might suppose, some kind of intangible, ultra-spiritual, at-the-end-of-the-age bag of goodies. "Treasures in heaven" were concrete, down-to-earth acts of kindness and compassion that attached a person to neighbor and to God. These are the treasures, Jesus says, that we should lay up for ourselves.

Notice Jesus did not say what we expect him to: "For where your *heart* is, there your *treasure* will be also." He said, "For where your *treasure* is, there your *heart* will be also."

I don't think Jesus was playing with words but, rather, was making a critical distinction. He was saying that the treasures we choose determine the character of our heart rather than the

character of our heart determining the treasures we choose.

While it may work both ways, I hear Jesus saying that the heart is more influenced by the treasures we choose than our choice of treasures is influenced by the heart. The early Brethren may have been more attuned to this "cause and effect" relationship than we Brethren of today are, as suggested in this excerpt from the 1846 Annual Meeting:

"About pride, in its various forms, which is creeping into the church, it is thought highly necessary that the Yearly Meeting instruct and urge it upon all the overseers of the churches to see especially to that matter, and protest strongly against all manner of superfluity and vanity, such as building fine houses, and having paintings, carpetings, and costly furniture, etc., together with adorning the body too much after the fashion of the world."

I don't mean to be overly simplistic in what is for most of us a very complex world. I do believe, however, that Jesus meant what he said about the treasures we choose. If anything, it is even more critical today because there is so much more to attach ourselves to.

If we as Brethren say the New Testament is our guide for faith and practice, but spend more time reading the sales circulars than the Scriptures, where is our treasure and where is our heart? If we say "All war is sin," but make exceptions every time our "stuff" is threatened, where is our treasure and where is our heart?

If we say we are concerned about educating our children, sheltering the homeless, feeding the hungry, and protecting the environment, but oppose progressive tax increases and military budget reductions that would help make it possible, where is our treasure and where is our heart?

If we say we are committed to sharing our resources with the less fortunate and then tie up our cash flow in bigger mortgages and newer cars, where is our treasure and where is our heart?

When I departed home for graduate school, I was proud of the fact that all my earthly belongings fit inside and on top of a tiny Ford Pinto. Ten years and nine moves later, I returned in the largest U-Haul truck available with a fully packed Pinto in tow.

I still believe in "simple living" and take some consolation in the fact that many of the "treasures" in that U-Haul truck were either gifts or were not worth much (or both). Yet when I look around at all the stuff I have become attached to, I cannot help but wonder what it says about where my heart really is.

As much as I may wish to rationalize, deny, or avoid it, when my fundamental attachment is to "treasures on earth," my life is directed inward and my heart becomes increasingly *self*-centered. When my fundamental attachment is to "treasures in heaven," my life is directed outward toward others and my heart becomes increasingly *God*-centered.

Beyond determining the direction of our life and the character of our heart, the treasures we choose determine the meaning of our death as well. The more we become attached to treasures on earth, the more we see life and all its material pleasures as an end unto itself and death as what M. Scott Peck calls "the ultimate narcissistic injury."

That is, the more we are attached to treasures on earth (and therefore to ourselves), the more we feel we have to "lose" in the complete detachment from it all at death. As Samuel Johnson once remarked after being shown a noble castle and its beautiful grounds, "These are the things that make it difficult to die."

In a song entitled "Gimme What You Got," Don Henley provides a poignant perspective on this when he sings, "You spend your whole life/ just pilin' it up there/ You got stacks and stacks and stacks/ Then, Gabriel comes and taps you on the shoulder/ But you don't see no hearses with luggage racks."

Conversely, the more we are attached to treasures in heaven (and therefore to others), the more we may see life as a journey and death as the transition to a fuller attachment to God.

I wonder if this simple yet terribly significant difference in perspective has something to do with these perplexing words of Jesus: " 'If any want to become my followers, let them deny themselves and take up their cross daily and follow me. For those who want to save their life will lose it, and those who lose their life for my sake will save it. What does it profit them if they gain the whole world, but lose or forfeit themselves?' " (Luke 9:23-25). Could it be that the less we are attached to the treasures on earth and thus to ourselves, the more we may become attached to God in this life (and the next)?

If Jesus was right about this, each of us needs to examine carefully where our treasures now are, because our attachment to them is already determining the direction of our life, the character of our heart, and the meaning of our death. We should consider carefully which treasures we shall lay up for ourselves from now on, because like Mary's little lamb, our hearts are sure to follow.

The bad news in all of this is that when left to our natural human inclinations, we always will be inclined to choose the treasures on earth because they "promise" the most immediate comfort and the most tangible security. The good news is that since the coming of Christ into our world, the lie of that promise has been exposed. We are no longer imprisoned by our natural human inclinations and are set free to choose the treasures in heaven where the only real comfort and security lies.

The bad news is that when we choose the treasures on earth to make meaning out of life, we are at best left with a few islands of pleasure in a sea of despair. The good news is that when we choose the treasures in heaven, we will experience a peace which the world, with all its "stuff," can neither give nor take away.

*Robbie Miller is campus minister at Bridgewater (Va.) College.*

CHURCH
OF THE
BRETHREN

MEMORANDUM

TO: 1992 Presidential Candidates

FROM: A Few Religious Leaders

RE:

# What We're Worried About

*Domestic issues, from concerns about the state of the economy to impassioned pleas for greater protection of children and families, dominate the responses of a wide range of US religious leaders asked to list the most important issues facing candidates in the upcoming presidential election campaign.*

*International issues such as South Africa, Latin America, and the arms race, which religious groups weighed in on with such force in past years, are absent as primary concerns this year. Instead, there was a pessimistic tone among the statements received about the situation at home, with respondents reeling off a list of domestic worries.*

*Religious News Service asked selected religious leaders to "outline what you think political candidates should be talking about in the upcoming presidential campaign. What are the most pressing needs or problems of the American people, and how might the political process deal with those concerns?"* MESSENGER *put the same question to general secretary Donald E. Miller and to Washington representative Tim McElwee.*

## ☑ The dispossessed

Our society needs a renewed sense of common purpose that includes a concern for the dispossessed at home and abroad. We need a vision of community that is not based primarily upon the destructive power of violence, but rather is based upon the power of helping to sustain and enrich life for all.

Such a change requires turning from the patterns we have been following, acknowledging the bankruptcy of our spirit, and resolving to live for the common good.

Primary among those who suffer in this time are the children. They make up a great proportion of the poor and the homeless, and it is they who are often murder victims. They suffer from an educational system that is failing to raise up a competent new generation. It is the children who suffer most from the breakdown of family life.

Health care is a key issue in this decade. For a country that spends more per capita on health care than any other, it is shameful that perhaps a third of the population has inadequate health care. For the same number of dollars, everyone in the country could be guaranteed adequate health care.

Serious economic and social problems face us. The years of the Cold War have drained the nation of its wealth for the sake of defense. The passing of the Cold War ought to release funds for education, business, the elderly, environment; but it has not done so. We need imagination to free defense dollars for issues that are far more important to the well-being of the nation.

*—Donald E. Miller*
*Church of the Brethren*

## ☑ Military budget

Rather than the occasion to celebrate an assumed US "victory" in the Cold War, the collapse of the former Soviet Union represents a timely warning to the people and politicians of our country to alter our policies so that we might prevent a similar process from taking place within our borders.

Despite ominous socio-economic indicators in areas such as health care, education, environmental deterioration, national debt, unemployment, poverty, and homelessness, only minor adjustments are expected in the nearly $300 billion defense budgets projected for this year and the next.

Historically over 60 percent of the US military budget has been devoted to defense against the "Soviet threat." Presidential candidates will demonstrate their commitment to the well-being of present and future generations by stressing two urgently needed new approaches:

1) On the national level, the initiation of a practical program of economic conversion that will preserve and create jobs and stimulate business opportunities as firms convert from military production to viable civilian work.

2) On the international level, the enhancement of nonmilitary, transnational means of conflict resolution such as through an expanded role for UN peacekeeping operations.

The time is ripe for cultivating a new code of international conduct that will permit the nations of the world to devote the trillions of dollars currently squandered on military budgets toward the goal of better meeting human need.

*—Tim McElwee*
*Church of the Brethren*

## ☑ The Bible

The politician who can rebuild the moral fiber of this country is the one the people probably will elect to lead them in 1992.

That is not to minimize the significance of issues such as the economy, trade, defense, and foreign policy in our national political debate. But a national leader who cannot courageously apply the Christian principles upon which this nation was founded to the everyday life of this nation will not be able to lead properly in these other areas.

You don't hear much reference to the Bible in modern political campaigns. Yet, some well-known politicians rely heavily on it for guidance and direction.

Andrew Jackson called the Bible "the rock on which our republic rests." Calvin Coolidge said, "In this book will be found the solution to all the problems of the world."

Ronald Reagan said, "No book has so molded the life of a nation as the Bible has shaped America. It has been America's hope, its foundation, its molder of character. The Bible has sustained America throughout its 200-year history and is our only hope of security for the years ahead."

The most pressing needs of our country's people will be solved not through Wall Street, strong defense systems, national health care, or any other program, but by applying the principles found in this book.

*—Jerry Falwell*
*Liberty University*

## ☑ Health care

No other issue in the United States is as crucial to the people's good as that of health care.

More than 31 million citizens have no health insurance. More than 65 million citizens are under-insured. More than 14 million do not seek the health care they need because they are unable to pay for it.

Health care clearly involves much more than physical well-being. Spiritual, mental, and environmental care are integral components of healthy life, and none can flourish apart from the others. Nonetheless, the urgency of providing citizens protection of their physical health is rightly highlighted as the election campaigns begin.

I hope the candidates, not only for the presidency but for the Congress and for all related offices, will concentrate on the issue of health care for all. Our health and our future as a nation depend upon it.

*—James Andrews*
*Presbyterian Church (USA)*

## ☑ Underclass kids

I am looking for a leader who will offer hope for the millions of underclass kids who live and multiply in the ghettos and slums of America. So many of them have parents who don't care, go to schools where they don't learn, and are being destroyed by evils that they don't understand.

I am looking for a leader who will show us how to keep these kids from being destroyed by a welfare system that traps them into dependency —someone who will challenge them to realize their potential greatness.

I want a president who will come up with a plan to create some decent-paying jobs for the unskilled teenagers I see sitting on the curbs of the government housing projects of Philadelphia, and Camden, N.J.; a president who will inspire entrepreneurs to find ways to help inner-city youth create businesses and cottage industries that they can own and run themselves.

I am looking for a visionary who will help a lost generation to be able to dream the American dream, for without visions and dreams these kids will perish.

*—Tony Campolo*
*Eastern College*

## ☑ Children

I am troubled by many disturbing examples of how we are failing to care adequately for our children.

From before birth, children in the United States are endangered. Abortion continues unabated. Many women do n have the resources to receive pre-natal care. In 1988, 375,000 babies were exposed to crack cocaine in the womb, while pregnant women are often unable to gain access to the limited substance abuse treatment facilities.

The United States must squarely face these issues and others related to children and families. To do so is both morally right and economically sensibl If we want our children to become mature adults able to contribute to society, our nation must improve its ability to provide adequate health care, education, housing, and other essential services.

At the most fundamental level, caring for children requires a renewed commitment to the family. Our public policies must be reshaped so as to support families especially now when so many families are under extraordinary pressure. Unless we strengthen the family, we will fail to meet the deepest needs o our children.

*—Joseph Bernard*
*Roman Catholic Churc*

## ☑ Untruth

What political candidates say in 1992 is less important than how they say it. The simple notion of telling the truth has disappeared in the era of sound bites, short commercials, attacks on persons, and media distortion.

It would be refreshing if candidates o both parties and all persuasions would declare a cease-fire and show mutual disdain for the techniques that now lead the public to turn off from political interests. But since we cannot expect an of this to happen, we have to talk about agenda in the midst of untruth.

There used to be enough growth in th GNP that we could talk about how to distribute it. Today we have to talk abou how to produce growth and how to distribute its yield. Conservatives got a patent on the former, but never got goo at it, or stopped being good at it, or spe us into trillion-dollar-debt bondage creating the illusion they were good at i Liberals acted as if the resources were imply there.

The early 1990s call for attention to oth interests. I wish the religious leadership put more energy into preparing a climate for the imagination needed for the former and the generosity of pirit needed for the latter.

But we fritter away energies on the uestions of education about condoms in igh schools, boycotting an occasional blasphemous film or obscene art exhibit, nd how our bodies are our own to do with what we want.

I don't trust anyone who claims to ave a "solution" to the problems of hunger in Africa, tribalism everywhere, homelessness and income disparities at home, and affording the health care to which we must provide access. I also don't trust anyone who does not have an address to such subjects, and uses the media to spread fear, hate, and division.

*—Martin E. Marty*
*church historian*

## Poverty

Poverty is the most urgent problem that hould be addressed in the upcoming presidential campaign. Poverty ravages he lives of people here and abroad and particularly strikes at the lives of women and children.

We must hope that the presidential candidates will discuss this concern by aking us beyond empty and baseless generalities. Poverty cannot be addressed without concurrent attention to a panoply of related issues.

The accessibility and affordability of basic health care is one such primary ssue. Illiteracy, public education, affordable housing, substance abuse, and crime all are massive problems directly connected to the experience of people in poverty.

These critical social problems should not be treated as isolated concerns; they require a comprehensive and cohesive public policy agenda that names poverty as the greatest threat to the human condition.

Those aspiring to the office of president would do well in this campaign to listen more and talk less. The platforms of the political parties are terse and predictable. Yet it is the vision of the prevailing candidate that greatly influences the implementation of the platform in ensuing years.

We must hope that this vision will be captivated, informed, and expanded by listening to people living in poverty so that US domestic and foreign policy addresses concretely and passionately the needs of the poor.

*—Charles S. Miller*
*Evangelical Lutheran Church in America*

## Racism

The country faces crucial issues of restoring economic security and reducing racial polarization. Presidential candidates must convey a conviction that responsive and compassionate government can make an immense difference in dealing with these crucial issues.

Candidates must overcome the idea that government can no longer carry major responsibility for the complex and growing problems confronting our nation. They must oppose the kind of politics that divides whites from blacks and other people of color in order to avoid confronting the real issues.

We can and must respond to the need for universal health care. We can and must assure decent, affordable housing for all people in this country; it should not be a benefit confined to a dwindling number of families. The millions of poor and working men and women who struggle to keep a roof over their heads or to overcome the frightening reality of homelessness must know that they can count on government to come up with strategies that will unleash the creative potential for developing affordable housing in every community.

Political candidates must stop exploitation of fear of crime and violence; it is racist and counterproductive. Building more prisons and expanding the reach of the death penalty will not solve the crime problem. The US already imprisons at a higher rate than any country in the world, holding nearly a million people in often brutal and inhuman conditions. Political leaders must learn about and promote effective alternatives to incarceration, and deal with the root causes of crime by assuring good education, jobs, housing, and health care.

*—Asia A. Bennett*
*American Friends Service Committee*

## Virtue

If I were asked what might be the first serious effort that presidential candidates should undertake, I would without hesitation suggest that they immerse themselves in the writings of the Revolutionary thinkers on public virtue.

The "founding fathers" might argue over points of constitutional structure, but they agreed unanimously that it would take more than a perfect plan of government to preserve democratic liberties. They proclaimed virtue the essence of freedom. Free government was in large part a problem in practical ethics.

This country's domestic economic needs are massive and will demand priority attention, even while maintaining appropriate foreign aid commitments to combat poverty and hunger. But beyond the urgent economic needs, politicians need to recognize how pervasive has been the betrayal of the people's trust and security—collapse of the S&Ls, failure of banks and insurance companies, Wall Street frauds, Congress members' royalist self-indulgences with unpaid bills, the pain of unemployment, and loss of security.

In the Revolutionary period, preachers never tired of exhorting legislators and judges to be people of spotless integrity in both public and private dealings. Orators never tired of reminding the public that it should look for virtue before all other qualities in selecting candidates for public office.

Presidential election 1992 should be a time for trying to restore some of that Revolutionary commitment to public virtue, without which free democratic government will not sustain itself.

*—Marc H. Tanenbaum*
*American Jewish Committee*

*Forward . . . seeking the mind of Christ*

# Hopebearing

*"The vision must be followed by the venture. It is not enough to stare up the stairs: We must step up the stairs."*—Vance Havner, Journey From Jugtown, *by Douglas White*

Anabaptist/Pietists radicalized Martin Luther's idea of the universal priesthood of all believers. They jettisoned both the ideas of any special and exclusive office and of any Christian being limited to ministry in a specific area.

Minutes from past Annual Conferences of the Church of the Brethren show a distinct pattern of response to that reformation vision. We have been absolutely committed to the priesthood of all believers. We put our action into hope, knowing it is God who makes all things new (Rev. 21:5).

Our recent papers on evangelism, urban ministry, and mission theology demonstrate our struggle to work out the implications of the greatest commandment—to love one another. At times we have succumbed to our culture, dealing with massive problems of the times wholly in terms of systems, ideologies, and movements. We are not, as individual members of the denomination, accepting our roles of leadership.

The Anabaptist/Pietist vision differs from the visions of other people of good will because we perpetuate the call of the priesthood of every believer. Individually and as a people, we expect to act on what we believe. We put our actions into hope.

In the new global setting where everything is changing, there is a desperate need for our radical vision of hope found in the life and teachings of Jesus—a living out of the vision of the priesthood of all believers. I believe it will center in urban areas. Jesus' love of the city and his compassion and concern for the multitudes gives us a vision of hope.

Each of us is called to be a bearer of hope. I envision Annual Conference, the General Board, the districts, and congregations calling and sending out hopebearers to live with the people of the city and to offer a place of welcome and hospitality—a meetinghouse where all people, whatever their social or religious background, age or outlook on life, are invited to come and share in a common search for Christ.

Because we are now an ethnic mix at Annual Conference, we can encourage the various ethnic hopebearers to carry out this radical vision to all corners of our globe. We must not be dependent on material supplies or prevailing structures. Vision and hope lived experimentally will be the equipment we use to follow the steps of Jesus.

This must not be triumphalism, but humble living of God's presence under the great commandment—introducing the Christ of hope in everyday life, singing the Lord's song from every place. It is putting our action into hope.

This kind of programing is dangerous and radical. It will make us continually examine the assumptions by which we live in order to sustain trust.

To do this and to project a new era of hopebearing, we present ourselves before God in prayer. That is why the Call Forward to Renewal urges that the 40 days of Lent in 1992 be a time the body, the 150,000 members of every household and every congregation, pray daily for discernment for expanding our global and urban hopebearing in keeping with the passionate love and servant method of Jesus in whose steps we follow.—PHYLLIS CARTER

*Phyllis Carter, of Goshen, Ind., is the 1992 Annual Conference moderator.*

## ☑ Economy

Inevitably, economic issues loom large in the campaign. Unfortunately, much of the discussion implies that the present malaise will yield to the kinds of policies that we have employed in the past. The ensuing debates do not raise the real issue.

The issue is whether the kinds of economic policies that have brought us to our present declining condition can get us out of it. That seems very doubtful.

In particular, all candidates want to stimulate the economy so as to provide jobs and renew prosperity. This stimulation is measured by growth of GNP. Yet growth of GNP in the past decade or so has been accompanied by negative side effects of larger and larger scale.

To deal adequately with these side effects, if that were possible at all, would cost more than the growth of GNP. Neither the states nor the national government can meet the needs of their people as well today as 20 years ago when the GNP was much smaller.

When the costs of growth exceed the benefits of growth, it is time to ask about other ways of structuring an economy. My proposal is that we set as our goal the strengthening of local and regional economies rather than continuously sacrificing them on the altar of a global one. We would encourage more self-sufficiency and self-reliance instead of greater dependence on trade controlled by transnational corporations.

*—John B. Cobb Jr.*
*Claremont School of Theology*

## ☑ Peace

Islam is the religion of peace and reasonableness. It is therefore clear that, from the Islamic point of view, our US presidential candidates should concern themselves with questions of peace and health in the society.

The candidates should ask for a cut in the nearly $400 billion spent annually on the military. Only $100 billion should be spent for defense. The United States should not be the merchant of death in the world. The candidates should oppose the sale of arms to foreign countries. The $300 billion saved should be spent in fighting the use of drugs, homelessness, hunger, illiteracy, and other social diseases.

The United States is not the policeman of the world. That role belongs to the United Nations. Candidates' foreign policy should revolve around offering economic and technical aid to less fortunate countries. The presidential candidates for 1992 can serve the US and the world if their policies are based on hope, not fear.

*—Mohammad T. Mehdi*
*National Council on Islamic Affairs*

## ☑ Sanctity of life

The most critical problem facing the people of the United States in the upcoming presidential campaign is the assault on the sanctity of human life. Abortion is the most prominent and deadly aspect of this assault, currently claiming at least 1.5 million babies' lives every year. However, the attack on human life's sacredness has expanded dramatically in recent months.

Now we have a book on the best-seller lists, Derek Humphry's *Final Exit*, that instructs people on how to commit suicide. Furthermore, Dr. Jack Kevorkian has used "suicide" machines to "assist" patients in terminating their life prematurely. Now we have numerous states attempting to pass laws making "assisted" suicide and other forms of euthanasia legal.

Many candidates and political pundits have assumed that all of this indicates that the United States is increasingly tolerant of such actions. Yet, the initiative on doctor-assisted suicide failed in the state of Washington, perhaps one of the most pro-abortion states in the country. At the same time, a pro-abortion initiative in Washington that was expected to pass by a wide margin was reduced to a razor-thin decision.

The explanation for this is that US citizens are beginning to make the connection between the killing of unborn babies and such assaults on the other end of the spectrum of human life. As they see the same quality of life ethic's faulty standards for abortion applied to the elderly and ill people as well, they will be increasingly ready to reassert human life's inviolate sanctity.

Candidates for public office should make it explicitly clear where they stand on the issue and should seek to rally US citizens to a reassertion of the Judeo-Christian understanding of human life's sanctity. People will strongly support candidates who argue this position cogently and forcefully.

*—Morris H. Chapman*
*Southern Baptist Convention*

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— Earl Saffer ('65) and Mary Ann (Bryant) Saffer ('66)
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## ☑ Abortion

Of all the issues clamoring for attention in 1992, the killing of pre-born children continues to be of paramount significance nationally—so much so, in fact, that I have pledged never again to cast a vote for any candidate who would advocate the harming of one of those defenseless babies.

The options of silence or neutrality now belong to the past. Wichita, in the summer of 1991, was a kind of Harper's Ferry for the pro-life movement. There can be no more side-stepping. The time has come for America to face up to the moral, social, and cultural implications of child-killing.

A second concern has to do with the family peril of taxation. The average US family works from January 1 to May 8 just to satisfy the oppressive tax burden from Uncle Sam. Furthermore, today's overwhelming taxes force mothers into the workplace to secure a second income, simply in order to pay the bills.

As if that weren't enough, inflation has seriously eroded the impact of the allowable tax deductions. Our families now struggle for mere survival in the 1990s armed with the impotent assistance of federal tax deductions indexed to the 1950s.

If we care about children and families, we must remove the financial shackles that hinder them from thriving and growing. As it is, one has to wonder whether there isn't some necessary link between the demand for abortion and the financial strains imposed by a burgeoning tax structure.

*—James C. Dobson*
*Focus on the Family*

## ☑ Common good

The issues facing the United States are not only issues of violence, decay, poverty, and despair, but issues of soul and spirit. Twelve years ago, the vision of the United States as a just, humane, and compassionate society shifted to one that encouraged acquisitiveness, protected individual gain, and looked the other way as racism and sexism regained lost ground.

The president of the United States sets the tone for our behavior as a society. I, therefore, want to know from any candidates for high office how they envision the role of the United States in the post-Cold War world community, and whether they have a vision of government as a vehicle for justice, well-being, and human service. I would hope any candidate would recognize America's need for transformation—for a commitment to public purpose and to the common good as greater than concern for individual gain.

This philosophical shift is essential and will then be self-evident in policies developed on the specific and crucial issues of taxation, health care, homelessness, economic inequity, racial justice, and gender equality.

The increasing violence in our country is clearly an evidence of a failed social experiment. I ask all candidates to address this issue philosophically and to suggest possible ways to address the crisis.

Finally, I would hope that the next president would make the children of this nation a priority, possibly being willing to increase taxes to provide a social security program for those who are just beginning life—one that could guarantee pre-natal care for all mothers, adequate nutrition for pregnant and lactating women, and for all children at least in their first year of life; a program that could deliver adequate child care, health care, and education that takes seriously every child's God-given potential. Possibly, if we as a nation were called to this commitment for our children, it would renew our souls and our spirit.

*—Joan B. Campbell*
*National Council of Churches*

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# Insights of a preacher's kid

### by Bruce E. Huffman

*Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as* MESSENGER'S *endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

When our son Joel learned to say "Amen" after the mealtime prayer at home, some people at the church said he was only doing it because he was the preacher's kid. A magazine I am reading on children's ministry offers hints on what to do when the preacher's kid acts up. Ever since there have been preacher's kids, they have been both the bane and the blessing of the congregations they inhabit.

Margaret Gower is someone who can identify with the feelings and frustrations of growing up as a preacher's kid. Margaret is the main character in Gail Godwin's novel, *Father Melancholy's Daughter* (Morrow, $21.95).

Her father is Walter Gower, rector of St. Culbert's Episcopal Church in the small Virginia town of Romulus. He bears the name "Father Melancholy" because of the bouts of deep depression he has suffered all his life.

Adding to the burden of being a preacher's kid, when Margaret is six her mother, Ruth, leaves home with an older woman friend. Less than a year later, Ruth is killed in an automobile accident while traveling with the friend.

While Margaret and her father are left to puzzle over the reasons for her mother's departure, eventually Margaret begins to assume some of the duties her mother had abandoned. She becomes her father's confidante, handling the nitty-gritty details of church life, while at the same time having to suffer through her father's melancholy moods.

Margaret's story provides insight into the personality of those people brought up within the shadow of the church, and helps the reader understand the devastating effect the church can have on a pastor's family life. This effect is just one of the many reasons that pastors cite for leaving the ministry.

Despite the heavy nature of Father Melancholy's moods, Margaret's life is not without its lighter moments. Her observations on the personal habits of her father's parishioners are some of the funniest I have ever read. Through Margaret's eyes, the author lets the reader study an insightful but affectionate portrait of a small town Episcopal parish.

Whatever our circumstances, preacher's kid or not, the novel's main theme is that all of us must learn to rise above our upbringing to live our own lives. In religious terms, it has to do with finding our own identity as we seek out new life in Christ.

Father Melancholy himself sums up this insight in the words of a sermon: "The Resurrection as it applies to each of us means coming up through what you were born into, then understanding objectively the people your parents were and how they influenced you. . . . You have to go on to find out *what* you are in the human drama, or the body of God. The what *beyond* the who, so to speak."

In the end Margaret realizes that she is not only her mother's child and Father Melancholy's daughter; she also is a true child of God.

*Bruce Huffman, who has two "preacher's kids" of his own, pastors the Friendship Church of the Brethren, near Baltimore, Md.*

# stepping STONES

**by Robin Wentworth App**

I have been to a lot of potlucks in my time. I come from a long line of Baptists, and my family's social life revolved around church functions.

Christians are indeed a "peculiar people." We would never consider gathering for drunken carousings, wild orgies, or other forms of riotous living. Such temperance, however, seldom carries over into our eating habits. We *like* our food.

Yes, I know all about potlucks. And in my younger years I would use such occasions to experiment with the culinary arts. After investing time and energy in preparing a dish designed to impress, I would arrive at the event too drained and uptight to enjoy myself.

Then, more than once, whatever delectable masterpiece I had contributed was left virtually undisturbed because there were too many other cooks who had done likewise, which created a massive surplus of food. Talk about sins of excess.

I still "do" potlucks. And I still take a generous amount of delicious food. The difference is that I no longer choose the dishes I take based on what I think *others* might like. In fact, I give very little thought to what might please someone else. I take what *I* like, since I know there is a better than even chance most of it will be going home with me.

I see a lot of similarities here in how we go about carving out our identities and establishing our places in the world.

For too many years and through too many tears you may have found yourself forever trying to second-guess who and what others might want you to be, spent all your love and energy trying to conform to that elusive standard, and then felt bitterly disappointed when you realized you were stuck with the leftovers—a "you" you neither knew nor liked.

Several years ago Rick Nelson recorded a song whose hook line was: "Well, it's all right now, I learned my lesson well. You can't please everyone so you've got to please yourself."

I will not give unqualified endorsement to that philosophy because, for the Christian, there are legitimate times and places for self-sacrifice. But the song underscores a crucial point: Sacrifice for the sake of people-pleasing is a weak counterfeit for service, and profits no one.

Let me go back to potlucks.

If I am told to bring a main dish, I will make lasagna or a chicken casserole. If I'm assigned a salad, it will be pasta or broccoli. And if the need is for a dessert I will whip up a cheesecake or something chocolate . . . *all within the guidelines,* but still things that *I* like and that *I* will enjoy if no one else is interested.

I have no desire to feed into the narcissistic self-centeredness of our current culture. We have behavioral boundaries in life, and I say that loud and clear against the backwash of an age of relativism and situational ethics.

We have legal boundaries, we have moral boundaries, and we have biblical boundaries. And it is not okay to transgress such boundaries. It is sin. But within these boundaries we have tremendous freedom and flexibility to make choices.

So we will be happier and healthier being who *we* want to be rather than trying to be who we *think* someone *else* wants us to be.

When I go to a potluck I make what I like since I know I will probably be the one stuck eating it.

When it comes to issues of being and personality expressions, make sure your outward "adornment" accurately reflects the hidden person of the heart.

After all, you are the one who has to live with yourself.

*Robin Wentworth App, is a therapist, from Nappanee, Ind. She is currently serving as interim pastor of the Nappanee Church of the Brethren.*

## lessing, not a plague

pport JR Stockberger (December
ers, page 21, and January Letters,
33). Our church needs a lot more
cated, committed, and compas-
ate young men like him.

m appalled to learn that *anyone* in
enomination, especially a former
ual Conference moderator and
ber of the human sexuality study committee, would call the members of Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) a plague.

We should appreciate the great contributions that BMCers make to our church.

*Helen M. Herbst*
*La Verne, Calif.*

*pinions expressed here are not necessarily*
*of the magazine. Readers should receive them*
*same spirit with which differing opinions are*
*sed in face-to-face conversations.*
*rs should be brief, concise, and respectful of*
*inions of others. Preference is given to letters*
*spond directly to items read in the magazine.*
*re willing to withhold the name of a writer*
*hen, in our editorial judgment, it is*
*ted. We will not consider any letter that*
*to us unsigned. Whether or not we print the*
*the writer's name is kept in strictest*
*ence.*
*ess letters to* MESSENGER *Editor, 1451*
*e Ave., Elgin, IL 60120.*

## Take a stand on homosexuality

In our attempt to have dialog and to tolerate everyone, we are losing our identity.

In our striving for diversity we have become so diverse that we no longer know where we stand. The New Testament is supposed to be our creed, but many Brethren question the need for Paul's writings.

Homosexuality will keep coming up unless we take a stand. Some Brethren would rather have a liaison with homosexuals (see December editorial) than to fellowship with fundamental Christians. We have become intolerant of Brethren who still hold that the Bible is the Word of God and the *only* rule of faith and practice.

God is so *intolerant* of sin that "nothing unclean will enter (heaven), nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life" (Rev. 21:27).

*Russell R. Payne Jr.*
*Plymouth, Ind.*

• Many people refuse to hear the truth about the sin of homosexuality. They compromise the Word of the Lord to justify their lifestyle.

It is easier for others to allow the sin than to confront the sinner. The Bible says that homosexuality is a sin.

Only when sin is declared to be what it is can there be true repentance,

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M 4/92

deliverance from the sin, and redemption through the blood of Jesus Christ.

*Frank and Cathy Neubauer*
*Eldersburg, Md.*

- I do not believe that homosexual persons are a plague (December Letters, page 21), but I do believe they are sick. They were not born that way. They could get well if they wanted to.

Homosexual Brethren should not be thrown out of the denomination, but they should not hold an office. We are supposed to live like Christ, and he was not gay.

We had better stop homosexuality before it is too late.

*Yvonne Judy*
*Romney, W. Va.*

## Objecting to COs

In response to the January article "Coercion of Conscience" and its sidebars, every person who enters the military takes the Oath of Allegiance. Furthermore, they say, "I take this oath without mental reservation or purpose of evasion."

Many people do not take responsibility for their personal actions.

*Marilyn J. Blickenstaff*
*Boise, Idaho*

- It is sad that the church does not accept people who disagree with its peace stance. It also is sad that the whole spirit of MESSENGER (January) was so unbalanced on the issue of conscientious objection.

*C. Michael Handy*
*Huntington, Ind.*

- I want to know how many of those 2,500 military service personnel who filed for conscientious objector (CO) status were bona fide COs before Desert
Shield. I am not sold on COs who jo
the military to get benefits such as
college help.

*Chauncey H. Shamb*
*Boise,*

- Naomi Thiers and David Radcliff
to say it is all right to accept money
benefits while in military training, b
when war comes, it is time for consc
tious objection.

Cowardice and conscientious obje
tion to war are two different things.
Conscientious objection for the sake
Christian beliefs is constant and doe
suddenly emerge when war comes.

The Church of the Brethren shoul
review its counsel on conscientious
objection and alternative service.

*Laddie D.*
*Douds*

- Every person who signs up for mi
service, vows to protect and serve th

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## Let all creation bless the Lord

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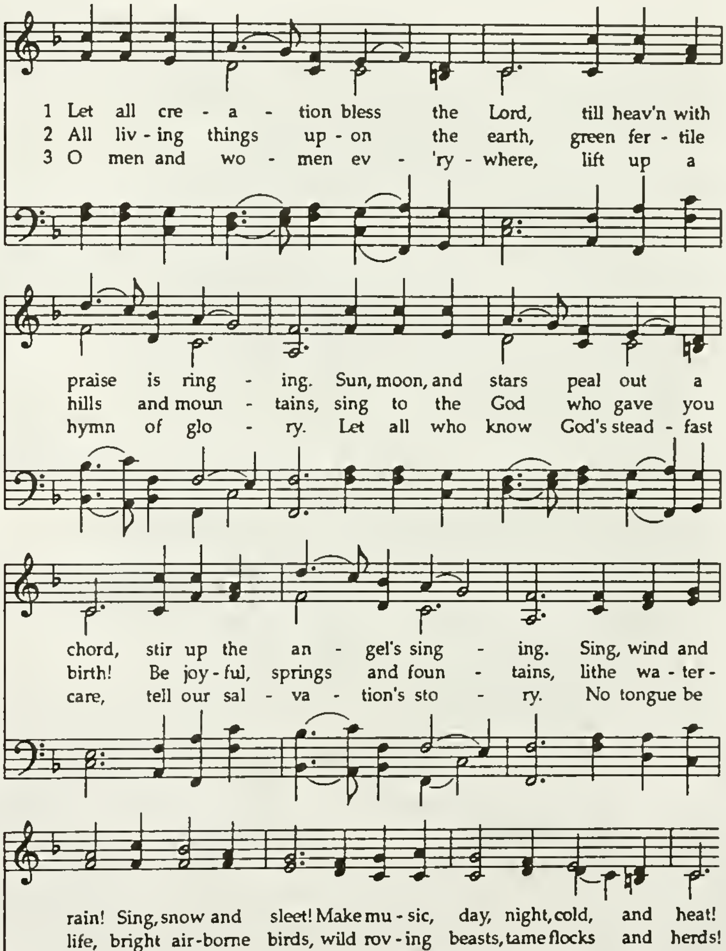
1 Let all cre - a - tion bless the Lord, till heav'n with praise is ring - ing. Sun, moon, and stars peal out a chord, stir up the an - gel's sing - ing. Sing, wind and rain! Sing, snow and sleet! Make mu - sic, day, night, cold, and heat! Ex - alt the God who made you.
2 All liv - ing things up - on the earth, green fer - tile hills and moun - tains, sing to the God who gave you birth! Be joy - ful, springs and foun - tains, lithe wa - ter - life, bright air-borne birds, wild rov - ing beasts, tame flocks and herds!
3 O men and wo - men ev - 'ry - where, lift up a hymn of glo - ry. Let all who know God's stead - fast care, tell our sal - va - tion's sto - ry. No tongue be si - lent– sing your part, you hum-ble souls and meek of heart!

*This hymn may be reproduced for one-time use by a congregation.*

country. Too many people want all the benefits (a pay check, college tuition) without paying any personal price.

My husband was in the National Guard and would have gone to Saudi Arabia if ordered to do so. He made a promise to serve his country and he does not break his promises.

*Rosena Bush*
*Dupont, Ohio*

## The Bush scorecard

It is ironic that Jack Fairweather (November letters) objected to any coverage of President Bush, then proceeded with vitriolic Bush-bashing.

Let's give credit where it is due: The Reagan-Bush years destroyed the Berlin Wall and banished other walls, freeing hundreds of millions of people from the tyranny of communism. President Bush also brought to heel the ruthless dictator of Iraq. If Bush had not stopped him, Saddam Hussein would have continued to spread terror and to subject untold millions to a fate that would have made Hitler, Stalin, and Mussolini seem like doves of peace.

*F. Everette Smith*
*McGaheysville, Va.*

## BVS should spread the gospel

"BVS: The Next Generation" (January) quotes BVS orientation coordinator Debbie Eisenbise: " 'Many of the volunteers who come to orientation are asking serious questions about what gives meaning to life.' Some, disenchanted with the church, are finding that an 'institution such as BVS helps them find religion in a relevant fashion—by doing faith through action.' "

What does Debbie Eisenbise mean by "religion"? Where does Christianity fit in for these people disenchanted with th church?

If BVS is providing volunteers with "faith through action," the BVSers need to claim which faith they are upholding And BVS needs to promote service *through* Jesus Christ.

BVS is one way the Church of the Brethren can spread the gospel. If BVS was so used, the church would support i wholeheartedly.

*Marty Moy*
*Shelocta, P*

## 'Fitting in' is just fine

Amen to the October editorial, "Diversity at a Distance." Most white Church of the Brethren members are happy to accept persons of another race into thei congregation as long as they "act like w do." As long as they "fit in," that's fine

But what if they come with different ways of doing things? What if they hav ideas of their own about what the churc should be doing? What if they threaten the status quo?

Usually white Brethren make them uncomfortable enough that they leave o their own accord.

If white Brethren are serious about expanding their ethnic base, they must expect to be changed in some dramatic ways. White Brethren have much to learn from other cultures. And people o other cultures have much to learn from white Brethren. But the offering to them must not primarily be Germanic/Anglo Saxon culture, but rather it should be those Germanic/Anglo Saxon Brethren' understanding of what Jesus Christ is saying to them today.

*Esther Mohler H*
*Hayward, Cal*

## A remedy for the identity crisis

When I read MESSENGER each month, this question comes to mind: If Church of the Brethren members "self-circled" less about who they are, and, rather, as did earlier Brethren, concerned themselves more with who God is, would

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**Author Stephen E. Bowers** *is editor at Mennonite Mutual Aid, Goshen, Ind. He is a former newspaper reporter and radio news director. Steve's heritage has a strong Church of the Brethren influence. He is a member of Goshen City Church of the Brethren.*

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ere be this identity crisis that goes on
nd on and on?

*Donna Ford*
*Rifton, N.Y.*

## top the La Verne bashing

like having a "Campus Comments" ection in MESSENGER's "Close to ome" feature. But three of the four ems on the University of La Verne in anuary were on negative or controverial subjects.

They did not reflect the atmosphere as perceive it at ULV, where there is xcitement, pride, commitment, and nnovation.

It is obvious that the four items were aken from *Campus Times*, the student-enerated newspaper. It reports the hot ssues and neglects the positive events nd creative programs on campus. *(Only he yearbook and club items were taken rom* Campus Times. *The source for the ther items was a local newspaper. —Ed.)*

*Myrna L. Wheeler*
*La Verne, Calif.*

## reetings from Korea

ello, my good friend. I was very glad o see your letter and the December ESSENGER. Thank you for keeping the icture I drew and for using it in the agazine. *(See December, From the ditor, inside front cover.)*

Perhaps I will visit America next inter. Please visit our home again soon.

May God bless you and your family.

*Jae Yung Kim*
*Seoul, Korea*

P.S. My daddy helped me in word-rocessing.

## eeded: Enlightened despots

liked the November editorial, "Is the ingdom Nearer Now?" and its anecdote bout the tough teacher. Perhaps the eason public schools are doing a poor b is that the liberal laws prohibit

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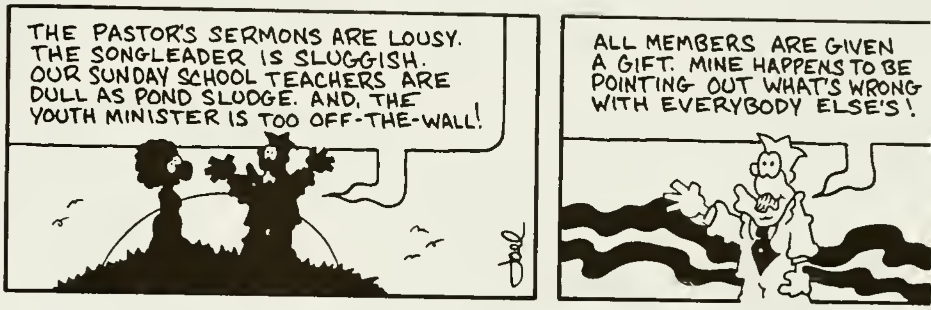
THE PASTOR'S SERMONS ARE LOUSY. THE SONGLEADER IS SLUGGISH. OUR SUNDAY SCHOOL TEACHERS ARE DULL AS POND SLUDGE. AND, THE YOUTH MINISTER IS TOO OFF-THE-WALL!
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Joel

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teachers from being "enlightened despots."

*Jack Kruppenbach*
*Narvon, Pa.*

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## A name-change would help

A name change for our denomination is an evangelism issue (see Letters, October and January).

Before moving east in 1990, I was part of a small but very active and attractive midwestern congregation in an urban area. Our building was on a busy street where it could be noticed by people driving by looking for a church home. Over the past several years, I heard stories of people who *kept* passing us by because of our name.

To some, the archaic word "Brethren" sounded like a sect. To others, particularly women, it sounded like the name of an exclusive place where women weren't valued. Only after meeting someone from the congregation and finding out that we were indeed Christian, and that we indeed valued and included women in all aspects of our church life, did some of these people dare to set a foot inside our doors.

I have to wonder how many potential members around the country we have lost because people continue to be leery of our name and continue to drive on by.

It *may* be true that the term "brethren" at one time was intended to be an inclusive word. But we have to face the reality that actual language usage changes over time, and the common understanding of "brethren" in our society today is not inclusive. The dictionary defines it point blank as "brothers"—not "brothers and sisters."

My experience is that in non-Brethren circles "brothers" is precisely how it is understood. As a "Brethren" woman, I have often been the butt of jokes wondering where the "sistern" are. Many of my sisters relate the same experience. It is both personally and corporately embarrassing and painful to endure such put-downs. Some women have left the denomination because the name "Brethren" just isn't adequate for them anymore.

Our name is giving us an image in today's world that is not in our best interest. If we are serious about evangelism (i.e., spreading the Good News a understood through our heritage), we must take a hard look at what images ou name projects to potential members . . . and our current members, as well.

*Peggy Reiff Mille*
*Sharpsburg, Md*

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WANTED—Executive Director: Ecumenical Ministries of Iowa. Newly restructured state-wide council of churches seeks a leader who embodies best of ecumenical vision, an activist who yet understands need for consensus building among the 10 participating denominations. Looking for mission coordinator, visionary, spokesperson, administrator and advocate. Ordination not required although a liberal arts education and some graduate work in theology desired. Salary and housing $43,000 plus benefits. E.M.I. is an equal opportunity employer. Send resume with references to Position, Ecumenical Ministries of Iowa, 3816-36th St., Suite 202, Des Moines, IA 50310. Application deadline March 2, 1992.

WANTED—Alumni group from Manchester College (North Manchester, Ind.) seeking to contact gay/lesbian/bisexual persons of Manchester College to create an alumni group and newsletter. Contact Nancy Cripe, Box 133, Manchester College, North Manchester, IN 46962. Tel. (219) 982-5024 or 982-4705.

TRAVEL—Grand tour of Europe and Israel (Holy Land). 15 days, July 21-Aug. 4, 1992. Visit Brethren sites in Europe. Jim Myer, devotional leader. For info. contact Wendell and Joan Bohrer, 8520 Royal Meadow Dr., Indianapolis, IN 46217, tel. (317) 882-5067 or James and Faye Myer, 170 W. Brubaker Valley Rd., Lititz, PA 17543, tel. (717) 626-5555.

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**Antelope Valley**, S. Plains: Barbara Crouch, Christy & Scott Curby, Delbert & Mary Lou Foltz, Debbie Freese, Jerri Graves, Mina Harman, Marjorie & Ronald Horn, Rita Howry, Kim & Travis McNeil, Vicki Mount, Kelli O'Laughlin, James & Wanda Platts, Sonja Schnaithman
**Antioch**, Virlina: Mike Gray, Kathy & Mike Sledd
**Baltic**, N. Ohio: Tena Canfield, Ron Shrock, Leanne & Matt Harman, Kathy & Roy Raber, Arlene, Wesley, & Paula Quillin
**Beacon Heights**, N. Ind.: Juanita Clark, James Larrick, Pauline Porter
**Bethany**, Mid-Atl.: Danny, Donna, & Nancy Williams, Michael Smith, Virgil & Debbie Miller, Robbie Costlow, Jamie Norman, Hsiang-Hua & Robert Hassett, David Krouse, Ron Redman, Crystal Hastings
**Brookside**, W. Marva: Janice Tackett
**Bush Creek**, Mid-Atl.: J. T. Fain, Charles & Carol Dutrow, Nellie Sier, George Luhrs, Jane Musselman, Kent & Wendi Fourman, Kimberly Hoag
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**Carpenter**, Julian Oscar, ordained Oct. 15, 1991, Crab Run/Damascus, Shen.
**Gilmore**, Jennifer Ruth, licensed Sep. 7, 1991, Maple Grove, N. Ohio
**Gorrell**, James Joseph, licensed Sep. 7, 1991, Swan Creek, N. Ohio
**Hendricks**, Andrew, licensed Oct. 12, 1991, W. Pa.
**Houghton**, James E., licensed Sep. 14, 1991, Pleasant Hill, W. Pa.
**Mantz**, Elmo Van, ordained Oct. 15, 1991, Salem, Shen.
**Mantz**, Shelvie Jean, ordained Oct. 15, 1991, Salem, Shen.
**Ness**, Tommy L., licensed May 20, 1991, Huntingdon Stone, M. Pa.
**Peel**, Cynthia A., ordained Sep. 7, 1991, Kent, N. Ohio
**Rupert**, Edward, licensed Jun. 15, 1991, Tire Hill, W. Pa.

## Pastoral Placements

**Custer**, Oliver, from secular to Johnsontown, Mid-Atl.
**Fike**, J. Melvin, from Eversole, S. Ohio, to Meadow Branch, Mid-Atl.
**Flynn**, Brian R., from other denomination to Lake Breeze, N. Ohio
**Kimmel**, Myers, from Rockhill, M. Pa., interim, to Rockhill, M. Pa.
**Mummert**, J. Ronald, from Stover Memorial, N. Plains, to North Liberty, N. Ind.
**Wampler**, Guy, from Hagerstown, Mid-Atl., to Lancaster, Atl. N.E.

## Wedding Anniversaries

**Clayton**, John and Fran, Bridgewater, Va., 50
**Ebersole**, Wayne and Esther, Martinsburg, Pa., 55
**Fells**, Bill and Elsie, Sun City, Ariz., 50
**Grove**, Garnet and Rachel, St. Thomas, Pa., 50
**Hinton**, William and Emma Jane, Martinsburg, Pa., 50
**Horner**, Milo and Ruth, Carleton, Neb., 50
**Horner**, Lloyd and Helen, Kansas City, Kan., 50
**Huber**, Harry and Anna, Manheim, Pa., 60
**Kussart**, Rex and Vada, Cerro Gordo, Ill., 50
**Lantz**, Earl and Romaine, Syracuse, Ind., 65
**Lehman**, Nathan and Alda Mae, Chambersburg, Pa., 50
**Leight**, Jay and Mary, Chambersburg, Pa., 55
**Metzler**, Howard and Miriam, Lititz, Pa., 55
**Petticoffer**, Lee and Eva, Akron, Pa., 55
**Robinson**, Minor and Ruth, Fort Loudon, Pa., 50
**Stoudnour**, Leonard and Clova, Martinsburg, Pa., 50
**Strapel**, James and Gladys, Windber, Pa., 55

## Deaths

**Aber**, Kate, 59, New Carlisle, Ohio, Nov. 2, 1991
**Black**, Ruth, 94, Carlisle, Pa., Oct. 10, 1991
**Burke**, W. Ellis, 77, Westernport, Md., Nov. 19, 1991
**Bussard**, Mae, 74, Hagerstown, Md., Sep. 30, 1991
**Calvert**, Edna M., 80, Pasadena, Calif., Nov. 16, 1991
**Clapper**, Ralph, 78, Martinsburg, Pa., Dec. 17, 1991
**Cline**, Frank, 88, Bridgewater, Va., Dec. 16, 1991
**Coffman**, Ruth, 87, Boonesboro, Md., Mar. 30, 1991
**Craun**, Lucille V., 86, Bridgewater, Va., Nov. 9, 1991
**Crist**, Mary, 68, Hummelstown, Pa., Oct. 20, 1991
**DeVore**, Pearl B., 84, Westernport, Md., Oct. 16, 1991
**DeVore**, Luanne, 36, Williamsport, Md., Aug. 10, 1991
**DeWitt**, Helen N., 77, Westernport, Md., Oct. 19, 1991
**Dilling**, Olive K., 78, Martinsburg, Pa., Oct. 25, 1991
**Ditmer**, Catherine, 80, Carlisle, Pa., Dec. 2, 1991
**Duffey**, Jane, 81, Boonesboro, Md., Jan. 16, 1991
**Feldman**, Mildred, 76, Mount Pleasant, Pa., Dec. 12, 1991
**Fike**, Galen E., 73, Bridgewater, Va., Dec. 16, 1991
**Flaherty**, Alice L., 96, Kansas City, Kan., Sep. 16, 1991
**Frazee**, Dorothy E., 83, Uniontown, Pa., Dec. 18, 1991
**Gindlesberger**, Guy, 91, Carlisle, Pa., Nov. 30, 1991
**Gnodle**, Mary, 89, Troy, Ohio, Sep. 22, 1991
**Grandstaff**, Francis E., 83, Westernport, Md., Jun. 28, 1991
**Haldeman**, Adam Z., 77, Pine Grove, Pa., Aug. 19, 1991
**Hartman**, Nadene M., 63, Loganville, Pa., Dec. 3, 1991
**Hartman**, Elizabeth, 71, Hagerstown, Md., Apr. 15, 1991
**Haynes**, Lottie, 103, Harbor Springs, Mich., Nov. 23, 1991
**Hays**, Ethel, 87, Dallas Center, Iowa, Dec. 10, 1991
**Hinish**, Mary Jane, 57, Martinsburg, Pa., Dec. 13, 1991
**Hoffman**, Martha, 93, Smithsburg, Md., Nov. 10, 1991
**Jones**, JoEva, 56, McPherson, Kan., Dec. 10, 1991
**Jordan**, Frank A., 88, Bridgewater, Va., Dec. 24, 1991
**Kagarise**, Nelson J., 88, Pasadena, Calif., Nov. 28, 1991
**Kees**, Adam, 12, Hagerstown, Md., Apr. 14, 1991
**Keller**, John H., 62, Roaring Spring, Pa., Nov. 5, 1991
**Kettering**, Daniel L., 74, Palmyra, Pa., Nov. 27, 1991
**Kwilinski**, Adam, 81, Middlebury, Ind., Aug. 6, 1991
**Lampe**, William C., 83, Waynesboro, Pa., Dec. 9, 1991
**Lichty**, Wayne E., 63, Carleton, Neb., Jun. 6, 1991
**Lichty**, Hope M., 90, Waterloo, Iowa, Nov. 9, 1991
**Lum**, William, 86, Hagerstown, Md., Sep. 11, 1991
**McCormick**, Dorothy J., 71, Defiance, Ohio, Nov. 25, 1991
**Martin**, Thelma, 74, Maugansville, Md., Jul. 23, 1991
**Maust**, Pearl, 93, Carleton, Neb., Nov. 11, 1991
**Miller**, Jesse W., 71, Bridgewater, Va., Oct. 25, 1991
**Mock**, Clayton, 84, Syracuse, Ind., Dec. 19, 1991
**Myers**, Lois Jean, 61, Chambersburg, Pa., Sep. 18, 1991
**Otto**, Ensor, 80, Hagerstown, Md., Nov. 30, 1991
**Phillips**, Mildred, 62, Windber, Pa., Jan. 3, 1992
**Ridenour**, Arlis, 72, Hagerstown, Md., Feb. 8, 1991
**Roberts**, Earl W. Sr., 89, New Oxford, Pa., Dec. 20, 1991
**Russie**, Frances E., 79, Uniontown, Pa., Dec. 15, 1991
**Saum**, Margie, 96, Hagerstown, Md., Aug. 19, 1991
**Smallwood**, Leons M., 78, Westernport, Md., Oct. 19, 1991
**Snyder**, Ruth, 93, New Alexandria, Pa., Nov. 5, 1991
**Toedte**, Lawrence, 74, Springfield, Ohio, Nov. 12, 1991
**Travis**, Nellie L., 70, Westernport, Md., Oct. 18, 1991
**Ulrich**, Ruth, 91, Middlebury, Ind., May 15, 1991
**Weaver**, Lloyd W., 91, Bridgewater, Va., Nov. 1, 1991
**Weigle**, Edith, 79, East Point, Ga., Jul. 6, 1991
**West**, M. Guy, 90, Bridgewater, Va., Dec. 16, 1991
**Williamson**, J. Dow, 79, Sebring, Fla., Dec. 11, 1991
**Younkins**, Maude, 80, Norman, Okla., May 8, 1991
**Zirk**, Herman E., 83, Milam, W. Va., Dec. 30, 1991

# 'Those people' . . . again

In a novel that I have read many times, there is described a family that came to mind as I followed the gubernatorial campaign of David Duke in Louisiana.

The folks in the novel owned a large farm with good soil and the promise of productivity and prosperity. But, in spite of this advantage, these folks lived hand to mouth, in poverty and squalor. They seemed to be ignorant of what their problem was. They lacked organization, self-discipline, and motivation. They wondered why they were so bad off, but it never occurred to them to suspect that *they* were largely the problem.

To salve their conscience, these folks blamed everything on "the gov'ment in Washington." If the hens didn't lay, if the cows didn't give enough milk, if the barn caved in, if the livestock broke through the fences, if the manure piled up, the fault lay outside the responsibility of this family. The problem was "the gov'ment in Washington." Blame was laid there, and everyone went to bed at night to blissful sleep, untroubled by any sense of guilt or accountability. The family's problems were somebody else's fault.

David Duke offered an equally easy answer for a white population in Louisiana looking for someone to blame their problems on. To oversimplify for lack of space, people in Louisiana have suffered from some awful political leaders during a time when the oil bust wrecked the state's economy. People felt betrayed and angry. Also, the "Reagan recovery" never touched Louisiana. The Bush recession, on the other hand, *has* touched the state, and things are continuing to get worse. And the oil-and-chemical industry, after promising endless progress and prosperity, has done just the opposite. Louisiana's land and water . . . and many of its people . . . have been poisoned.

Along comes David Duke, promising the white majority easy answers to their problems. They don't have to get involved in solving the problem—cooperating with their neighbors and forcing big business to accountability. No, says Duke. Just go back to bashing "those people" . . . the ones *really* responsible for the mess we're in.

"Those people," we are told by Duke, are "the rising welfare underclass." According to him, through the subsidized breeding of the welfare system and the unfair special privileges of affirmative action, "those people" are eating up the resources and taking away the jobs that are the white folks' rightful legacy.

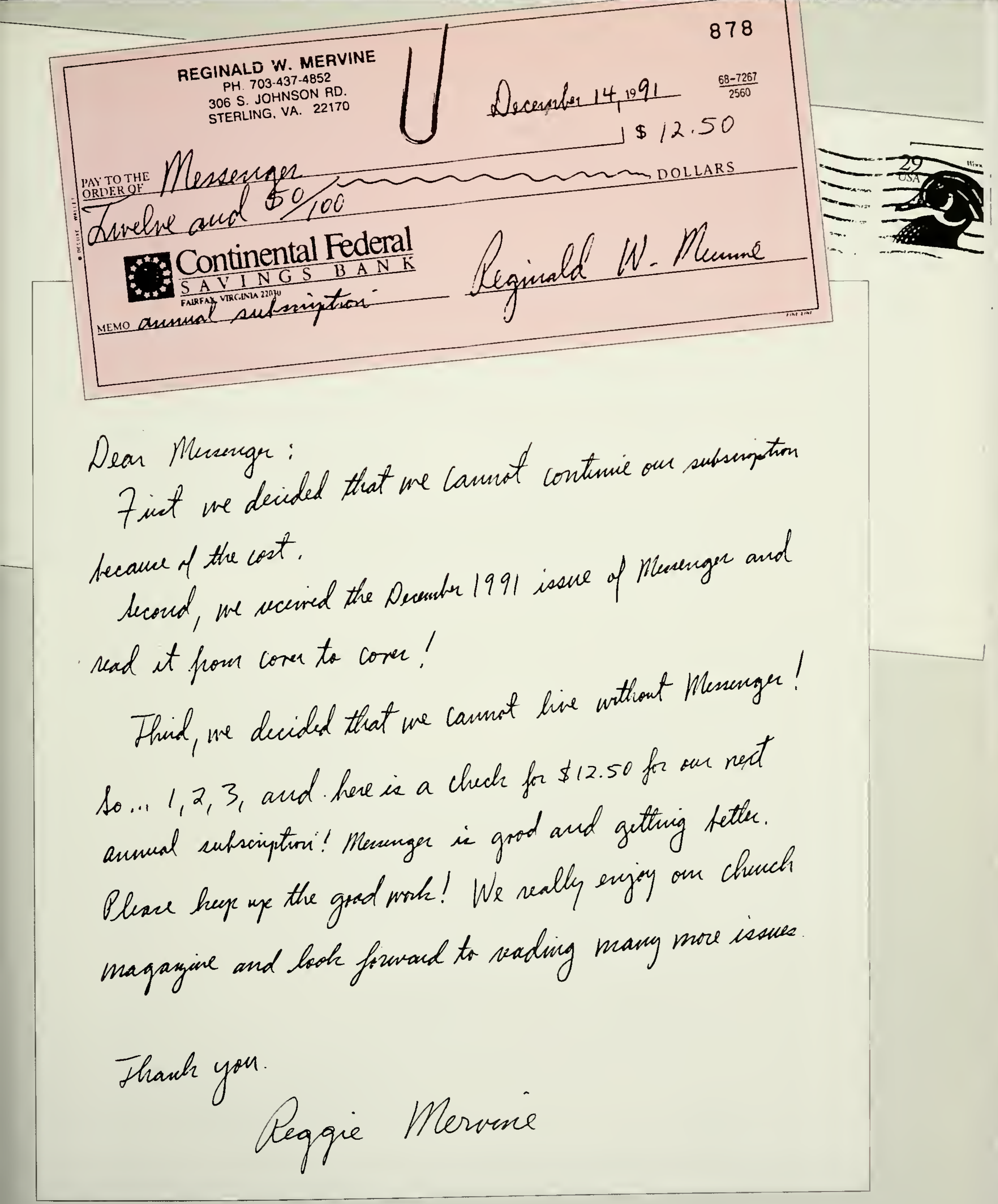
This MESSENGER's cover story is titled "What We're Worried About"—issues and concerns during this year's presidential campaign. Well, what *I'm* most worried about is the rising tide of racism and hatred that is creeping up around our ankles. And one of the most sickening aspects of the problem is the lengths that politicians are ready to go to exploit it for their gain. David Duke likely will hear himself echoed more and more as November approaches.

The broadening of David Duke's appeal beyond the traditional low-income, white, working-class constituency to include significant numbers of the "middle class" is symptomatic of the fact that this "middle class" is sliding back toward relative poverty and disenfranchisement. There are problems ahead.

More and more we are going to see unethical politicians exploiting confused and frightened people by dangling before them the easy way out of blaming their problems on "those people." It worked in Nazi Germany. And white Americans are no smarter or knowledgeable than were the Germans of the 1920s and '30s.

As an editor of *Sojourners*, Danny Duncan Collum, wrote on this same concern, "At the top we need clear signals from political, religious, and cultural leaders that racism is un-American, un-Christian, and unacceptable. At the bottom we need a genuine attempt to understand the forces that lead frightened and insecure white people into the racist trap, and a new politics that can unite people of all races around what are, for the most part, shared grievances and aspirations."

Preach it!—K.T.



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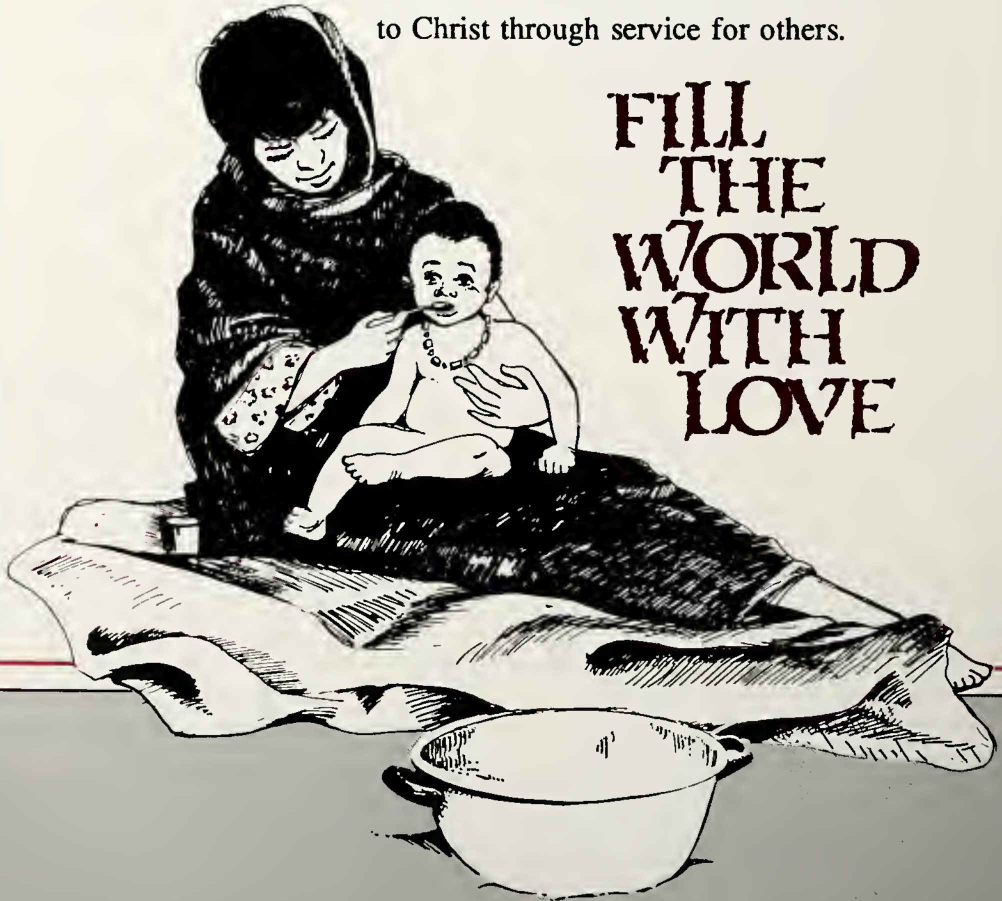
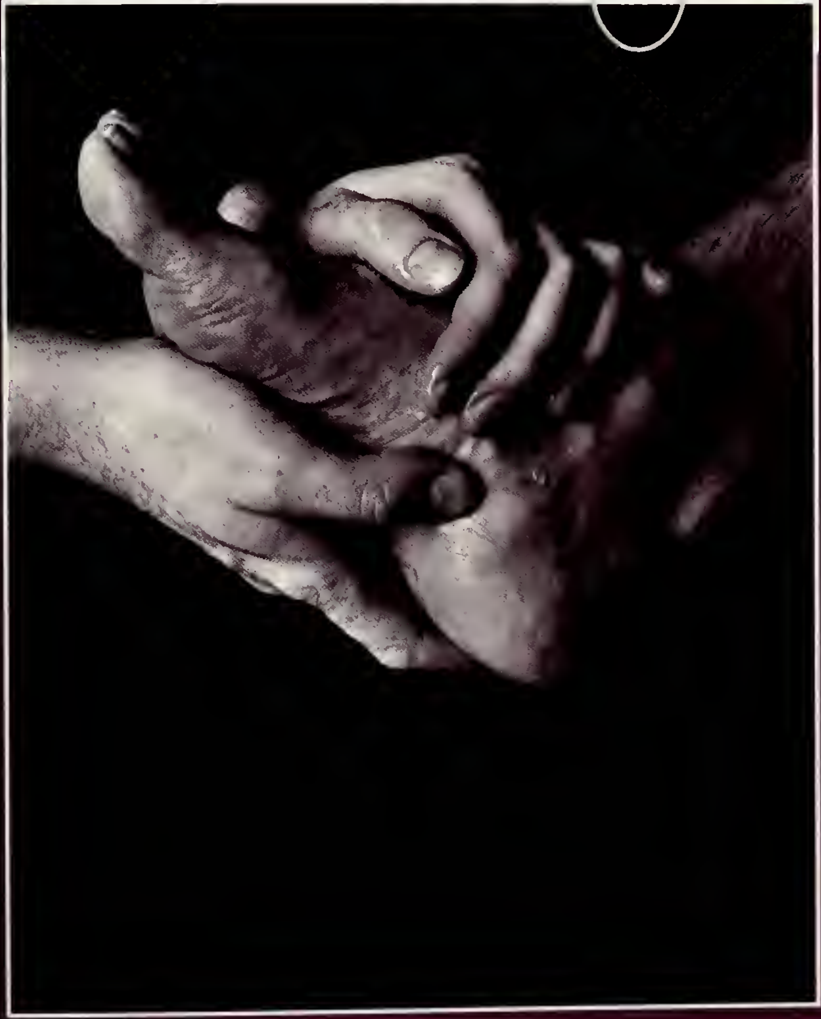


Church of the Brethren April 1992

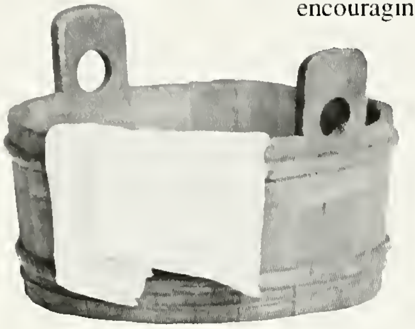
# Messenger



## Do Brethren still care about love feast?

# From the Editor

When the study committee on the Significance of Participation in Love Feast approached me about "getting something into the April MESSENGER," it had an easy task of persuading me to agree. I have a personal bias toward the traditional full love feast of the Brethren, which includes feetwashing, the meal, and communion. If a feature in MESSENGER could be effective in encouraging better participation in love feast, I was all for it.



I am one of those who believes that the 1958 Annual Conference permission to hold "bread and cup communion," while well intended, was, in the long run, a big mistake. Those of us who have had the privilege of participating in those solemn, twice-a-year, full love feasts before the beginning of "bread and cup communion" gained something that Brethren growing up with their idea of communion being a gimmicky little diversion on a Sunday morning will never know. And when I witnessed (but, sadly, could not participate in) an Old German Baptist Brethren love feast, I realized that those of us who haven't grown up with *that* experience have also missed out on something precious.

I have never bought into the notion that we have to toss important traditions overboard to accommodate people who have not been brought up Brethren. A fellow once complained to me about feetwashing. "It's dumb," he said, "because nobody washes another person's feet in everyday life." My retort was, "Nobody flicks a wafer into another person's open mouth in everyday life, either." My point was that we participate in *symbolic* acts, and those acts don't have to duplicate "everyday life." If we find washing someone else's feet humiliating and embarrassing, so much the better. That's why we do it.

Still, "sot in my ways" as I am, I recognize the need to avoid unnecessarily putting stumbling blocks in the way of those who are attracted to our beliefs but not to all our practices. So, if a survey of what's become of love feast and a subsequent discussion of the problem is helpful, I will be pleased that MESSENGER has been an agent for the process.

Kermon Thomasson

COMING NEXT MONTH: A preview of the Richmond Annual Conference and a profile of Bethany Seminary's new president.

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Messenger

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**Images of love feast** 16
In words and photos, Glenn Mitchell captures the essence of the love feast experience.

**Why are there empty places at the love feast table?** 18
MESSENGER describes the traditional Brethren love feast and presents the results of a survey on love feast practices.

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**Cover:** *Do Brethren still care about love feast? Does fear of feetwashing keep us from the table? A special cluster on love feast begins on page 16.*

# In Touch

## Giving children songs

Have you ever wondered what toddlers feel when they are dropped off at a day care center in the morning?

**Jill Duffey** has, and she wrote a song, "My School Day," to tell about it. The song is one of several she has written and hopes to record professionally.

Jill made her first recording for parents who wanted to know how to sing songs she was teaching their children at day care. Singing as she played her guitar, Jill squeezed 48 songs onto a 60-minute tape and "Music With Jill" was born. The recording has been very popular with parents of pre-schoolers around the Charlottesville (Va.) Church of the Brethren, where Jill is a member.

Seven years of singing songs with pre-schoolers has not led Jill to consider herself a music teacher.

"I don't teach music," she explains. "I give children songs. Then in return, they give me their words, movements, sounds, and understanding. Children have to be a part of the songs, not on the outside looking in."

Jill taught herself to play the guitar in 1982 while she was in Brethren Volunteer Service (BVS), serving as a teacher's aide at Prince of Peace Child Care Center, in Denver, Colo.

Making a professional recording is too expensive for Jill right now, but she hopes to use a "demo" recording to create commercial interest in her work.

A chance to record and perform would be great, but Jill already feels rewarded. "Kids have taught me about unconditional love and forgiveness. They love me for me."—RONALD E. H. FAUS

*Ronald E. H. Faus is pastor of the Charlottesville (Va.) Church of the Brethren.*

*It's a two-way street: Jill Duffey performs for the children, and they teach her about "unconditional love and forgiveness."*

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## A taxing situation

When April 15 rolls around, **Louie** and **Phil Rieman** plan to file their federal income tax just like everyone else. But along with it, the co-pastors of the Ivester Church of the Brethren, in Grundy Center, Iowa, will enclose a letter. It opens, "Dear Brothers and Sisters at the IRS: Once again we write to let you know that we are not paying the full, expected amount. . . ."

Isn't that being dishonest? No. It's not a criminal offense, the IRS says, as long as an accurate tax return is filed. Of course, the IRS can and does come after the withheld amount. And the withholders usually end up losing more money than if they had paid their taxes in full, on time. Civil penalties, as large as $500, and interest charges are added when the IRS eventually collects unpaid taxes by seizing paychecks, bank accounts, or property.

In 1988, IRS agents seized the Rieman family van. It had an appraised value of $8,000, but the IRS auctioned it off for $3,900 and kept $3,000.

Why withhold taxes, in such a "losing" situation? Louie and Phil are among a number of Brethren who believe so strongly that war is sin, that they choose this way of protesting the 50 percent of their tax money they figure goes for military use. So they only pay 50 percent of what they owe and let the IRS come after the rest. The Riemans consciously put the percentage that would have been used for the military

Louie Rieman

Phil Rieman

into life-enhancing programs instead. They have been doing this since 1969.

"Our main goal is not simply protesting war taxes," explains Louie, "but living in spiritual and moral obedience to the teachings of Christ."

It's not a popular stance with the general public in this country. Sneaking through every loophole one can find is the more acceptable way of withholding taxes. But the Riemans feel led to make a costly statement against war.

"How can we pray for peace and pay for war?" asks Phil. A good question, one that other Brethren have to wrestle with.

## A special Easter

Easter is a special time for the family of Brad and Brenda Clay. So is Christmas. Of course those seasons are special for all Christians, but for the Clay family they have meaning beyond their religious significance.

In December 1990, the Clays brought into their home teenager **Sheila Rhiannon**, whom they had seen on a TV broadcast featuring children needing to be adopted.

On Easter Sunday 1991, Sheila and her new sister, 12-year-old Amy Clay, joined the Big Creek Church of the Brethren, in Cushing, Okla., where Brad and Brenda already were members. Sheila was adopted by the Clays last August.

The congregation welcomed Sheila with "open arms." It didn't hurt, of course, that her new grandpa is James Johnson, Big Creek's pastor.

The whole family participates in Big Creek's chancel choir. Clearly they have something to sing about.

*For the Clays, a special Easter: Brad, Amy, Sheila, and Brenda at the court house where Sheila joined the family.*

## Monitoring mavericks

**Paul Hoover** is in an uncomfortable position. The Chicago-based poet (see "Paul Hoover: Vietnam as a CO Saw It," January 1989) has always been identified with the avant-garde on the city's poetry front. Now he's speaking out against a phenomenon that's bringing Chicago national attention.

It's called "poetry slams": Poets (who are brave enough) recite their poems in clubs and other arenas, where the audience is encouraged to shout them off the stage when they fail to "entertain."

Paul, who is editor of the literary journal *New American Writing*, speaks out against the slams. "My poetics are fairly radical," he said to a *Chicago Tribune* reporter, "but as performance poetry has taken off, there's been an erosion of standards by which even the radicals operate."

Paul Hoover

Paul sees himself as "the bad guy," trying to stop people from having fun. But poetry slams put too much emphasis on performance at the expense of text, he believes. "Excellent poetry has a quieter, more meditative quality. Its excitement is essentially intellectual."

## Remembered

**M. Guy West**, 90, died December 16, 1991, in Bridgewater, Va. A pastor in Virginia, Pennsylvania, and California congregations, he was Annual Conference moderator in 1968.

- **Leah Standafer Kingery**, 48, died February 6, 1992, in McPherson, Kan. She was a missionary in Nigeria, 1965–1968.

# Close to Home

## School days

Once a week, some of the residents' rooms at **Pinecrest Manor** are transformed into classrooms.

In 1990, Pinecrest's activities staff began a reading program for a group of third and fourth grade students from the elementary school in Mount Morris, Ill., where the retirement home is located. The program is coordinated with Chapter 1, a federally funded reading project at the school.

*Pinecrest reading tutor Ada Haines gets a hug from one of her students, Cori Hess.*

Fourteen Pinecrest residents were selected as reading tutors, some because they were retired teachers, others for their love of reading. By the end of the school year, the Chapter 1 reading teacher reported that all students involved had improved their reading skills.

More important, the Pinecrest residents offer their charges praise and encouragement that boosts the children's self-confidence. Through the tutoring sessions, the children develop a positive attitude toward reading, as well as improve their skills.

The tutoring sessions have another positive spin-off: Friendships develop that are a benefit for both residents and children.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## Campus comments

A recent grant of $450,000 brought to $3.69 million the money raised by the **University of La Verne** to pay for expanding and renovating its Wilson Library/Academic Center. The project is scheduled for completion in the fall of 1993.

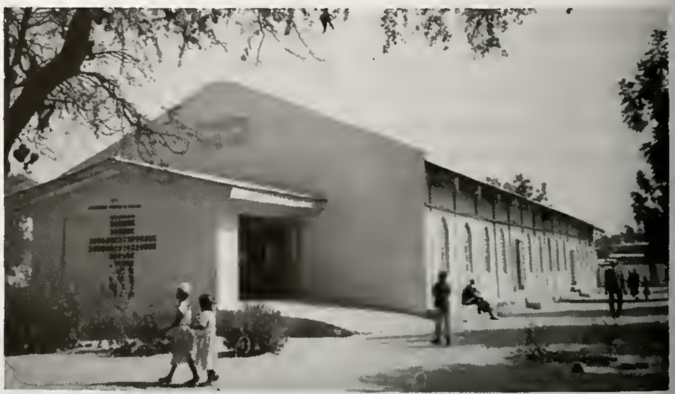
• A group of **Juniata College** students celebrated Valentine Day by baking heart-shaped cookies for patients at Huntingdon's Home Nursing Agency.

The students are members of Adopt-a-Grandparent, a program that matches Juniata students with homebound patients in the county.

• Former Indiana University basketball star Steve Alford became basketball coach at **Manchester College** in December. At I.U., Steve became an Olympic gold medalist, the school's leading career scorer, and, in 1987, the

## Can any church in the United States top this?

Members of *Ekklesiyar 'Yanuwa a Nigeria* call it "the largest Church of the Brethren congregation in the world." Pacific Southwest co-district executive Pattie Bittinger Stern snapped this photo (below) of the **Maiduguri** (Nigeria) church on Christmas Day 1991, which also was her birthday. She reports that there were 5,121 worshipers on that day. Pattie was born in Nigeria and served there later, with her husband, Irven Stern. A sabbatical last fall took the couple back to Nigeria for the first time in 30 years. In addition to such growth as the Maiduguri church demonstrates, a greatly enlarged Kulp Bible College impressed the Sterns, who were its founders.



captain of Bobby Knight's third national championship team.

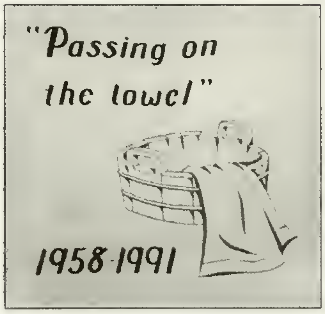
*Manchester coach Steve Alford*

## This and that

**Washington Creek** Church of the Brethren, near Overbrook, Kan., held "Jubilee II—a Church of the Brethren Conference on the Holy Spirit" March 20–22. Leaders included Don and Shirley Fike, Doug Fike, Jay Gibble, Chalmer Faw, and Stafford Frederick.

- When the denomination's senior district executive threw in the towel last August, he did it with pizazz. At district conference, retiring **Northern Ohio** executive Gordon Bucher washed the feet of his grandson B.J. Bucher (symbolizing families), new member at Hartville Matt Luker (new persons), and new executive Tom Zuercher (new leadership). He presented to each person the towel with which he had dried his feet.

The "towel of faith and service" later was presented to Tom Zuercher at his installation, as a symbol of the passing of transfer of leadership. The district's Women's Fellowship presented to the retiring DE and his wife, Darlene, a quilt on the theme of "Passing on the Towel."



*The center of a gift quilt noted Gordon Bucher's 33-year tenure as Northern Ohio district executive.*

- Youth at **Roaring Spring** (Pa.) **First** Church of the Brethren conducted a door-to-door "pantry raid" to benefit the Claysburg Food Bank. At a church worship service led by the youth the "loot" from the raid filled the area in front of the church altar table.

*Displaying "pantry raid" bounty are Roaring Spring youth Brian Over and Joshua Harmon (front), Scott Thompson (center), and Stacey Bookhammer and Kristen Over (back).*

## Let's celebrate

**Reedley** (Calif.) **Cornerstone Community** Church of the Brethren burned the mortgage for its education building last September.

- **Elkhart Valley** Church of the Brethren, near Elkhart, Ind., celebrated its 125th anniversary in 1991. A book, *Through the Years at Elkhart Valley*, by Willis L. Hershberger, is for sale, to aid the congregation's mission fund.
- **Rocky Ford** (Colo.) Church of the Brethren celebrated homecoming November 17. Part of the event was the dedication of its new "We Care" handicap entrance and foyer, which includes a three-floor elevator. Paul Hoffman, president of McPherson College, was the guest speaker.
- **Northview** Church of the Brethren, Indianapolis, Ind., celebrated its 90th anniversary November 24, using the theme "Remembering, Being, and Envisioning."
- **Everett** (Pa.) Church of the Brethren, preparing for its centennial, is looking for historical material. Contact its historical committee at 119 East 2nd St., Everett, PA 15537.
- **Cranberry** Fellowship new church development project, Evan City, Pa., held a groundbreaking service in October for its facility.
- **Mount Carmel** Church of the Brethren, near Milam, W. Va., is celebrating its centennial this year. It dates from October 6, 1892.
- **Sebring** (Fla.) Church of the Brethren kicked off its 75th anniversary with a weekend of homecoming events December 7–8, 1991. The 75th Bible Conference next January will be the last hurrah of the celebration.
- **Adrian** (Mich.) Church of the Brethren will mark its 50th anniversary July 24–26, with Kenneth Long as the speaker on the 26th.

## Christian leaders are at risk in El Salvador, Brethren say

Two Brethren returned February 2 from a trip to El Salvador as part of a chain of international support for leaders of the Salvadoran Council of Churches.

Phyllis Dodd, of Laurel, Md., and John Keller, of North Manchester, Ind., spent a week with council board members who have received a death threat linked to Christian support for the Salvadoran peace accord.

The trip was "definitely worth it," although the international delegation was not "able to stop the hassling of Roberto Palacios by our presence," Keller said. Palacios—one of the council board members—was kidnapped in mid-January, held by the Salvadoran National Guard, tortured, and brought before a court on charges of using Christian ideology to recruit for rebel groups.

The judge let Palacios go, saying there was no basis for the charges, but he continued to be followed and harassed while Keller and Dodd were in El Salvador. The wife of another church leader was also kidnapped and held briefly, and interrogated about the whereabouts of council board members.

Some board members have left the country temporarily to avoid the harassment, Keller said. The church leaders are being targeted now "because they have united." The council has been in place only since August, he reported, and previously the churches were less of a threat to repressive forces in the country. Now the churches in the council—Episcopal, Lutheran, Baptist, and Christian Reformed—are "working toward the same goal of constructing a new society," Keller said.

The churches "really want to build up the people's morale, to make them feel not so afraid, to express their faith and their feelings," said Dodd. "The healing of the population is one of the prayers of the church."

Dodd and Keller also attended church events, visited government offices, and visited bombed-out villages repopulated by returning refugees. They traveled with the other members of the delegation: Colin Glenn, an American working for the United Church of Christ in Nicaragua, and Adelheid Honecker, a German Lutheran representing the World Council of Churches.

During one excursion to northern El Salvador, the group had an unexpected meeting with the commander of a rebel-held zone. The area had seen heavy fighting during the war, and the commander was accompanied by armed men, women, and children, Dodd said. She gave a Brethren Peace Fellowship button to the commander, saying it "represented peace in the Church of the Brethren." The commander accepted the button and put it on his military uniform, she said.

*Phyllis Dodd (center) was one of two Brethren who traveled to El Salvador in response to death threats against leaders of the Salvadoran Council of Churches. At left is Lutheran bishop Medardo Gomez and at right Episcopal pastor Luis Serrano.*

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

## Miller endorses health care, opposes loans to Israel

An Interreligious Health Care Access Campaign has been endorsed by general secretary Donald Miller, who has also signed onto a statement opposing US housing loan guarantees to Israel.

The health campaign was launched January 7 by leaders of more than 15 religious bodies and other leaders. A document of principles will guide participants

### Calendar

**Brethren Renewal Services (BRS) Conferences:** "Indy '92: Empowered Annual Meeting" and "Brethren in Crisis!" at the Holiday Inn North, Indianapolis, Ind., April 23-26 [contact Empowered Ministries, P.O. Box 722, Goshen, IN 46526, (219) 534-2891].

**Brethren World Assembly,** including the Old German Baptist Brethren, the Grace Brethren, The Brethren Church, the Church of the Brethren, and the Dunkard Brethren, at Elizabethtown College, Elizabethtown, Pa., July 15-18 [contact Donald F. Durnbaugh, Elizabethtown College, Elizabethtown, PA 17022, (717) 367-1151 ext. 369].

in a push for health care legislation.

"Our first priority is access to primary and acute health care for every person living in the United States," said Sue Thornton, chairwoman of the group that drafted the principles.

In 1989, Annual Conference adopted a document on health care as a basic human right. In March, the General Board acted on a follow-up resolution reaffirming the Annual Conference statement and supporting the Health Care Access Campaign.

The statement on loans to Israel was issued by 15 Protestant and Roman Catholic leaders as an open letter to US President George Bush. The group commended Bush's leadership in encouraging peace in the area, but urged him to oppose housing loan guarantees until Israel halts construction and expansion of Jewish settlements in the Occupied Territories—the West Bank, Gaza, and East Jerusalem.

"The continuation of settlements poses an enormous obstacle to this fragile peace process," the statement said. "We seek peace and security for Israel as we seek justice and self-determination for Palestinians."

## Eugene Roop called to take Bethany presidential post

Eugene F. Roop has been named president of Bethany Theological Seminary, as of April. The appointment was announced by the board of trustees after a special meeting February 1.

Roop follows Wayne L. Miller in the position. Miller was named president in 1989 on a short-term basis, and plans to return to retirement after April.

Currently a professor of biblical studies at Bethany, Roop has taught there since 1977. He earned a master of divinity from Bethany in 1967 and a doctorate from Claremont Graduate School in 1972. He has studied at Harvard University, Cambridge University, and in Israel.

Roop has also taught at Earlham School of Religion and has been a pastor. He and his family attend the York Center Church of the Brethren in Lombard, Ill.

*Eugene F. Roop*

## Bethany trustees continue affiliation talks with Earlham

At a special meeting February 1, Bethany Seminary's board of trustees reviewed models for the school's future and voted to continue negotiations for affiliation with Earlham School of Religion in Richmond, Ind.

Bethany's trustees also approved exploring a capital fundraising campaign, decided to look for a broker to sell the present campus in Oak Brook, Ill., and voted to investigate alternative ways to sell the land.

"We have come to the cliff, to a brink," said trustee Jay Crist after financial models prepared by staff revealed Bethany's fragile financial condition. Several models portrayed bankruptcy for the school depending on variables such as the sale of land and cost of relocation. The most recent offer received for the land was extremely low.

A committee of Bethany and Earlham representatives has also issued a statement identifying joint areas of focus for the schools, including preparing students for ministry in the manner of each separate denomination, empowering witness to peace in Christ, and meeting the modern world's challenges of urbanization, interdependence, and diversity.

## Agriculture program is planned for the republics

Brethren are helping create a program of agricultural development in republics of the former Soviet Union. General Board staff H. Lamar Gibble went to Russia in January to meet with Russian Orthodox and Baptist leaders about the project.

The response was "overwhelming," Gibble said. Orthodox leaders had warm memories of past cooperation with the Brethren, and "agricultural development was high, if not first, on their agendas."

Church World Service will fund the project, drawing on Brethren expertise with agricultural programs in Poland and China. The project may include grants for seeds and technology, training for agricultural leaders in monasteries and villages, and graduate study in the US for agricultural scientists and workers.

"Almost everywhere there was evidence of the flow of food and/or medical assistance," Gibble added. The most critical food needs "are among the elderly, children, nursing mothers, and the growing numbers of unemployed," he reported. Many Russians have stores of food, a practice that has "emerged from decades of experience with shortages."

As of mid-February, nearly 8,000 boxes of food donated by US Christians had been processed for shipping to Moscow via the New Windsor (Md.) Service Center. The food is part of an ecumenical, worldwide hunger project coordinated by the World Council of Churches. US efforts are coordinated by the United Methodist Committee on Relief.

*In Moscow, H. Lamar Gibble found medical supplies shipped via New Windsor.*

NEW WINDSOR MD U.S.

## Dominican Brethren hold first national assembly

Representatives from the Church of the Brethren in the US participated in a Constitutive Assembly of the Church of the Brethren in the Dominican Republic January 25–26.

"We wanted to let [the Dominicans] know that the whole denomination was in fellowship with them," said general secretary Donald Miller.

Accompanying Miller were Annual Conference moderator Phyllis Carter and Estella Horning, consultant for leadership training and theological education. Miller and Carter responded to questions concerning the actions and organization of the US Church of the Brethren as the Dominicans revised their own constitution and corporation documents.

The Dominicans are excited by the prospects of their relationship to US Brethren through Atlantic Southeast District and hope to be involved in Annual Conference this summer, said Miller.

*Dominican Brethren gathered in January for a first Brethren assembly in their country. The assembly elected officers and revised corporation documents.*

Board members and conference officers were elected at the assembly. Guillermo Encarnación, pastor of the Alfa y Omega and Puerto del Cielo churches in Pennsylvania, is moderator. Fausto Carrasco is board chairman. One of the first tasks of the board is to determine criteria for identifying new congregations and fellowships in the DR.

During the assembly, Horning also reported on her leadership training program for Dominican pastors. Her program provides training for lay leadership and guidance for those pursuing a seminary degree.

Miller expressed optimism for the future of the Brethren in the DR. "My hope is that they will become a strong body of believers that will support each other and take the New Testament as the norm for their lives."

## Additional disaster grants go to Puerto Rico, Haiti

An additional $15,300 has been given from the Emergency Disaster Fund in response to flooding in Puerto Rico. This money will fund a long-term relief project in clean-up and repair, as well as other needs of the people affected.

Christian Ministry for Emergency Services Inc., an ecumenical agency in which Puerto Rican Brethren participate, will receive $500 for relief supplies.

An allocation of $4,800 was made for further assistance to Haiti in response to the political strife and economic upheaval there since a military coup in September.

### Correction

In a news story titled "Christ the Servant Thanks the Larger Church with Gifts" (March, page 8), some figures were reported incorrectly. The General Board paid $37,700 for eight acres of land bought in 1978, not about $24,000 for land bought in 1977. The Board also sold its five acres in 1988, not in 1989.

## Christians issue statement on global warming, climate

Global warming is "an issue of spirituality and justice," according to a statement from 22 US and Canadian church leaders including Shantilal Bhagat, Church of the Brethren staff for eco-justice and rural concerns.

"The energy-hungry lifestyle of the world's northern nations" is a key factor in the gas emissions that cause global warming and climate changes, the statement said. "Our poorer southern sisters and brothers will suffer disproportionately from a crisis precipitated largely by the rich northern countries."

The statement supported the signing of a World Climate Convention at a United Nations conference in Brazil in June, and also urged the US and Canada to reduce emissions of carbon dioxide and other greenhouse gases, and to share technologies to control emissions.

"As church leaders . . . we will seek to convince our church members that life will be more abundant with less attention to material accumulation and more dependence on spiritual, intellectual, and artistic resources," the statement said.

## General Board announces staff change, resignation

**Wendy Chamberlain McFadden** began March 2 as director of Brethren Press. For the past 10 years, she has served the General Board as managing editor of MESSENGER/director of news services.

*Wendy McFadden*

*Debra Eisenbise*

**Debra Eisenbise** has resigned, effective in mid-August, as orientation and recruitment coordinator for Brethren Volunteer Service, a position she has held since 1989. She is pursuing work in campus ministry and youth/young adult ministry.

**The 200th unit** of Brethren Volunteer Service completed orientation at Camp Ithiel in Gotha, Fla., January 5–25. Members are (**front row**) Debbie Eisenbise (orientation coordinator), Bobbi Arrillaga, Amy Reichardt, Chuck Kane, Suellen Shively, Leigh Noffsinger, Valleri Loose, Becki Blacksmith; (**second row**) Edyta Czesnel, Shel Eller, Meva Weaver, Cindi Dellett-Wion, Tim Dellett-Wion, Sue Grubb, Teresa Hawkins, Nat Bryan; (**third row**) Noelle Dulabaum (orientation assistant), Lisa Barwick, John Hite, Kurt Bearth, Andrew Smith, Julia Suor, Timothy O'Donnell, David Meredith, Jan Schrock (BVS director).

## Task force discusses family ministry work with Dubbles

Marriage relationships, the definition of family in today's society, and communication between parents and teens topped the list of family concerns reported by Brethren in a recent survey conducted by the Family Ministry Task Force.

Other considerations were single parent issues and compiling family ministry resources. The results of the survey will guide program volunteers Curtis and Anna Mary Dubble as they work with family ministry during 1992.

The Dubbles, who began work February 1, met with the Family Ministry Task Force February 7–8 to discuss plans for the year. They will convene three insight sessions at Annual Conference covering conflict and values for families, family devotions, and implementation of the human sexuality paper passed at the 1983 Annual Conference.

The Dubbles will also host three informal "talk-it-over" sessions on "Being Single Again," "Parenting Troubled Teens," and "When You Have to Parent Your Parents."

In addition, the task force recommended that the Dubbles hold five or six family ministry seminars or workshops at the congregational or district level. They are also establishing a network of family life contact people for each district.

The Dubbles have been asked to compile materials to be sent to congregations in 1993 for National Family Week. During their year working with family ministry, they would like to increase denominational awareness of family events. "We're suggesting that the theme for the 1994 Annual Conference be centered around the International Year of the Family," said Curtis Dubble.

## Brethren staff oppose Haitian repatriation

In February, Washington Office and refugee staff signed a letter to congressional representatives regarding refugees forcibly returned to Haiti by the US.

The letter asked for temporary protected status for the refugees until democracy is restored in Haiti. Thousands of refugees have been returned to a climate of political and military repression in which "reliable sources have estimated that over 1,500 civilians have been killed, and the number of arrests . . . exceeds 300," according to Amnesty International.

Brethren have also sponsored 46 of the more than 3,000 Haitians allowed into the US temporarily as political refugees.

*Many Haitian refugees were held temporarily at a US military base in Cuba.*

BRETHREN WORLD ASSEMBLY PARTICIPANTS

# Meet the Old German Baptist Brethren

*This July the five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly. As that event approaches,* MESSENGER *is presenting, in monthly installments, articles about each of the participating groups. Writer for the series, which began in the March issue, is historian William G. Willoughby.*

*For information about the Brethren World Assembly, read Donald Durnbaugh's "Freedom to Come Together," October 1991 (but note that the assembly's dates are July 15-18, not July 25-28 as given in that article).*

## by William G. Willoughby

Had a time machine taken me back into the past? It seemed to me that I was attending a religious service of my eastern Pennsylvania childhood—with its bonnets, beards, prayer coverings, plain coats, and old-fashioned Brethren hospitality.

I had been invited to lecture on Brethren history to a gathering of about 500 Old German Baptist Brethren at the Ripon Community Center, north of Modesto, Calif. Thirty years previously the Old German Baptist Brethren had a similar series with professor Floyd Mallott of Bethany Theological Seminary as their lecturer.

As I entered the auditorium, many of the Brethren came forward to greet me. There was no suspicion of me as a worldly outsider. I was greeted with genuine warmth and sincerity—as a brother in Christ. Their friendliness was empowering.

These were the "Old Order" Brethren, who in 1881 separated from the German Baptists (now the Church of the Brethren). These were the Brethren whose church services and style of living had changed little in the past hundred years. Their simple lifestyle and rejection of worldly possession are still evident in their homes, which exclude televisions, radios, VCRs, camcorders, and other "unnecessary luxuries."

For an hour I lectured on "Hochmann and Religious Freedom." The audience listened intently, even the children. No one dozed. No one left the room. It was not the brilliance of the lecture that held them, but a desire for knowledge about their spiritual heritage.

After a brief intermission, there was another hour for questions. Still no one dozed, and no one left.

Who are the Old German Baptist Brethren?

They are the fourth largest of the five main bodies of Brethren. With approximately 53 congregations scattered from Pennsylvania to Florida to California, they number about 6,000 in membership. Half of the Old German Baptist Brethren live in Indiana and Ohio.

From about 1850 to 1881, under the leadership of conservative elders such as Peter Nead, an Old Order movement within the church repeatedly petitioned Annual Meeting to resist more firmly the changes taking place "across the brotherhood." They wanted to continue in the "old ways" of their fathers. They were concerned that the Annual Meetings were approving "new and fast movements," such as Sunday schools, mission boards, and high schools. They wanted to be "separate from the ungodliness" around them.

These elders sought repeatedly to secure Annual Meeting approval for their agenda, without complete success. To solidify opposition to liberalizing trends, a special conference of Old Order Brethren met at the Ludlow-Painter Creek meetinghouse in southern Ohio. After much discussion they adopted the "Resolutions of August 24th, 1881." Those members who accepted them agreed to repudiate the Annual Meetings of the Brethren, and to hold to the "old land marks" which their "fathers had set" and to hand them down to their children as they had learned them. (See "Remove Not the Ancient Landmark," August 1981.)

The resolutions asserted that in their churches there must be "no Sunday schools, no high schools, no revival meetings, no paid ministry, no missionary plans or mission boards . . . no single mode of feet washing, no musical instruments. . . ." They also emphasized that the men should "strictly adhere to a plain and decent uniformity of dress as soldiers of King Immanuel . . . no fashionable mustaches and no roached or shingled hair." They further stated that the sisters should "wear a plain, modest dress and bonnet; also a plain white cap in time of worship or on going abroad."

Within a few years a number of congregations in Pennsylvania, Indiana, Virginia and Maryland accepted the resolutions, and changed their name to Old German Baptist Brethren, the name they retain today. They believe they are the true heirs of the Schwarzenau Brethren of 1708.

Every year since 1883, they have had their Annual Meeting at the time of Pentecost. In many ways it is like a Church of the Brethren Annual Conference, but in many ways it is quite different.

It is usually held on a farm near one of their meetinghouses. Two large tents are erected—one for their meetings, the other for meals provided by the host congregation. There are other small tents—concession stands for the sale of food.

Since several thousand may be present, the logistical problem of providing food and shelter is awesome. Often nearby Church of the Brethren congregations and camps sponsor and staff the concession tents.

Members gather for a Saturday afternoon "preaching service," but the Annual Meeting really begins on Pentecost Sunday. There is no raised platform, but in the center of the circular tent there is a long table, around which the elders sit. On the front benches other ministers and deacons sit.

This is a day for singing, praying, and preaching. The service opens with a minister "lining" a hymn—reading several lines that the congregation then sings in unison. The singing is congregational. There is no special music, no four-part harmony, no piano or organ, no quartets or choirs. The haunting, ethereal character of the congregational singing has an almost hypnotic effect. The church does adopt some modern technology, but only after careful consideration. Only in 1986 was amplifying equipment introduced.

The prayers by various ministers are always extemporaneous, expressing their sincerity and concern for those in the community who are hurting, and their deep devotion to Christ and the church.

Customarily there is one main sermon, lasting about an hour, followed by shorter sermons in response. It is my understanding that none of the ministers has been officially notified that he is to be the "main speaker," although there is a tacit understanding who will speak.

After a noon meal recess, the afternoon service continues in much the same manner. The tent is crowded. The singing is vibrant and enthusiastic. The preaching is long, and the hard, sometimes backless benches are a test of devotion.

On Pentecost evening, the love feast service is celebrated very much as it was over 200 years ago. Only Old German Baptist Brethren members participate. Non-members may observe.

After the service of feetwashing, the meal is placed on the long tables. It is eaten in silence. Following the meal, the salutation of the holy kiss is passed from one member to another.

The bread and cup of communion follow. Since women are not allowed to break the bread or pass the cup of fermented wine to each other, an elder gives each woman a portion of bread and holds the cup for each one. Women do not participate in leading worship or in speaking.

On Monday and Tuesday, the "messengers" (delegates) from the various congregations deliberate in a business session on the items that are passed to them by Standing Committee. There is very little business compared with the Annual Conference of the Church of the Brethren. The few items of business deal mostly with the relationship of the Old German Baptist Brethren to the impinging world around them or to business and practices of the community.

For example, when automobiles first appeared, they were generally opposed, but so many members bought them that the 1920 Annual Meeting resolved that those Brethren who had been expelled for buying automobiles should be "restored" to fellowship. In addition, it was stipulated that the Brethren should buy only "cheap and plain" automobiles. In 1925 the Annual Meeting decided that the radio was "not in harmony with the life and teaching of Christ."

Some queries deal with matters of ritual, such as the one concerning the lining of hymns. Should the minister line two or four lines? Annual Meeting answered that either way was all right, "depending upon the kind of hymn and circumstances under which it is used."

The Sunday services in the nearby congregations are similar to the Sunday services at Annual Meeting, only shorter. There are no bulletins, no musical instruments, no pulpits. Traditionally the women sit on one side of the aisle and the men on the other, although this practice is not followed as rigidly as it once was.

I was grateful for my lecture experience. I was touched by the loyalty and dedication of the Old German Baptist Brethren to their Pietist-Anabaptist heritage. I was even more touched by the genuine community (*Gemeinschaft*) present in their common life.

I could understand what drew Floyd Mallott, in his retirement, to ask for rebaptism into the "Old Order." I could understand the joy of a young Church of the Brethren couple, recent graduates of the University of La Verne, who also were rebaptized. They all found something in the Old German Baptist Brethren they apparently had not found in the Church of the Brethren—a simple, but structured faith, a disciplined, but loving and caring community. M.

*William G. Willoughby is a retired educator living in La Verne, Calif., after a teaching career at Bridgewater (Va.) College and the University of La Verne (Calif.), and a stint as director of Brethren Service in Europe.*

# Gospel

Love said, smiling at willful things I'd done,
"You are accepted by the Holy One."
I did not understand that gentle smile,
My selfishness so surfeited with guile.
Love beckoned to me, and I saw a wound,
Wondering, I asked, "How did you hurt your hand?"
Love said, softly, "I caught you when you fell
To cushion you from an unshielded nail."
My turn to smile. I said, "But it will heal,
And will be well?" Then in the eyes of Love,
A tear like wine. I felt an awful guilt,
I saw the powers contending for my soul.
I cried, "O Christ, that wound! It was for me!"
Then Love turned round, and smiled again at me.

# The Holy One

My name is Love. I walk a thousand streets,
In every street I hear a lover sigh,
Here Beatrice a smitten Dante meets,
Here Abelard bids Heloise goodbye.
My eyes have seen Mary's faithful despair,
The Song of Songs and its erotic lilt,
The pity and the pain of Hosea's prayer,
The palace that a mighty love has built.
My name is Love. These fragile human things,
Raptured, believe they can control my power,
They do not know the price my loving brings,
They will not share the suffering of an hour.
I am pure Love, dying on Calvary,
I know the price. Do not play games with Me.

## by G. Wayne Glick

*G. Wayne Glick, former president of Keuka College, Keuka Park, N.Y., lives in Lancaster, Pa.*

# Plotting the resurrection

### by Kenneth L. Gibble

A story-teller and essayist, E. B. White had a knack for capturing in a few words the essence of things. In the last autumn of life for his wife, Katharine, E. B. White watched her as she planned the planting of bulbs in her flower garden. He described her bedraggled appearance as somewhat comical yet touching:

> . . . *the small hunched-over figure, her studied absorption in the implausible notion that there would be yet another spring, oblivious to the ending of her own days, which she knew perfectly well was near at hand, sitting there with her detailed chart under those dark skies in the dying October, calmly plotting the resurrection.*

"Plotting the resurrection"! What a provocative phrase that is. In what sense is it possible for human beings to be the plotters of resurrection?

The place to begin is with a look at the word *plot*. One definition for *plot* is "a small piece of ground, generally used for a specific purpose." Because I enjoy growing vegetables in my backyard, the "specific purpose" that comes to my mind is that of gardening.

A second definition for *plot*: "The series of events consisting of an outline of the action of a narrative or drama." This is the definition you learned in school. The teacher said you had to do a book report, and one of the things you had to report on was the *plot* of the story—the action, the unfolding of events with a beginning, a middle, and an end.

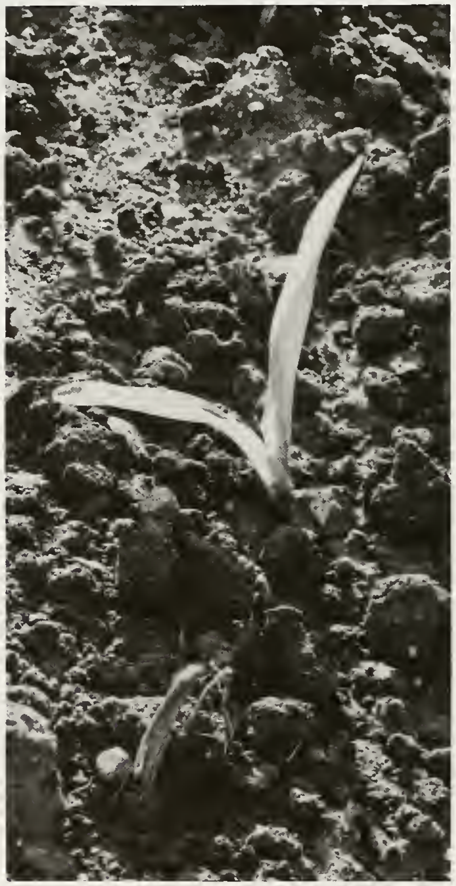
Somewhat related to this definition is yet another, this one with a sinister twist to it. Here's what the dictionary says: "*Plot*: A secret plan to accomplish a hostile or illegal purpose; a scheme." Maybe you learned this meaning when you were a child. Your mother overheard you and one of your playmates whispering behind the door. She hunted you down and said in a voice reeking with suspicion: "I think the two of you are up to no good. What are you plotting?"

Each of these definitions lends its meaning to the idea of "plotting the resurrection." One clue to the meaning of this phrase comes from the Bible. When the Apostle Paul wrote about resurrection, he resorted to the language of agriculture. "What you sow does not come to life unless it dies. And as for what you sow, you do not sow the body that is to be, but a bare seed, perhaps of wheat or of some other grain" (1 Cor. 15:36b-37).

It is almost impossible to speak of resurrection without using the image of seeds planted in the ground. When Paul made his attempt to talk about the miracle known as resurrection, he drew on the analogy of a seed that cannot produce life until it dies. The cross must precede the empty tomb. New life requires first a dying.

Each year when springtime arrives, few Christians can see greening grass or bursting buds without associating it with Christ's triumph over the grave. The annual miracle of new life springing from dormant, dead-looking bushes and trees becomes a celebration of the power of the Almighty One, who creates and recreates, who makes all things new.

As you and I drop seeds into our garden plots, we are plotters indeed. We sow the seeds in faith that they will sprout and grow. We know that we cannot make it happen, and we would be foolish to dig up the seed to see if it has begun to sprout. All we can do is plant and wait; God must do the rest. But how important the planting is . . . *and* the waiting. This is so whether what we plant be literal seeds in our backyard gardens or figurative seeds such as acts of kindness, teaching our children about truth and beauty, or any one of a thousand ways of allowing God to use our gifts for the good of the earth and the human family.



Plotting the resurrection. It's sowing seeds. But it's more than that. It's also "a secret plan to accomplish a hostile purpose, a scheme." How does that definition fit what resurrection is all about?

Here's how it fits: In the crucifixion and raising of Jesus, God was plotting a hostile action indeed. Resurrection is the climax of the Holy One's scheme to overthrow the great enemy we call by various names—hell, death, the grave. In the Gospel of Mark's account of the first Easter, these forces of evil are symbolized by a huge stone. This stone blocked the entrance to the tomb in which the dead body of Jesus had been laid.

The women go to the tomb on that morning with no idea how they will anoint the body of Jesus. They ask each other: "Who will roll away the stone for us from the door of the tomb?" The Gospel writer underscores their dilemma by telling us that the stone was "very large." The power of hell, death, and the grave seemed invincible to the women, as they still do.

The stone of evil is very large indeed. Do you, as I do, often despair when you hear of so much that is wrong in the world—drug addiction, violent crime flourishing, abuse of power in high places, oppression of the poor all over the world, disease, bloodshed? You may wonder "who will roll away the stone."

But the Gospel says that the women did *not* despair. They did not stay at home wringing their hands, nor did they tell themselves it was no use to go to the sealed-off tomb. They went with spices for anointing. They went even when all they went with was a question: "Who will roll away the stone?" And their going was their part in the plot against the forces of evil. They were plotters of resurrection.

What about that last definition of the key word . . . *plot*? This is the book report meaning, *plot* as the series of actions in a story with a beginning, a middle, and an end. And what Easter represents in this plot is the turning point, the climax. With the empty tomb, with the resurrection, you and I know at last how the story will come out. It's going to be a happy ending.

I once interviewed Madeleine L'Engle, a prolific writer of books for youth and adults. Here are my notes from part of that interview.

**Question**: In your books, both nonfiction and fiction, there seems always to be, if not a happy ending, then at least a triumphant ending. Is this the way you intend it?

**Madeleine**: I do. There may be death at the end of my books, but they all do assert that, yes, life is worth living.

**Question**: Are you in a sense "stuck" with the triumphant ending because of your faith? Not stuck in a negative sense, but it's a given because of the resurrection. And is this true for every Christian artist?

**Madeleine**: Yes, I think we're stuck with it. You either say God will succeed or God will fail. As long as I affirm God is going to succeed with creation, then my writings must reflect that.

You may not be a writer. But no less than Madeleine L'Engle, you are called to plot the resurrection. When you affirm the power and love of God revealed in Easter, you affirm that God is going to succeed with creation. Madeleine L'Engle says, "Then my writings must reflect that." I would say, "Then your life must reflect that." In what you do and say, you need to demonstrate the joy and hope of Easter. Not just when the story of your life is bright with laughter, but also when it turns dark with disappointment or loneliness or sorrow.

None of us knows the exact details of how the story will end . . . whether it be the story of our own lives or the story of creation. Neither did the Gospel writers. But they knew a turning point in a plot when they saw one. They saw it in a stone rolled away and an empty tomb. And they became, in the telling of the story, part of the great company of those who, in every age, have joined with God in plotting resurrection for a world that so often lies in the grasp of death.

What higher calling exists than to be one of the plotters of resurrection?

*Kenneth L. Gibble is co-pastor of Arlington (Va.) Church of the Brethren, and promotion consultant for* MESSENGER.

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*Forward . . . seeking the mind of Christ*

# Witnessing

Recently my eye was arrested by a headline in the sports section of the newspaper: "Everybody Loves a Dunker." I was startled by this seeming reference to the Brethren. As I began reading the article, I realized, however, that it was about the National Basketball Association. The dunkers everybody loves are those who, with high flying acrobatics, are able to stuff a basketball through the hoop.

My dream for the Brethren in the decade of the '90s is that everyone would know who the Dunkers are, and what our witness is. That everyone would love a Dunker is more than one can expect, but I believe many will want to join us. Inviting others to be with us in following Christ is a part of the spiritual renewal sweeping the church.

The 1988 Annual Conference established the Goals for the '90s—Evangelism and Witness, Scripture and Heritage, Family and Youth, Service and Peace, Spiritual Renewal and Ministry. These goals came from people across the denomination. They are now goals for the entire Church of the Brethren.

We are increasing our efforts at evangelism with a goal of establishing 110 new congregations during the decade. We are reaching out to plant churches in Korea and the Dominican Republic. We are reaching out to include Hispanics, Koreans, and African-Americans in this country.

The Brethren and the Mennonites are developing a new children's curriculum. A new hymnal is ready for publication. We are translating basic Brethren resources into Spanish and Korean.

Youth have increasing interest and leadership in the church. Curtis and Anna Mary Dubble began a one-year assignment with Parish Ministries in February to develop a renewed emphasis on family life. Brethren gave a tremendous response to the appeal to help feed the people of Moscow this past winter. We are assisting Castañer Hospital in Puerto Rico to build new housing for medical staff. Brethren Volunteer Service workers are witnessing to this faith in countries around the world.

People in many congregations have joined church leaders on Monday mornings at 7:30 in weekly prayer for renewal of the church (see November, page 11). Everyone in the church is encouraged to join. During the 40 days of Lent the call forward to renewal is a challenge to every member, every family, and every congregation to pray daily for the renewal of the church and for dedication to the worldwide mission of the church.

The Brethren Goals for the '90s are a great vision of responding to the call of Jesus Christ in our time. Christ constantly leads us into the turmoil of our time with a gracious, forgiving, loving, reconciling witness. Through the years Brethren have made their witness practical and inviting to their neighbors near and far. Christ calls us to continue that witness.

Brethren who respond to the call of Christ cannot expect that everybody will love a Dunker. However, when we are faithful, many are ready to hear God's call. It is not appropriate to expect to receive everyone's love, but rather to let everybody know that God in Jesus Christ loves them.—DONALD E. MILLER

*Donald E. Miller is general secretary of the Church of the Brethren.*

# Images of love feast

photo essay by Glenn Mitchell

## Feetwashing

It is tempting to go with a traditional image showing basin and towel. I wanted to cut to what I think is more the essence of the service— the taking into one's hand the foot of another.

There is a tenderness, an intimacy therein, that is matched only by the scandal and the surprise that still reside within the act. Service must never become mere duty. The blessing of washing feet is that it calls us back to service that is as fresh as water to the skin, as immediate as the sister or brother beside us.

## Meal

Clearly this image must speak of community. The joining of hands around a simple meal is both ordinary and profound, and points to our commitment in a Christian community to be there for one another through all that life brings to us.

Seen in this light, there is no part of our life together more sacred than another, as even the simplest of interactions becomes part of the tapestry of a great gift.

# Bread

The bread is extended to the other, even as Christ extended God's love to us through his own vulnerability. The Body of Christ continues to be honored among us in our reaching out and breaking open our lives for one another. I left some distance to emphasize both the offering and the choice that we continually make as to whether we will receive.

# Cup

I was seeking to anchor the cup between the two images of the cross, which is symbolic of the way we take on the covenant in Christ. We live between the incredible gift Christ bore to the world and the discipleship we carry for ourselves in taking on the image of the cross.

*Glenn Mitchell is pastor of State College (Pa.) University Baptist and Brethren congregation.*

# Why are ther at the lov

Crowds of spectators turned out for Brethren love feasts a century ago. Today we have trouble getting the membership to turn out. Those two facts suggest two things: Those earlier love feasts must have been strikingly different from practices of other denominations, and today's love feasts must be lacking something . . . or are not sufficiently stressed.

The founding Brethren leaders, determined to live as closely as possible by the New Testament, searched its passages for guidance in creating their love feast practices. As anyone can see by a cursory reading of those same passages, there is no ready-made guide in them. The synoptic Gospels have no feetwashing. The Gospel of John has no breaking of bread. In Luke, the meal starts with the cup.

So the first Brethren established the practice of holding one liturgical meal, the love feast, which included parts from all the New Testament meals.

Believing it necessary to resolve all conflicts before going to the altar (Matt. 5:23-24), Brethren leaders, in preparation for love feast, traditionally visited all members of the congregation before the love feast to ask if they were still in the faith and if they were at peace with the faith community.

The Brethren take seriously the words of Paul in 1 Corinthians 11:27-28 regarding discernment of the body of Christ in the communion because the *koinonia* meal, the love feast, served either as an instrument or an expression of corporate unity. So love feast opens with a service of reading appropriate scriptures (Matt. 5:23-24; 1 Cor. 11:27-28; 2 Cor. 13:5; Rom. 12:1-2) and engaging in prayers of self-examination, confession, and forgiveness.

The first of the three parts of the love feast is the feetwashing—reading John 13, meditating on its meaning, and then washing each other's feet. The act finishes with the two persons greeting with the kiss of peace and handclasp of fellowship.

John 13 offers two reasons for performing feetwashing—to experience periodic cleansing (13:10) and to share in the servant action of Jesus (13:12-16). Brethren, who stress service to others as one of their chief distinguishing marks, see feetwashing as an extremely significant symbolic act of their faith. Nothing else in the love feast makes the upper room scene live again like the humble act of girding oneself with a towel, kneeling, and washing another's feet.

The second part of the love feast, the *agape* meal, has followed a consistent pattern—a table grace and a simple meal. Early Brethren, attempting to copy New Testament ordinances as literally as possible, insisted on mutton. Today the most common elements are simple beef sandwiches and beef broth poured over broken bread.

Christianity started as a fellowship of love. The shift from strangers to family occurred with the *agape* meal. In their love feast, Brethren express that fellowship of love from Christianity's beginnings.

The communion proper, the *eucharist,* comes as a climax to the other parts, the

# mpty places
# east table?

eetwashing and *agape* meal.

The statement of the memorial from 1 Corinthians 11:23-26 is followed by a hanksgiving prayer for the unleavened read, the breaking and eating of the read, the thanksgiving prayer for the up, and the drinking of it.

In 1958, Annual Conference gave ongregations permission to celebrate ommunion without the feetwashing nd fellowship meal. Many Brethren iew this as the turning point toward ncreasing variations in love feast ractice, as well as a falling away from articipation.

It is concern over this falling away hat has led to a churchwide study on ove feast.

Two years ago, Shenandoah District sked the Annual Conference Standing Committee to raise this issue with other istricts. Calling love feast the "high oint" of Brethren worship, Shenandoah sked for a committee to study the ondition of love feast across the enomination and to recommend ways o enhance its significance, interpret the ervice to church members, and encourage the participation of the entire ongregation.

The assignment, given to the General Board, was carried out by a three-member study committee—Joan Deeter, xecutive of the Board's Parish Ministries Commission; Owen Stultz, executive of Virlina District; and Byron Flory, pastor of Waynesboro (Va.) Church of the Brethren.

The committee conducted a survey among all the districts. Following is the committee's report.—KERMON THOMASSON

The obvious diversity in our observance of love feast reflects the nature of our denomination in 1992. Yet, pervading everything is a strong feeling about the value of love feast for the denomination's health and vitality. It is affirmed as an important New Testament and Brethren practice, a powerful way to express and strengthen community, and a vital resource for renewal and spiritual growth.

The study committee is aware that the results of the questionnaire are flawed. Some congregations misinterpreted certain questions. The varied forms of responses made the results difficult to tabulate. Answers describing the situation regarding love feast 30 years ago may have been based on one individual's memory or assumptions. The committee believes, however, that its findings provide helpful information.

The number of annual love feasts has remained fairly consistent, with the percentage of those who report holding the service twice a year increasing only slightly, from 71 percent to 78 percent, and those who report holding it only once a year decreasing from 25 percent to 20 percent.

There has been a 37-percent decrease in the number of people attending love feast. It is noteworthy, however, that the decrease in the proportion of those attending love feast in relation to the number of those attending worship is just 13 percent. Almost a fifth actually show an increase in interest.

Could the total decrease reflect in part the decrease in membership and worship attendance rather than a response to the love feast service itself? Some congrega-

## Questions that need answers

• *How do we balance the fear of losing treasured traditions with the need for freshness and creativity to communicate deep meaning to new participants?*

• *Should children be included in love feast to educate them and let them know that they are part of the family . . . or excluded to enhance the adult experience and reserve this occasion for full members?*

• *What adaptations in love feast observance can be made for the physically disabled?*

• *How can we be alert to the way that cultural and ethnic diversity affect understandings?*

• *Should there be limits to the adaptations made in love feast practice?*

• *What can we lose and still retain that which is essential for love feast?*

tions insist that this is true. The numerous suggestions for strengthening love feast are an indication of the efforts some Brethren are making to be sure that this service has maximum participation and meaning for those who come.

That 164 congregations say no training for love feast is provided indicates a gap that should be addressed. Some helpful suggestions are offered.

The survey response suggests that most objections to love feast focus on prayer coverings and feetwashing. Some congregations have responded to the concerns about feetwashing by making changes in the practice. Yet, two-thirds of the congregations report that they still conduct the feetwashing at the love feast tables. That is only a small drop from the three-fourths who conducted the feetwashing at the tables 30 years ago.

There is evidence of a continuing strong feeling that men should wash the feet of other men, while women wash the feet of other women. The drop from 99 percent to 95 percent on this question is very small. There also is a relatively small shift in the practice of the holy kiss that accompanies feetwashing.

Wearing of the prayer covering has dropped from 86 percent to 41 percent, a change sweeping from west to east. There also has been a dramatic increase in the percentage of congregations in which women are used as leaders, from 32 percent in 1961 to 80 percent in 1991.

Brethren have made some menu changes, but not as many as might be expected. Seventy-seven congregations report that they do not vary their love feast menu. This is a decrease from the 92 percent who believe the menu did n vary 30 years ago. In addition, there is almost total unanimity about the use of unleavened bread.

More congregations (43 percent) report using paper products than 30 years ago (15 percent). More than half (57 percent), however, still choose not to do so.

In general, although the roles of deacons are described as changing very little, there is a notable increase in the number of congregations that report

# Love feast yesterday and today

*Figures are based on 646 congregations. Respondents compared love feast practice today with what they remember from 30 years ago.*

| | 30 years ago | Today |
|---|---|---|
| **Number of times held per year** | | |
| One time | 124: 25% | 98: 20% |
| Two times | 349: 71% | 387: 78% |
| Four times | 16: 3% | 8: 2% |
| None | 3: 1% | 4: 1% |
| **Number participating** | 68 | 43 |
| **Participation in proportion to worship attendance** | 62% | 49% |
| **Seating arrangement (families or divided by male/female)** | | |
| Divided | 492: 94% | 407: 77% |
| Not divided | 32: 6% | 120: 23% |
| Both | | 5 |
| **Location of feetwashing service** | | |
| At table | 74% | 66% |
| **Do men and women wash each other's feet?** | | |
| No | 99% | 94% |
| **How is the holy kiss practiced?** | | |
| Handshake with kiss | 342: 61% | 329: 50% |
| Handshake with embrace | 162: 29% | 251: 38% |
| Handshake only | 17: 3% | 34: 5% |
| Other | 42: 7% | 50: 8% |
| **Role of deacons** | | |
| Prepare | 299 | 313 |
| Prepare and serve | 157 | 172 |
| Read/pray | 75 | 94 |
| Serve | 35 | 24 |
| Lead | 32 | 33 |
| Plan | 13 | 11 |
| Visit | 15 | 0 |
| None | 20 | 12 |
| **Kind of food used** | | |
| Beef, broth, bread | 445 | 423 |
| Soup | 44 | 49 |
| Fruit | 37 | 49 |
| Mutton/lamb | 25 | 12 |
| Sandwich | 30 | 35 |
| Cheese | 12 | 13 |
| Popcorn/candy | 0 | 1 |
| **Do you vary the menu?** | | |
| Yes | 39: 8% | 132: 23% |
| No | 440: 92% | 435: 77% |

ing lay persons to read scripture ring love feast.

Almost all congregations use hymns, d most select the hymns ahead of ne. This practice has changed little in years. There is an expansion of the pes of music included, with the great crease being in the use of vocal lections and the variety of instruments.

More than half the respondents believe at both 30 years ago and today there ve been two sermons emphasizing ve feast during the year. Only about a nth of those responding said there are sermons on that theme.

Although there is evidence of mixed elings about the change, there has en a dramatic reversal in the practice of silence during the meal. The swing is from three-fourths of the congregations eating in silence 30 years ago to that same portion conversing today.

As the committee tabulated the responses on bread and cup communion, it became clear that some congregations answered the question in relation to the use of bread and cup communion *as part of the full* love feast. The committee assumes, however, that this was a small minority. Clearly, most of the congregations—between two-thirds and three-fourths—have added this practice as a periodic part of Sunday morning worship. For half of those, the pattern is to have bread and cup communion twice a year.

Adding a separate bread and cup communion generally has occurred since 1950, with a large number of congregations beginning in each of the last three decades. Predictably, members coming from outside the denomination have been a major factor in deciding to change. Additional motivation is a decreased attendance at love feast and a desire to provide additional opportunities for meaningful worship.

Throughout the responses there is evidence of a clear relationship between pastoral advocacy and initiative and the interest in and strength of love feast.

| | 30 years ago | Today |
|---|---|---|
| **paper plates, cups, etc., used?** | | |
| s | 72: 15% | 221: 43% |
| o | 411: 85% | 289: 57% |
| **does the scripture reading?** | | |
| stor/minister | 284 | 230 |
| eacons | 248 | 192 |
| aity/membership/any | 118 | 278 |
| nly men | 34 | 35 |
| **hymns used?** | Almost 100% | Almost 100% |
| **are hymns selected?** | | |
| re-selected | 353: 68% | 423: 67% |
| pontaneous | 158: 30% | 178: 28% |
| oth | 11: 2% | 34: 5% |
| **other forms of music used?** | | |
| o | 342 | 221 |
| rgan/piano | 21 | 40 |
| olo | 6 | 20 |
| hoir | 3 | 16 |
| pecial | 2 | 7 |
| ecorded | 1 | 12 |
| ther | | 23 |

| | 30 years ago | Today |
|---|---|---|
| **Percentage of women wearing prayer coverings** | 86% | 41% |
| **Are women used as leaders?** | | |
| Yes | 32% | 80% |
| No | 68% | 20% |
| **Number of sermons during the year emphasizing love feast** | | |
| 1 | 81 | 143 |
| 2 | 183: 59% | 214: 51% |
| 3 | 19 | 28 |
| 4 | 28 | 30 |
| ? | 36 | 10 |
| More | | 5 |
| **Is unleavened bread used for communion?** | | |
| Yes | 505 | 543 |
| Usually | | 10 |
| **Conversational or silent meal?** | | |
| Conversation | 92: 18% | 382: 71% |
| Soft | 32: 6% | 19: 4% |
| Silent | 375: 73% | 121: 23% |
| Both | 15: 3% | 14: 3% |

# How congregations answered . . .

## . . . about bread and cup communion

### Do you have bread and cup communion in addition to love feast?

| | |
|---|---|
| **425** | Yes |
| **102** | No |

### How often do you practice bread and cup communion each year?

| | |
|---|---|
| **54** | 1 time |
| **228** | 2 times |
| **53** | 3 times |
| **41** | 4 times |
| **30** | More |
| **15** | Monthly |
| **4** | Every week |

### Where is communion held?

| | |
|---|---|
| **428** | Sanctuary |
| **36** | Fellowship hall |
| **3** | Basement |
| **3** | Love feast tables |

### When did your congregation institute bread and cup communion?

| | |
|---|---|
| **6** | 1990 |
| **93** | 1980s |
| **75** | 1970s |
| **83** | 1960s |
| **18** | 1950s |
| **1** | 1940s |
| **10** | 10-20 years ago |
| **4** | 20-30 years ago |
| **13** | More than 30 years ago |
| **24** | Don't know |

### What method is used to serve bread and cup communion?

| | |
|---|---|
| **264** | Pews |
| **63** | Altar |
| **39** | Various |
| **18** | Front of sanctuary |
| **7** | Communion table |
| **228** | Deacons serve |
| **10** | Pastor |
| **1** | Deaconess |
| **2** | Other |

### Why was bread and cup communion started?

*Selected responses:*
- Pastor introduced
- Discomfort with feetwashing
- Non-participation in love feast
- To include more people
- Varied faith traditions from which congregations emerged
- Enrichment for morning worship
- Desire for more frequent communion
- Followed Annual Conference sanction

### Has participation and interest increased or decreased?

| | |
|---|---|
| **163** | Increased |
| **55** | Decreased |
| **231** | Remained the same |
| **9** | Unsure |

## . . . about full love feast

### List strengths of love feast as practiced.

An overwhelming majority of the comments cluster in four major areas. These are selected comments representing many others.

*Expressing and strengthening community*
- Binding together
- Visible expression of the family concept of church membership
- More love and unity in the church
- Encourages people to heal brokenness

*Renewal and spiritual growth*
- Spiritual cleansing
- Humility, servanthood
- Most meaningful, moving experience of corporate worship in the whole year
- Great spiritual blessing

*Obedience to Christ*
- Doing what Jesus did
- Increased understanding of the Scriptures
- Makes the biblical drama live
- Increased dedication to Christ

*Part of witness tied to past and future*
- Tradition and continuity with the past
- Mini-lessons in Brethren doctrine and theology
- Reminder of Brethren heritage
- Ties to entire church

### List ways by which love feast could b strengthened.

*Selected suggestions:*
- Pastor and deacons work together to plan
- More worshipful atmosphere
- More time for self examination
- More sermons on it
- Training for those not raised in the Brethren tradition
- Focus on Jesus and disciples and Holy Week in the table conversations
- Prior visits focused on spiritual life of individual and the body
- Present as a responsibility rather than an option

### Is there a preference for certain kinds of food? What kind?

| | |
|---|---|
| **64** | No preference |
| **248** | Beef, broth, bread |
| **22** | Fruit |
| **17** | Sandwiches |
| **15** | Lamb |
| **14** | Rice |

Others: Cheese, simple meal, soup, dried fruit, eggs, lasagna, carrots, celery, olives, finger food, Third-world meal, cookies.

### Do you have any kind of training for love feast participants?

None: 164

*Selected responses:*
- Two-week Bible study before love feast
- Deacon-conducted training
- Pastor's classes
- Informational sessions an hour before the service
- Children present and encouraged to participate as they wish
- Booklet on Brethren love feast

### Has love feast interest and participation increased or decreased?

| | |
|---|---|
| **126** | Increased |
| **194** | Decreased |
| **118** | Stayed the same |

# stepping STONES

**by Robin Wentworth App**

My son wanted to know why my dinner was different from his.

"I'm trying to lose some weight, honey."

"Why do you want to lose weight?"

"Because I'm too fat." Mistake! Mistake! I know better than to put myself down to my child. It's lousy role-modeling.

"Mommy! You're *not* fat!"

Good. An opportunity to redeem myself. "You're right, sweetheart, I'm not fat. I'm just not as thin as I'd like to be."

"How thin would you like to be?"

"W-e-e-lll . . . thinner than I am now."

"*How* thin?"

Don't they ever quit? "I don't know. Like the movie stars, I guess."

It didn't take long for him to process that comment before saying, "But Mommy, you're *not* a movie star."

That's right. I forgot.

Spend some time "grazing" through prime-time television and you can see that our contemporary culture is obsessed with physical perfection. It seems to be just one more way in which people alienated from God turn to worshiping the *created* rather than the Creator.

I wish I could hold someone responsible for poisoning our perceptions about what is and is not pleasing to the eye. But the truth is I don't know who wrote the current book on beauty. I don't know who changed the rules on body shapes and sizes. I don't know who's marketing the "product." And perhaps most distressing, I don't know why we "buy" it.

But I do know the kind of pain and damage that results when one attempts to conform to such artificial standards.

I've nearly cried listening to too many healthy third-graders fret about being fat. I've felt my heart wrench as too many size-7 teenagers insisted they needed to diet. I've agonized with too many attractive young women who were self-destructing through bulimic behavior. And I've seen too many young men sweat out (literally) the driving compulsion to distort their physiques into a mold that some magazine has deemed "ideal."

Don't misunderstand me. It is important to take care of ourselves physically. It is a natural extension of a positive self-image. And we certainly cannot "glorify God in our bodies" if we don't do some maintenance on the "temple."

But when all efforts toward self-care and improvement focus on the physical, when it becomes excessive and obsessive, there evolves an imbalance that sets the stage for collapse. It happens in much the same way that the shell of a building crumbles if there is nothing inside to hold it together.

As with other life struggles, the wisdom in Reinhold Niebuhr's "Serenity Prayer" is applicable for this issue as well: Work toward accepting what you cannot change about your body.

One of my favorite homework assignments for my clients struggling with just such concerns is to have them stand, alone and undressed, before their bedroom mirror and recite Psalm 139:14: "I praise you, for I am fearfully and wonderfully made."

On an awful icy January morning, while out jogging, I encountered a working man who looked to be about three decades my senior. Taking note of my precarious, ponderous, navigation across the crusty, crunchy snow he grinned and asked, "Is that really necessary?"

Good question, my friend. Good question, indeed.

My son's logic is absolutely impeccable. Those of us who are not movie stars are not required to look like them.

What a relief!

*Robin Wentworth App is a therapist, from Nappanee, Ind. She is currently serving as interim pastor of the Nappanee Church of the Brethren.*

# the church ALIVE

**by Paul E. R. Mundey**

*"The Church Alive" is an evangelism column that appears three times a year.*

## Hitting on all cylinders

Have you ever remarked of a friend or colleague: "__ is not hitting on all cylinders"? Such a statement suggests performance not up to par—an aspect of potential or energy not "kicking in."

Often I say the same thing about congregations. As I sense some aspect of potency and power missing, it becomes clear: "This church is not hitting on all cylinders."

There are at least three basic "cylinders" needed to accelerate congregational life. If any one of them is missing, churches begin to "backfire" and sputter along. I am grateful to Jim Dethmer for first suggesting them.

- *Community*: An experience of fellowship and community propels the majority of established congregations. If all else fails, most churches have at least one place (group, event, etc.) where persons feel accepted, loved, and cared for. It's the warm reputation of that group (or groups) that keeps alive some sense of vitality.
- *Cause*: Congregations really get moving when they rally behind a common vision, mission, or cause. Nothing accelerates the pace of congregational life like "a reason to live," an objective to achieve. The transition from maintenance to mission is a critical one in church growth and life—and can't be emphasized enough.
- *Corporation*: Congregations really kick into high gear when they embrace the corporate side of their identity. Most parishes assume such a label is reserved for mega-churches. Not so.

The minute a congregation opens a checking account it has entered the corporate realm—i.e., the realm of money, organization, leadership, planning for growth, marketing (reaching out to a ministry area), effective communication. It is these large-group, "business" skills that contemporary church leadership has largely lost—but desperately needs to regain.

The bottom line is straight-forward: Congregations are called to hit on at least these three cylinders. Of course there are others (V-8 congregations are my dream!), but without a minimum of these three, churches will just sputter along.

Is your congregation just sputtering along? Which "vitality cylinders" are not kicking in? What repair work might be needed in order to get things fully charged up and moving again?

## Our growing family

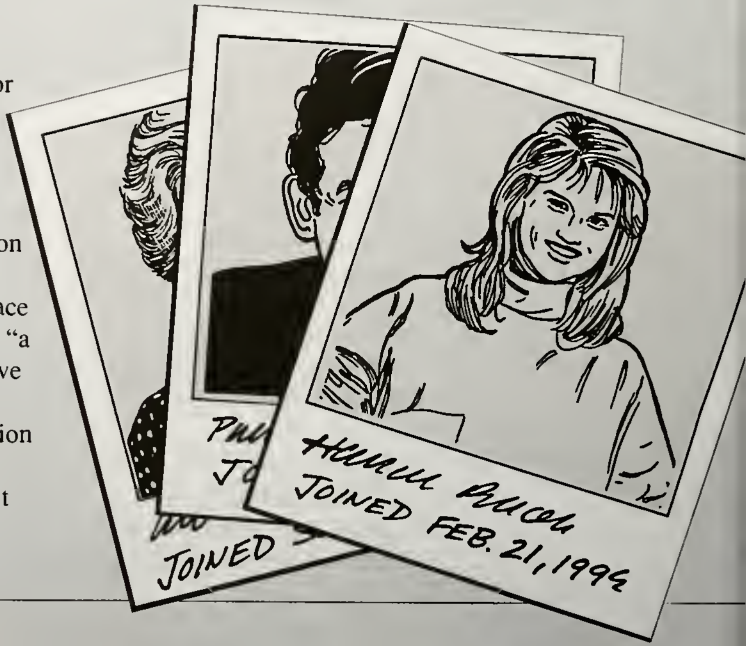
Make your desire for growth and new life visible. Display a large wall poster filled with Polaroid photos of new members.

An excellent poster has been developed for the Church of the Brethren's Passing On the Promise process, and is now available to all congregations.

Titled "Our Growing Church Family," it takes on the appearance of a large family album.

This poster sells for $3. Order from Brethren Press, (800) 441-3712.

*Paul E. R. Mundey is the General Board's staff for evangelism.*



## Catalog no junk mail piece

My reaction to that four-color catalog *Goals for the '90s Resources* was the opposite of Jonathan Meyer's (Letters, February).

The catalog was simple in design but creative and contemporary enough to compete with the deluge of advertising we find in the mailbox each day. Yet it had a *Brethren* feel to it, with its "Goals for the '90s" theme and with real Brethren as the models in the photos. It stood out from all the junk mail I got that day.

I was excited to finally see the items that Brethren purchase at Annual Conference in the Brethren Press book sales area. The catalog gave people who don't get to Conference access to important resources, books, and other items.

This catalog is a useful tool to promote products that Brethren need. It also carried an important message. And today a message has to be pretty impressively packaged to have an impact.

*Clay Myers-Bowman*
*Lafayette, Ind.*

P.S. What is a "J. Crew catalog," anyway?

## Rick's ready reference

As a Brethren evangelical, I have been trying for years to say some of what Rick Gardner said in his February article, "Brethren and Evangelical: Is the Fit a Good One?" But he has said it much better.

His article can serve as a yard stick by which Brethren can measure how evangelical they are and evangelicals can see how Brethren they are.

I encourage Brethren to keep this article handy for ready reference.

*Olden D. Mitchell*
*Elkhart, Ind.*

- Some people write history. I hope Rick Gardner *influences* history.

His profound article distinguishes between the evangelical faith of Brethren and many forms of evangelicalism that have a divisive and scattering effect within the church.

Gardner's statement of the faith is so basic, so true to Brethren identity, that it could, if widely read, become a centripetal force that draws us toward each other, helps us recover trust in each other, and gives us common ground from which to witness to others.

In this time when an "evangelical" publication has been started, and a separate "evangelical" seminary is envisioned by some, I hope that the Gardner article will be widely studied.

*Guy Wampler*
*Lancaster, Pa.*

- The forthrightness with which Rick Gardner addressed the issues of evangelical faith and Brethren practice clarified common themes and unique characteristics. His reflections help to reconcile opposing camps among us Brethren in our pursuit of a common, viable vision and program of evangelism.

The article gave fair treatment to the historical understanding and practice of the Brethren as it relates to the Scriptures and to our faith witness. It presented the evangelical approaches just as fairly.

As a pastor, I am including a copy of the article in my Brethren heritage class and membership materials.

*Paul W. Roth*
*Elgin, Ill.*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

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# On toleration of gays and lesbians i

*Kara Hooper*

## Gay-bashing has a long tradition

JR Stockberger had a well-written, well-presented letter in the December MESSENGER on James F. Myer's implication that gay Brethren constitute "a continual plague among us."

One of the most beautiful things about the Christian tradition is its philosophy of unconditional love. In accepting God's unconditional love of us we also are told to love one another. Christians embrace this idea.

Then, how does it happen? From the Crusades to the Inquisition, to the slaughter of indigenous peoples, to the Salem witch trials, and to modern-day gay-bashing, Christianity has been the stalwart supporter of intolerance.

A tradition founded on grace and ultimate, unconditional love time and time again turns to self-righteousness and condemnation of anyone or anything deemed foreign or different. Perhaps we, too, would gladly crucify Jesus again in the name of Christianity, for he truly was an outsider. And a vocal one, at that.

One's physical appearance has nothi to do with the person inside the body. One's gender does not create one's sou It is the person, not the physical, that w are to love.

If a same-sex, monogamous relationship is based on mutual respect, comm nication, and love of the soul that is th person, not the body that houses the person, I gladly applaud and support such a relationship. If those relational values are a plague, then may we all get sick.

*Intolerance, unfortunately, persists in the history of Christianity.*

I would, in fact, prefer to see more relationships of this type than some of those I see that are founded strictly on the male/female dynamic and based purely on physical attraction.

*Kara Hooper, of Toledo, Ohio, is a Brethren Volunteer Service worker on assignment in Haiti.*

*To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.*

*We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.*

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**Author Stephen E. Bowers** *is editor at Mennonite Mutual Aid, Goshen, Ind. He is a former newspaper reporter and radio news director. Steve's heritage has a strong Church of the Brethren influence. He is a member of Goshen City Church of the Brethren.*

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*Phyllis Butt*

## I'll speak up for JR Stockberger

When I read JR Stockberger's Decemb letter, I knew I wanted to respond to hi challenge to speak out. Reading James F. Myer's rebuttal to the letter (January spurred me to action.

I am one who has been served by JR Stockberger—when I was in Brethren Volunteer Service (BVS) orientation. He is not the only gay person to minist to me within the Church of the Brethre I would never consider their presence i my life a plague. Rather, it often has been a blessing.

I have spent time in the dialog room

# e church

rovided the Brethren/Mennonite ouncil for Lesbian and Gay Concerns 3MC) at Annual Conference by the rogram and Arrangements Committee ormerly Central Committee). The first ırpose of the room is to provide a safe ace for gay and lesbian Brethren, any of whom find no support in their ome congregations. In the room they ın discuss their concerns and, I pray, nd healing. I am not speaking of ealing of their sexual orientation, for is is not something to be cured. I am eaking of healing from pain resulting om being treated as a "plague" by ose who claim to speak for God.

The second purpose of the room is to lucate. There are books and other sources, and very open people to ıswer visitors' questions. I received a t of education just by listening to the onversations in the room, none of hich dealt with sexual activity of ıy kind.

> *In the dialog room there is healing from pain resulting from being treated as a 'plague' by those who claim to speak for God.*

James F. Myer would be well served y a bit of open listening to his lesbian ıd gay sisters and brothers in the dialog om. He would learn that neither the ırpose of the room nor the conversaons in it "promotes the practice of odomy," as he puts it.

I challenge Conference to give BMC a ooth in the exhibit hall, as well as the ialog room. I challenge all Brethren, ıdeed all Christians, to step away from teral biblical interpretations and from ıdgmental attitudes, and to take on the titude of Jesus Christ, who ught us to love one another. **M.**

*Phyllis Butt is a BVSer serving in San Antonio, exas.*

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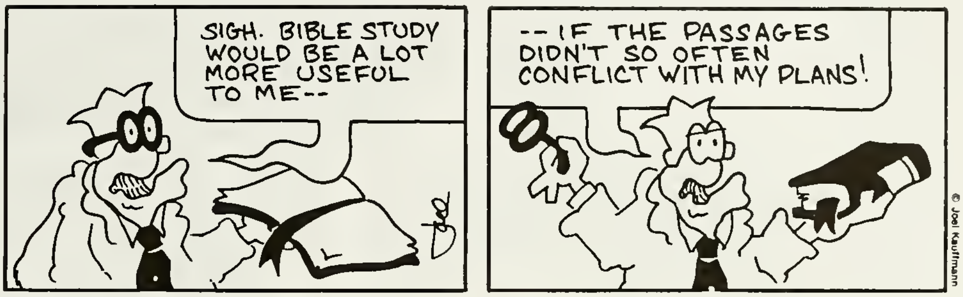
*NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from* MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*


SIGH. BIBLE STUDY WOULD BE A LOT MORE USEFUL TO ME--
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*Lee Krähenbühl*

# We'll persevere; we won't shut up

Once there was a man called Peter. Peter loved God. All his life he had been told by others that scriptural passages such as Joshua 23:6-13 meant that God did not want him to associate with Gentiles. Even after he had met the living Christ, he believed for a time that Gentiles were outside the saving grace of God.

Then Peter had a vision in which God told him that what had been considered unclean was now clean (Acts 10:9-16). At times Peter found it hard to accept this (see Gal. 2:11-21), but he remembered the vision God had given him. Because he loved God and wanted to obey, Peter stepped out boldly in faith and embraced the Gentiles he once had excluded (Acts 10: 34-48).

Others reviled him for this, saying he was in league with Satan and other nasty things. But Peter persevered. He did not leave the church. He would not remain invisible, and he would not shut up. For him, the words of his Lord Jesus became real: " 'They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God' " (John 16:2).

Once there was a woman called Sarah Major. Sister Sarah loved God. All her life she had been told by others that scriptural passages such as 1 Corinthians 14:34-35 meant that God wanted women to keep silent in church. Even after she had met the living Christ, she believed for a time that women should not preach or teach.

Then sister Sarah was convicted by God that, even though women were not considered fit to preach, she should do so anyway. Sister Sarah found it hard to accept this, but she remembered the vision God had given her. Because she loved God and wanted to obey, she stepped out boldly in faith and began preaching the gospel.

Other believers reviled her for this, saying she was in league with Satan and other nasty things. But sister Sarah persevered, because God had called her to love others as she loved herself. She did not leave the church. She would not remain invisible, and she would not shut up. For her the words of the Lord Jesus became real: " 'They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.' "

Once there were people who came to be called abolitionists. Many of these people loved God. All their lives they had been told by others that scriptural passages such as Ephesians 6:5 meant that negro slaves should be obedient to

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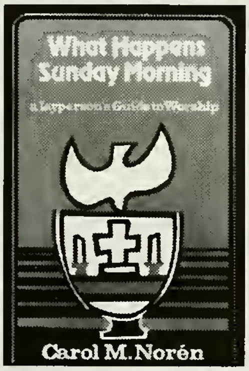

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their masters. Even after they had met the living Christ, they believed for a time that slavery was acceptable to God.

Then these Christians were convicted by God that slavery was sin. Many found it hard at times to accept this, but they remembered the vision God had given them. Because they loved God and wanted to obey, they stepped out boldly in faith and began working for the abolition of slavery.

Other believers reviled them for this, saying they were in league with Satan and other nasty things. But abolitionist Christians persevered, because God had called them to love others as they loved themselves. They did not leave the church. They would not remain invisible, and they would not shut up. For them, the words of the Lord Jesus became real: " 'They will put you out of the synagogues. Indeed, an hour is coming when those who kill you will think that by doing so they are offering worship to God.' "

*We will persevere, because God has called us to love others as we love ourselves.*

These days there are people who want the Church of the Brethren to embrace lesbian and gay Christians as full human beings. We love God. All our lives we had been told by others that scriptural passages such as 1 Timothy 1:10 meant that God's grace did not extend to homosexual people. Even after we had met the living Christ, we believed for a time that pressuring gay and lesbian people to change their sexual orientation was acceptable to God.

Then we were convicted by God that our oppression of gay and lesbian people is sin. Some of us have found it hard at times to accept this, but we remember the vision that God has given us. Because we love God and want to obey, we step out boldly in faith and are advocating for gay and lesbian Christians.

Other believers revile us for this, saying we are in league with Satan and other nasty things. (See "Satan Lures Us to Accept Gays," February.) But we will persevere, because God has called us to love others as we love ourselves. We will not leave the church. We will not remain invisible, and we will not shut up. For us, the words of our Lord Jesus are real: Some want us put out of the Church of the Brethren along with lesbian and gay Christians. Indeed, the hour has come when others seek to silence us and kill our spirits, thinking that by doing so they are offering worship to God.

*Lee Krähenbühl is a member of Highland Avenue Church of the Brethren, in Elgin, Ill.*

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**York Center,** Ill./Wis.: Brad Lane, Jeffry & Jason Gunzel, David Cassel, Tim & Sue Barber, Cynthia Taylor, Carl Shultz

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**Burtz,** Ronald, licensed Nov. 2, 1991, Woodland, Ill./Wis.
**Deffenbaugh,** Laura, licensed Dec. 7, 1991, Wiley, W. Plains
**Ditmars,** Larry, licensed Dec. 7, 1991, Antelope Park, W. Plains
**Fitchett,** William Ray, licensed Oct. 3, 1991, Columbia Furnace, Shen.
**Heil,** Steve, licensed Jan. 25, 1992, Covington, Ore./Wash.
**McQueen,** Donald, licensed Jan. 25, 1992, Christ Our Shepherd, S/C Ind.
**Row,** Diane, ordained Dec. 7, 1991, Bethel, W. Plains
**Row,** Michael, ordained Dec. 7, 1991, Bethel, W. Plains
**Scholz,** James J., licensed Sep. 28, 1991, Franklin Grove, Ill./Wis.
**Stevens,** Glenn, ordained Aug. 3, 1991, Elkhart Valley, N. Ind.

## Pastoral Placements

**Bibbee,** David, from Crest Manor, N. Ind., to Elkhart City, N. Ind.
**De Vore,** Daryl, from other denomination to Pleasant Plains, S. Plains
**Ditmars,** Larry, from secular to Trinity, W. Plains
**Kackley,** Larry, from other denomination, to St. Joseph, Mo.-Ark.
**Wagner,** John O., from Woodland, Ill./Wis., to Shelton, Virlina

## Wedding Anniversaries

**Bennett,** Conway and Emma, Bethel, Pa., 50
**Brubaker,** Glenn and Innes, Pasadena, Calif., 50
**Buffenmyer,** Jim and Diana, Lombard, Ill., 50
**DeLauter,** Les and Gladys, Frederick, Md., 65
**Fourman,** John and Mary, Greenville, Ohio, 50
**Gay,** Nathan and Garnet, Marion, Ohio, 55
**Griffin,** Earl and Fern, Lombard, Ill., 50
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**Hurst,** Ray and Audrey, Canton, Ill., 50
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**Miller,** Loren and Esther, Sebring, Fla., 65
**Moore,** Harry and Blanche, Greenville, Ohio, 60
**Niccum,** Walter and Doris, North Manchester, Ind., 50
**Nissley,** Earl and Sara, Pasadena, Calif., 50
**Plessinger,** Ralp and Donna, Greenville, Ohio, 50
**Ritchie,** Lura and Julius, Harrisonburg, Va., 50
**Roop,** Roger and Olive, Union Bridge, Md., 60
**Sample,** Harold and Esther, New Providence, Pa., 50
**Senour,** John and Ruth, Pasadena, Calif., 50
**Spangler,** Joseph and Mildred, Waynesboro, Pa., 50
**Stewart,** Harold and Ileen, Marion, Ohio, 55
**Stormont,** Robert and Helen, Rockford, Ill., 50
**Stump,** Paul and Jane, North Liberty, Ind., 50
**Weaver,** Ed and Pearl, Marion, Ohio, 50

## Deaths

**Anstine,** Suzanne, 39, Atwater, Ohio, Nov. 16, 1991
**Au,** Richard, 62, Louisville, Ohio, Feb. 10, 1991
**Bahner,** Harvey, 79, Topeka, Kan., May 17, 1991
**Bare,** Margaret M., 81, York, Pa., Jan. 13, 1992
**Baugher,** James E., 53, Dover, Pa., Jan. 11, 1992
**Bingham,** Cliff, 86, Deer Isle, Maine, Dec. 25, 1991
**Boothe,** Claude, 68, Roanoke, Va., Jul. 31, 1991
**Brown,** Elmer E., 90, Akron, Ohio, Dec. 12, 1991
**Brown,** Margaret, 88, Warrensburg, Mo., Nov. 5, 1991
**Buckwalter,** Orpha, 92, Lancaster, Pa., Jan. 3, 1992
**Buffenmeyer,** Irwin J., 81, Lebanon, Pa., Oct. 16, 1991
**Burk,** Mabel, 84, Warrensburg, Mo., Jan. 18, 1992
**Byer,** Mildred, 77, Bayard, Iowa, Apr. 2, 1991
**Clower,** Lora M., 96, Bridgewater, Va., Dec. 28, 1991
**Cross,** Mildred A., 68, York, Pa., Jan. 12, 1992
**Emenheiser,** Jessie I., 93, New Oxford, Pa., Jan. 19, 1992
**Engle,** Lena, 88, Westminster, Md., Jan. 31, 1992
**Euler,** Robert, 81, Wellsville, Pa., Jan. 20, 1992
**Firestone,** Catharine, 84, Mechanicsburg, Pa., Dec. 29, 1991
**Fisher,** Willie, 94, Rocky Mount, Va., Oct. 5, 1991
**Frysinger,** Miriam, 83, Palmyra, Pa., Jan. 14, 1992
**Garber,** Frances, 40, Harrisonburg, Va., Jan. 23, 1992
**Gladwell,** Raymond, 82, Bealeton, Va., Jan. 25, 1992
**Gray,** Miriam, 67, Lewisburg, Ohio, Jan. 24, 1992
**Grim,** J. Lavere, 87, Spring Grove, Pa., Jan. 5, 1992
**Gudgel,** Mary, 80, Anderson, Ind., Sep. 1, 1991
**Hackett,** James W., 40, Smithville, Ohio, Jan. 3, 1992
**Hamm,** George H., 81, Brodbecks, Pa., Dec. 30, 1991
**Hecker,** Leon, 66, Pearl City, Ill., Nov. 14, 1991
**Hepner,** Martha, 89, La Verne, Calif., Dec. 23, 1991
**Hershberger,** Cleo, 88, Martinsburg, Pa., Jan. 25, 1992
**Hess,** Ruth, 89, Neffsville, Pa., Dec. 18, 1991
**Huffman,** Bertha, 91, Bridgewater, Va., Jan. 14, 1992
**Jarboe,** Erma, 90, McPherson, Kan., Nov. 4, 1991
**Jauken,** Neil, 14, Topeka, Kan., Oct. 3, 1991
**Kaess,** Albert G., 77, Akron, Ohio, Jan. 11, 1992
**Keefer,** Beulah, 88, Westminster, Md., Feb. 1, 1992
**Keeney,** Elsie M., 85, York, Pa., Jan. 13, 1992
**Kenney,** Peggy, 70, Stuart, Fla., Nov. 27, 1991
**Kirkman,** Alva, 100, Belem, N.M., Jan. 24, 1992
**Leckrone,** Alice, 75, Custer, Mich., Nov. 28, 1991
**Lehman,** Edwin, 39, York, Pa., Jan. 15, 1992
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# Are Haitians our neighbors or not?

"Give me your tired, your poor, /Your huddled masses yearning to breathe free, /The wretched refuse of your teeming shore. /Send these, the homeless, tempest-tost to me," run the words of Emma Lazarus inscribed on the pedestal of the Statue of Liberty.

Lady Liberty has taken a beating recently at the hands of deft political cartoonists: Rather than "enlightening the world," the statue bends down, extends her torch, and with its flame forces the wretched refuse of Haiti back to that island's teeming shore.

One of the sorriest chapters in our country's current history is the treatment of Haitian refugees fleeing the political oppression and economic misery of Haiti since the overthrow of its first freely elected president, Jean-Bertrand Aristide. The US has forcibly returned thousands of Haitian refugees to their homeland.

Ostensibly at issue is the distinction between *political* refugees and *economic* refugees. Haiti has been plagued by both the most corrupt political leadership (before Aristide) in this hemisphere and grinding poverty and human misery unmatched as well on our side of the globe.

Washington would have it that the great bulk of those fleeing Haiti just want a cut of the good life in the United States. As such they don't qualify for refugee status. Those who would succor the miserable Haitians, such as the Church of the Brethren, contend that most of the refugees are really fleeing for their lives, in danger of reprisals in the wake of Aristide's overthrow.

In fact, it's very difficult to separate the political refugees from the economic refugees in a case such as Haiti. Who *wouldn't* flee such a hell hole? I suspect that many of those who risked their lives on makeshift rafts didn't bother to meditate on what sort of refugee they were before they cast off.

But what makes the US stance especially abominable is the strong suggestion that racial prejudice is what tips the scales of justice against the Haitians. White refugees from Europe don't seem to be hassled by US immigration authorities. By and large, we find room for them. No fuss. And we find room for refugees from countries far better off than Haiti, but countries we have it in for . . . such as Cuba.

But for this wretched *black* refuse from Haiti, whose welfare we seemingly care nothing about and whose politics offer no big threat, we come up with handy, fine-line distinctions that get us off the hook and them off our shores.

It's a sad, sad commentary on the "progress" we have made in overcoming the racial prejudice that stems from the slavery era of our history.

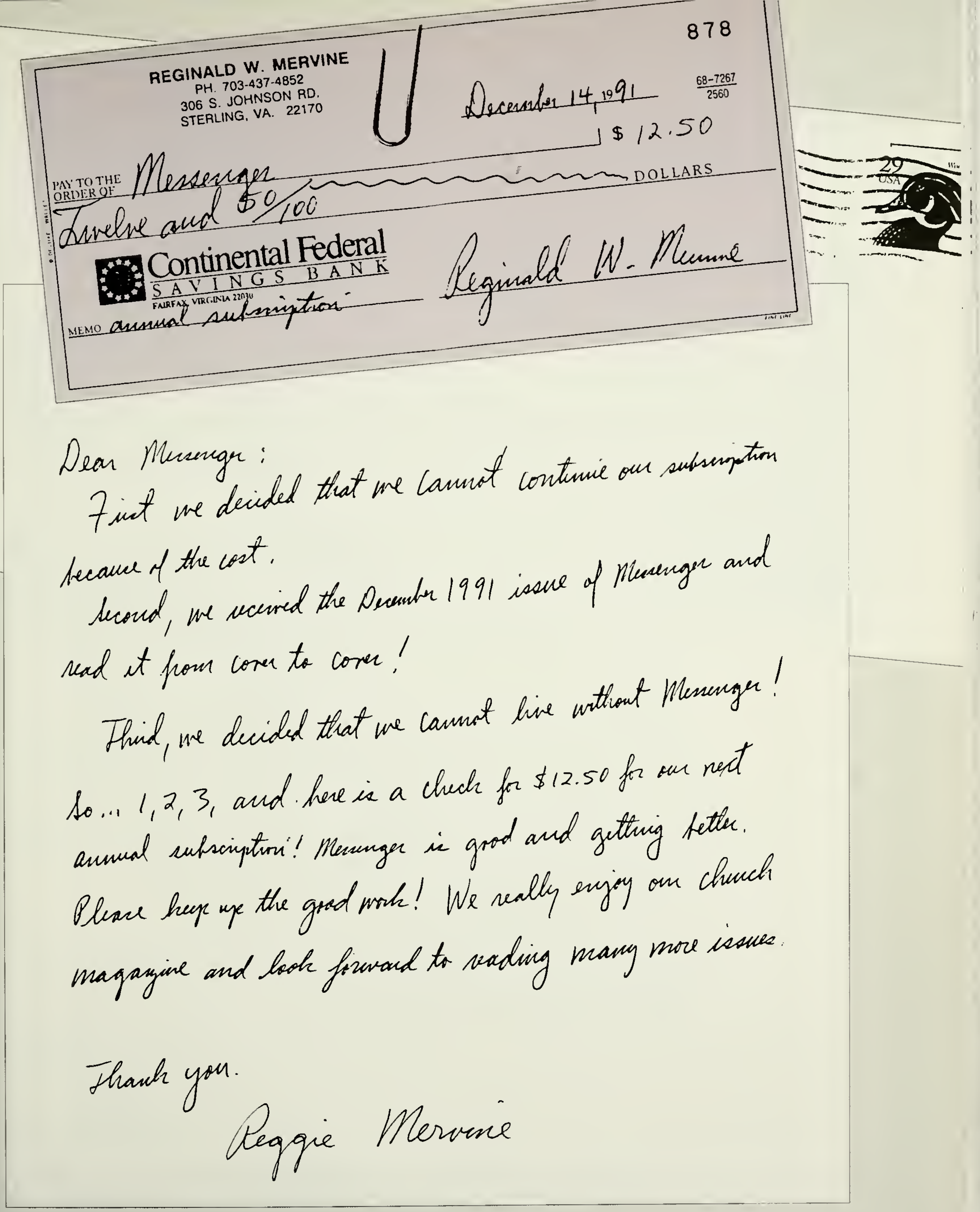
I think it was mere coincidence, but my recent bedtime reading was a history of the 1858 debates between Abraham Lincoln and Stephen A. Douglas, largely over the issue of slavery. I was impressed anew by the nobility of the words of the future Great Emancipator, and struck also by the irony with which they ring in the context of the Haitian refugee situation.

Ahead of most people of his day, Lincoln declared: "Let us discard all this quibbling about this man and the other man—this race and the other race being inferior, and therefore they must be placed in an inferior position—discarding our standard that we have left us. Let us discard all these things, and unite as one people throughout this land, until we shall once more stand up declaring that all men are created equal."

Lincoln contended that Thomas Jefferson's Declaration of Independence spoke for black and white alike when it declared that "all men are created equal." Obviously at that time, all "men" were not enjoying equality, and that would be a distant goal to work toward, but in Lincoln's view that did not exclude black slaves from Jefferson's stated principle.

Hear Lincoln's words on the intention of Jefferson and the other founders of our country: "They knew the tendency of prosperity to breed tyrants, and so they established these great self-evident truths, that when in the distant future (*such as 1992?*) some man, some faction, some interest, should set up the doctrine that none but rich men, or none but white men, were entitled to life, liberty, and the pursuit of happiness, their posterity might look up again to the Declaration of Independence and take courage to renew the battle which their fathers began—so that truth, and justice, and mercy, and all the humane and Christian virtues might not be extinguished from the land."

I read the words of Emma Lazarus and the words of Abraham Lincoln, and am grieved that my country's government makes a mockery of them. I grieve, too, that a mockery is made as well of the words of One who said that next to loving God, the greatest commandment is "You shall love your neighbor as yourself."—K.T.



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Church of the Brethren May 1992

# Messenger

## EUGENE F. ROOP:

## *Leading Bethany on a journey*

# From the Editor

I am eager to see how many readers write us to say that they knew Miss Nelie Wampler (page 16) and to tell their favorite anecdote about her. After doing some of my own research, visiting Greene County, working with the writer, gathering photo resources, editing the copy, and designing and pasting up the story, I feel like I knew Miss Nelie, myself.

I shall envy those people who write in, for, aside from the above activity, my ties to Miss Nelie are tenuous. My wife is related to her, as a second cousin, once removed (a kinship close enough to have meaning for us Virginians). But I have to go back almost 40 years to dredge up an experience that gives me claim to even a passing, nodding acquaintance with our heroine.

*Miss Nelie Wampler*
*1877-1970*

When I was a freshman at Bridgewater College, a college friend, Lauree Hersch (now Lauree Hersch Meyer of the Bethany Seminary faculty), invited me to go along on a Saturday outing to Greene County. Lauree's folks had been fellow missionaries with Miss Nelie, so Lauree knew the area well. Bob Bowman, now pastor at Pleasant Valley, Weyers Cave, Va.—Miss Nelie's home congregation—also was in our party. The youth from Manassas Church of the Brethren rendezvoused with us and the Greene County youth at Evergreen church, and we hiked the hills, cooked out, worshiped, sang camp songs, played games, and generally skylarked our day away.

Miss Nelie was getting on up in years then, her heyday was behind her, and her beloved Church of the Brethren Industrial School was but a memory. Yet there was enough of the Greene County saga alive that, callow youth that I was then, I felt caught up in it and remembered the day's happenings well. Learnings stayed with me, and four decades later, with the publishing of Miss Nelie's story, it somehow seems that a debt of gratitude finally has been paid for one of those many Brethren experiences of my youth that shaped who I am today.

Kermon Thomasson

COMING NEXT MONTH: A look at the Christopher Columbus quincentenary and a salute to the new hymnal that will be unveiled at Annual Conference.

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**Cover story**, *page 24: Bethany Seminary's new president, Eugene F. Roop (right), says the toughest part of accepting the presidency was giving up teaching the Bible. But he still found good reasons to say "Yes" to the call.*

# In Touch

## Music takes her far

Like the nursery rhyme's fine lady at Banbury Cross, **Amy Rhine** has music wherever she goes. Her musical talent has been a passport to travel not only in the United States but in Germany and Japan as well.

*When Japanese brass players joined Amy Rhine and other musicians from 20 countries to play "Hands Across the Sea," the Japanese audience treated them like stars, giving them "scarves, hand towels, key chains—whatever they had."*

While still in high school in Palmyra, Pa., Amy, whose specialty is the horn, juried for and made the Tanglewood Music Festival. Later she played for Epcot Center's All-American College Orchestra at Walt Disney World, in Orlando, Fla.

Amy performed several times with the Eastman Philharmonic for the Heidleberg Castle Festival, in Germany. There she enjoyed playing on street corners more than playing in formal settings. "People stopped and sang old folk songs with us," remembers Amy. "Elderly women thrilled to see young girls playing the horn, since most German players are male."

Amy's music has taken her twice to Japan, once with Leonard Bernstein and the Pacific Music Festival, with musicians from 20 countries. "That was Bernstein's last tour," Amy recalls. Bernstein died not long thereafter. "He had such an aura. We tried so hard to please."

In one memorable concert, Japanese brass players joined with Amy's group to play John Philip Sousa's "Hands Across the Sea." Amy was touched by the audience's reaction. "The people treated us like stars, giving us scarves, hand towels, key chains, whatever they had."

As Amy signed autographs for children after a concert in Hiroshima, she was impressed by the good will that is present 50 years after Japan and the US went to war against each other.

Amy graduated from Eastman School of Music and currently is studying at the University of Southern California. The much traveled musician seeks out the church wherever she goes. A member of the Palmyra Church of the Brethren, Amy has attended California's Glendale congregation since her move west. It provides her "a family atmosphere in a big city environment."—JEANNE JACOBY SMITH

*Jeanne Jacoby Smith is director of publicity at McPherson (Kan.) College, and presently is teaching for Brethren Colleges Abroad (BCA) at Hokusei Gakuen University, in Sapporo, Japan. She is a member of McPherson Church of the Brethren.*

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## The Gish fund

Catholic Worker House, a homeless shelter in San Antonio, Texas, needed money to buy milk for the babies in its care. So Brethren Volunteer Service worker Joel Gish took to the streets with his flute, a sign, and a silver pan.

He picked a spot where lots of tourist pass . . . in front of the Alamo. Hardly had he begun playing before a park ranger cited him for "soliciting in a city park without a permit."

In court, Joel had a choice: Pay a $35 fine or risk going before a judge and paying $500. Standing on principle, the BVSer refused to pay the fine.

"My action wasn't endangering anyone," Joel reasoned. "A law that prohibits begging is unjust. Some of the homeless have to do this to survive. Human needs should go before the convenience of the public."

A member of New Covenant Fellowship, in Athens, Ohio, Joel says that his Brethren background aided in the formation of his strong principles. "Especially in my year of BVS, my actions are geared toward serving others, and I wanted to stand on that."

The trial effectively called attention to the plight of San Antonio's homeless. Major newspapers carried stories. Said Joel, "I was flooded with phone calls from people asking how they could help. Most of them had no idea tha the shelter was in need. Sometimes we have to shock people in order to make them take notice."

Arguing that his soliciting for donations fell under the freedom of speech right, Joel won an acquital. He continued his playing . . . not at the Alamo, but in front of a Woolworth store. "It had much better acoustics."

*BVSer Joel Gish will remember the Alamo. That's where he took his stand to raise money to feed the poor.*

Publicity helps, Joel discovered. "It was really gratifying to see the smiles when people on the street recognized me from the press coverage."

Maybe a new slogan for San Antonio: "Remember the Alamo: Give to the 'Gish Fund' "?—SUELLEN SHIVELY

## From cow barn to pulpit

"I came from the cow barn to the pulpit," says Gerald Klaus, pastor of Antelope Valley Church of the Brethren, near Billings, Okla.

While Gerald was in a dairying partnership in Iowa, he and his wife, Karen, conducted a family music ministry on weekends. After their six children grew up and left home, the Klauses were open to a new direction for ministry.

Gerald "did a lot of praying and singing while riding the tractor." But, he adds, "The Lord wanted *me* to take that final step in faith.

"In the spring of 1984, a spark flew back from the tractor exhaust and hit me on the lips. I heard the words from Isaiah 6:8, 'Whom shall I send, and who will go for us?' I answered, 'Here am I; send me!' "

The Brooklyn (Iowa) Church of the Brethren heard Gerald's first sermon. "I had no education for the ministry, but Brooklyn called me and helped me enroll in Bethany Seminary's three-year reading program."

Six years later, the Klauses moved to Oklahoma. Antelope Valley sponsored Gerald in the denomination's Education For Shared Ministry (EFSM), and he became the congregation's pastor.

Gerald works part-time for a building contractor and helps a farmer with planting and harvesting. In church, he sometimes sings for the worship service. Karen sings harmony and accompanies Gerald on the piano.

*For Karen and Gerald Klaus, the setting in Oklahoma is different, but their music ministry keeps going.*

Circumstances force Gerald, as pastor, also to be a diplomat: When the schools that his church youth attend compete against each other in sports, he sits on one side for the first half of the game, then moves to the other side for the second half.

And he doesn't stay far from the cow barn, even yet. Says Gerald, "Since all of the Antelope Valley teenagers show cattle, I watch from the bleachers and work in the barns with them at fair time."—IRENE S. REYNOLDS

*Irene S. Reynolds is a freelance writer from Lawrence, Kan.*

## Names in the news

**Donald F. Durnbaugh**, professor of religion and history at Elizabethtown College, has authored an essay on Peter Becker, first minister of the Church of the Brethren in North America. The essay was included in a German volume titled *Chronik Düdelsheim 792-1992*, narrating the 1,200-year history of a village in the Marienborn area near Frankfurt, Germany.

- **Dana Statler**, a licensed minister in the Chambersburg (Pa.) Church of the Brethren and a Messiah College student, was appointed as one of two student representatives to the Advisory Council for the Board of Pennsylvania Campus Compact (a national coalition of college and university presidents helping students participate in public service projects).
- General Board chairman **David Wine**, of Buckeye Church of the Brethren, near Abilene, Kan., has been named president and general manager of Mutual Aid Association. He has been with MAA since 1975.

*Buckeye's David Wine: First he's General Board chairman; next he's president of Mutual Aid Association.*

## Remembered

**Nelson T. Huffman**, 90, died February 14, in Bridgewater, Va. He was professor of music at Bridgewater College 1925-1965. He organized the Rockingham Male Chorus in 1966 and directed it until 1987. He also led singing at numerous Annual Conferences.

- **Hylton Harman**, 82, died February 10, in Kansas City, Kan. A long-time pastor, lawyer, and peace activist, he was a member of the denomination's General Board in the 1950s.

# Close to Home

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## That volunteer spirit

The New Windsor (Md.) Service Center has so many participants in Program Volunteer Service that it has to honor them in groups.

During 1991, 101 resident volunteers, 47 day volunteers, and 2,182 volunteers from work groups contributed 52,087 hours of service.

Folks interested in Program Volunteer Service at New Windsor should call coordinator Phyllis Howard at (410) 635-6464.

Program Volunteer Service provides short-term opportunities for folks who, for whatever reason, don't see their way clear to enter longer-term Brethren Volunteer Service.

***New Windsor Volunteers:*** *Front row: Jim Adams, Ruth Adams, Joanne Dibert, Tom Dibert, Mary Elizabeth Wieand, DeEtte Ballantyne. Second row: Scott Custer, Barb Sayler, Marcile Becker, Charlotte McKay, Olive Roop, Mary Montel. Third row: Agnes Willoughby, Tim Dellett-Wion, Cindi Dellett-Wion, Gerry Graybill, Roger Roop. Fourth row: Bob Willoughby, Hazel Peters, Angela Wallick, Thelma Scott, Harold Jennings, Marilynn Rice, Millie Grove, Walter Shold, Thelma Plum. Fifth row: Angela Bulpit, Ken McDowell, Edythe McDowell, Jim Grove. Back row: David Bulpit, Harry Graybill, Paul Kidder, John Fourman, Mary Fourman.*

## This and that

**Morrisons Cove Home**, Martinsburg, Pa., broke ground in March for "Morrisons Cove Court," a 25-unit apartment building.

- **Hillcrest School**, Jos, Nigeria, is celebrating its 50th anniversary. First principal was Mary Dadisman, now a retired Nigeria missionary and a member of **La Verne** (Calif.) Church of the Brethren. Hillcrest is capping its celebration with its 1992 graduation June 5.
- **Camp Shiloh**, near Stanardsville, Va., has been sold for $371,520. The camp has been superseded by the new **Shepherd Spring Camp**, near Hagerstown, Md. (See June 1991, "Nothing Rustic Here," page 4.)
- Wall hangings representing **Virlina** and **Shenandoah** are being created by the two districts hosting Annual Conference this summer. Each congregation of the two districts was asked to contribute a piece of fabric. Check the hospitality center at Conference to see what they come up with.
- **Beaver Creek** Church of the Brethren, near Floyd, Va. won first prize in the 1991 Floyd Christmas Parade. It won $100 for its model of the old 1900 Beaver Creek meetinghouse.
- **Virlina** District's youth cabinet recently held its second annual "Homelessness Work Day/Retreat" for youth and advisors. The event took place at **Central** Church of the Brethren, in Roanoke, Va.
- **Southern Pennsylvania** District is holding a "Dutch Festival" May 23, at the **Carlisle** (Pa.) Church of the Brethren. The goal for the event is $10,000, to fund new-church development.

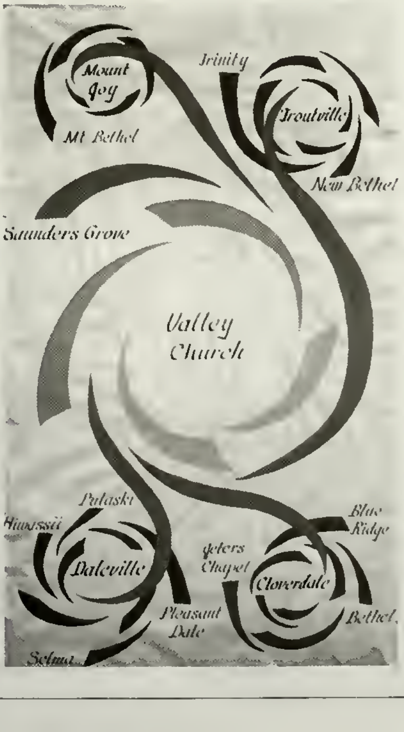
Dutch
Festival

- **Marion** (Ind.) Church of the Brethren is holding a "Fun Day" May 16. Food and crafts booths, entertainment, an auction, and a volleyball tournament are planned. Profits from all the fun are for a *serious* purpose—easing Marion's financial burden.

## Banner churches

A number of **Virlina District** congregations will gather Sunday, June 28, to celebrate the sesquicentenary of the old Botetourt congregation, which, while no longer in existence itself, lives on in the congregations it parented. (See "History Behind a Cornerstone," page 21.)

For the 1987 district meeting, Sarah Ann Bowman, a member of **Antioch** Church of the Brethren, near Callaway, Va., created a colorful banner depicting the spin-off of congregations from Botetourt. Watch for it at Annual Conference.



*Sarah Ann Bowman's banner shows how the old Botetourt congregation parented many other congregations of the area. A 1907* Gospel Messenger *article describes the Botetourt congregation as having 21 preaching places, 13 of which were mission points under the care of a minister.*

MOVE IN OUR MIDST

*A butterfly banner honors a beloved Brethren hymn.*

## A 50-year movement

For a 1991 Pentecost project, the children of **Somerset** (Pa.) Church of the Brethren created a heritage banner on the theme of "Move in our Midst."

The banner also celebrated the 50th anniversary of Kenneth I. Morse's beloved hymn of the same name, written in 1941 at Western Pennsylvania District's Camp Harmony.

The hymn writer and former MESSENGER editor, who lives at Timbercrest Home, in North Manchester, Ind., turns 79 on May 30.

Reports Somerset children's director Kathie Shaffer, "It was thrilling to help 41 children attach their butterflies, each one unique, to our huge banner on Pentecost Sunday. As the congregation sang "Move in our Midst," everyone felt the joy and power of God's gift—the Holy Spirit."

## Campus Comments

The 1991 edition of *Ripples*, the **Bridgewater College** yearbook, received a first-place award from the American Scholastic Press Association. This is the second year in a row the yearbook has taken this honor. The yearbook editor was Cory Adamson, now completing his first year at Johns Hopkins School of Medicine. (See June 1991, page 5, for another Adamson honor.)

- The **University of La Verne**'s Neville Marzell was given the 1991 Inventor of the Year award by NASA (National Aeronautics and Space Administration). Marzell teaches graduate students in the university's MBA program.
- On the dean's list at **Manchester College** for the 1991 fall term, 35 of the 109 students were Church of the Brethren. Brethren students comprise 18 percent of the Manchester student body.
- **Bridgewater College** celebrated a century of training church leaders when it hosted its annual "Spiritual Life Institute" in March. The institute began in 1892 as the college's "Bible Term." Grady Snyder, professor of New Testament at Chicago Theological Seminary and a member of **Chicago** (Ill.) **First** Church of the Brethren, gave the centennial address, "When the Waters Stand Still."

## Let's celebrate

**Dry Run** (Pa.) Church of the Brethren dedicated its new facility April 12. **Ridge** Church of the Brethren, Shippensburg, Pa., donated an organ for the new building.

- **Upper Conewago** Church of the Brethren, near East Berlin, Pa., is celebrating its 250th anniversary with a 237-page, hardback history, *Brethren Along the Big Conewago*.
- **Castine** Church of the Brethren, West Manchester, Ohio, has broken ground for a 17,090-square-foot worship, fellowship, and educational facility.
- **Christ Our Shepherd** fellowship, Indianapolis, Ind., dedicates it new building May 3, with World Ministries Commission executive Joan Deeter as the speaker.

## Structure recommendations get General Board response

Annual Conference recommendations on denominational structure were discussed at General Board meetings March 6-10. The Board also recognized emerging work in Brazil and passed resolutions on health care, Cuba, the ozone layer, and recycled paper.

**Structure**

In a closed, day-long retreat before open meetings began, the Board responded to the Annual Conference paper on denominational structure.

Responses included recommendations encouraging openness about the diversity of views on mission and evangelism, volunteer service in all areas of Christian witness, cross-commission cooperation, input from minority Brethren, intentional follow-up on recommendations from Annual Conference, and better communication between staff and church members.

The Board affirmed the number of staff for the current program and "the value of ecumenical involvement," but also said staff positions should be filled by volunteers whenever possible, and the multiplicity of ecumenical involvements should be studied carefully.

**Brazil**

The Board has asked Annual Conference to recognize "emerging work in Brazil" after receiving a report of a young Anabaptist congregation—the Christian Pacifist Community, or Tunker church—that is in the process of incorporating in Brazil as the Church of the Brethren and has asked to be included in the denomination.

Latin America representative Yvonne Dilling presented the request to the Board. She and Bethany Seminary professor Dale Brown visited Brazil in January and found that church members "express their faith with ease and were unashamed about their (Anabaptist) beliefs," Dilling said.

*A worship center for General Board meetings in Elgin, Ill., in March reflected the theme "A New Heart and a New Spirit" (Ezekiel 36:26-28).*

"It's tremendously impressive that they are a New Testament church"—a church of the poor and by the poor, Brown told the Board. The church practices Matthew 18, Dilling said, and baptismal vows include a vow of pacifism.

In an impassioned speech, Brown defended the congregation's openness to people outside the mainstream of society, responding to concern about openness to gays and lesbians. The Brazilian church is not a "gay church," he said, but openness is part of its ministry with social outcasts.

**Resolutions**

"The development of systemic reform in health care requires the witness of the church," said Washington representative Tim McElwee, presenting a "Resolution on Health Care in the United States." The resolution reaffirms a 1989 Conference statement and supports the Interreligious Health Care Access Campaign to promote a national health care plan.

Brethren are urged to assess and address health care problems in their congregations and communities and to communicate with elected officials about health care concerns.

The Board's "Resolution on Humanitarian Aid to Cuba" reaffirmed the 1985 Conference "Resolution on Normalizing Relations with Cuba" and committed the Board to join Church World Service relief efforts. The Board will petition for a license for shipments of aid to Cuba and will explore alternative means of responding to needs there. Cuba has suffered a 31-year embargo initiated by the United States.

Destruction of the ozone layer was the

### Calendar

**Outdoor Ministries Association regional training event:** "Adventure Activities in Camp" at Camp Eder in Fairfield Pa., May 29-31 [contact Nancy Knepper, P.O. Box 74, Gotha, FL 34734, (407) 293-3481].

**Peacemaker delegation to holy lands,** including a five-day walk for peace and six days of educational meetings and nonviolence training in Palestine and Israel, May 30-June 12 [contact Christian Peacemaker Teams, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513, fax (312) 421-5762].

**Hillcrest School 50th anniversary celebration,** at Hillcrest School, Jos, Nigeria, May 31-June 5 [contact Ward Nicholson, Principal, Hillcrest School, Box 652, Jos, Nigeria].

**1992 Alpine Wilderness Hikes** led by Marvin Thill on Mount Rainier's Wonderland Trail, Aug. 8-14; and in the Stuart Range of the Alpine Lake Wilderness in central Washington, Aug. 17-22 [contact Outdoor Ministries Office, P.O. Box 74, Gotha, FL 34734].

**General Board Learning Tour to South Africa,** led by Barbara Cuffie and Joan Gerig, Sept. 12-27 [contact Africa & Middle East Office at (800) 323-8039].

**North American Conference on Christian Philanthropy,** featuring author and parish consultant Lyle E. Schaller, in Kansas City, Mo., Sept. 14-17 [contact Brethren Foundation, 1451 Dundee Ave., Elgin, IL 60120, (800) 323-8039].

*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

ıbject of a resolution supporting phase-ıt of the production of ozone-destroy-ıg chemicals by 1995. The resolution ıpported the United Nations Confer-ıce on Environment and Development its effort to write an Earth Charter.

The Board urged Brethren to strive to iminate the use of ozone-depleting ılorofluorocarbons (CFCs), reduce the se of air-conditioning and recycle CFCs om air conditioners and refrigerators, ıd continue searching for an environ-entally friendly lifestyle.

In a "Resolution on Recycled Paper," ıe Board committed itself and urged rethren to "reduce our use of paper." he resolution recommends the use of cycled paper that meets certain stand-ds, among other measures. Board staff ere also given instructions on the use f recycled paper.

**Retirement facility**

Approval was given for a retirement ıcility to be built on the campus of the ew Windsor (Md.) Service Center and ır a General Board loan to the project.

The plan came from an ad hoc com-ittee including presenter Miller Davis, ho heads center operations. A three-ory building will be erected with 30 ving units including one- and two-bed-ıom apartments.

In debate, questions were raised about ıe price of the apartments, which begins $70,500. Others asked about the valid-y of using New Windsor property for a tirement community and using Board ıoney for the loan.

Most Board members, however, were ıthusiastic in affirming the plan, which as presented as an opportunity for re-red people who may wish to be in-olved in Service Center programs.

**In other business**

The Board ratified the appointment of arish Ministries Commission executive ɔan Deeter as executive for the World Iinistries Commission, as of May 1. ɔseph Mason, interim WMC executive, as appointed interim PMC executive. he action prompted staff discussions of ıe process for filling the position.

The Board acted on financial matters ıd set a budget parameter for 1993 of 6,496,000. A pre-audit report for the fiscal year 1991 showed a balanced budget, and stewardship reports showed that giving and earnings for general programs have increased 10.72 percent in 1991 over 1990. However, congregational giving was down approximately two percent. The Brethren Vision for the '90s fundraising drive has received commitments of over $2.1 million toward a $6.725 million goal for cash gifts.

The Board also affirmed the process leading to a new plan for evangelism, "People Matter to God"; ratified an amended supplement to its pension plan; and approved changes in its bylaws to bring them up to date.

WMC voted not to incorporate the Cooperative Disaster Child Care Program and affirmed the need for medical coverage to overseas personnel for injuries received as a result of acts of war.

PMC changed terminology for commission members acting as "liaisons" to groups appointed by the commission for specific tasks, to be called "representatives"; and decided to appoint a Black Advisory Committee in response to Conference recommendations on Brethren and Black Americans.

The General Services Commission reappointed Carolyn Teach Denlinger to the Historical Committee.

## Work in the south of Sudan continues despite turmoil

"It's a special challenge for Brethren to be working in an area where military strategy and victories play such a prominent role in church work," General Board Africa staff Mervin Keeney said of his March trip to Sudan.

Three Brethren relief workers, Ammon (Jiggs) and Violet Miller of Lake Odessa, Mich., and Grant Verbeck of North Manchester, Ind., began three months of work in southern Sudan in March. They were requested by the New Sudan Council of Churches to refurbish buildings that were looted during the decade-long civil war in southern Sudan.

Although the fighting continues in parts of southern Sudan, Keeney felt confident following his visit that local church and community leaders would alert overseas staff Roger and Carolyn Schrock to potential danger. Roger has served as executive secretary of the New Sudan Council of Churches since last September. Carolyn is staff for interpretation and communication.

"Brethren can be proud that we have people like the Schrocks (in Sudan), who love the country and have so many skills to offer there," said Keeney.

*Carolyn Schrock (left) watches as the headmistress of a girls' school inspects a stove built with help from the New Sudan Council of Churches.*

"They are a special gift that the Brethren can offer the growing church in this difficult setting."

Keeney explored other ways that Brethren can be involved in support of the council's efforts. There have been requests from Sudan for teachers to assist with theological education and for volunteers to teach in a girls' school.

## Deeter named executive for World Ministries

Joan George Deeter, Parish Ministries Commission executive, begins May 1 as executive for the World Ministries Commission. The appointment was announced by the General Board in March.

Deeter follows Joseph Mason in the position. Mason was named interim executive in September 1991, and will now serve as the interim PMC executive.

A graduate of Manchester College and Northwestern University in Chicago, Ill., Deeter earned a master of divinity degree from Bethany Theological Seminary, where she later served two years as an adjunct faculty member.

Previously, Deeter was executive director of the Mental Health Association, Wabash County, Ind., and served as the pastor of the West Manchester Church of the Brethren, North Manchester, Ind.

Deeter's international experience includes two years in Marburg, Germany, assisting with the Brethren Colleges Abroad program there. She has also traveled extensively in Europe, Asia, and South America.

Deeter hopes to increase awareness and support of the work of the World Ministries Commission at the congregational level. "Brethren work around the world has always been an important part of who we are as a church," she said.

*Joan George Deeter*

**A dozen Brethren** from across the country met in Elgin, Ill., February 16 to talk about responses to the Annual Conference paper on Brethren and Black Americans. Participants were (from left) Douglas Powell, of Philadelphia, Pa.; William Hayes, pastor of the Baltimore (Md.) First Church of the Brethren; Stafford Frederick, pastor of the Olathe (Kan.) Church of the Brethren; General Board member Barbara Cuffie; Annual Conference moderator Phyllis Carter; Clinton Benton, pastor of Imperial Heights Church of the Brethren, in Los Angeles, Calif.; Annie Crump, of Chicago, Ill.; Samuel Ellis, pastor of the Wakefield Chapel Fellowship, in Hopewell, Va.; Richard Speicher, chairman of the Committee on Interchurch Relations; general secretary Donald Miller; Richard Kyerematen, pastor of the Germantown Church of the Brethren, in Philadelphia, Pa.; and General Board treasurer Darryl Deardorff.

## The Brethren Church joins Passing on the Promise

The Brethren Church has joined in the Church of the Brethren Passing on the Promise program, endorsing it for use beginning with pilot congregations in 1992 and denomination-wide in 1993.

Brethren Church groups will also participate in and endorse the Church of the Brethren Evangelism Leaders Academy.

"I consider our partnership with The Brethren Church to be an historic occasion," said Church of the Brethren evangelism staff Paul Mundey. "I am particularly excited about the practical platform it provides for mutual learnings."

## District, Board, Benefit Trust announce staff changes

**James Emery Miller** begins in June as Shenandoah District executive. He served as Shenandoah associate executive 1977-1981. Since 1985, he has served as Northern Plains executive.

**Joseph Mason** has been named interim executive of the Parish Ministries Commission effective May 1. He has served as the interim World Ministries executive since September 1991.

**Marilyn Nelson** began March 2 as director of interpretation for the Brethren Benefit Trust. Since July 1991, she has been employed with BBT and the Association of Brethren Caregivers as secretary to the director of interpretation. She worked for several years as support staff and editorial assistant in the Parish Ministries Commission.

**Elizabeth Jamsa** has resigned as director of interpretation for the Brethren Benefit Trust and the Association of Brethren Caregivers. She has been employed with BBT since 1984 and with ABC since 1990.

*James Miller*

*Marilyn Nelson*

*Elizabeth Jamsa*

## irst congressional hearing et for US Peace Tax Fund

oposed legislation for a Peace Tax nd is scheduled for a first hearing this ring by the House Ways and Means bcommittee on Select Revenue easures.

The bill will give war-tax resisters "an pportunity to satisfy both their coniences and their obligations" said coonsor and Ways and Means member ndy Jacobs (D-Ind.), in a letter circuted on Capitol Hill. The bill will allow sisters to direct taxes to social proams, in place of military uses.

## rethren give $45,000 r relief, education

grant of $20,000 has been given from e Emergency Disaster Fund in reponse to a need for medicine in Cuba.

Due to the collapse of the Soviet nion and the continuing embargo and olation of Cuba, there is a great need r drugs and medicines, particularly mong children and the elderly.

An allocation of $5,000 from the dister fund was made for El Salvador to assist with the repatriation of Salvadorans from Honduras. Consideration is also being given to sending a volunteer from the Church of the Brethren to El Salvador to help with the repatriation.

The Global Food Crisis Fund has allocated up to $20,000 for educational and promotional purposes. The money will pay for an updated "hunger packet" and other advertising for the fund.

**'Colorful World'** is one of two new television spots produced by the Mennonites and the Brethren that will be aired by networks including ABC and VISN. ABC is committed to air 'Colorful World' once or twice a week from four to six months, including on "Good Morning America." As of mid-March, CBS was also considering using the spots. Tapes are available for promotion of the spots at local TV stations. Contact Howard Royer, (800) 323-8039.

## Korean Brethren leaders meet, study the church

Eleven US Korean pastors and evangelists, including leaders of Brethren congregations and of churches seeking Brethren membership, met March 4-7 to study Brethren heritage and teachings and to discuss issues of common interest.

Staff for Korea David Radcliff said the event is part of an ongoing effort to involve Korean Brethren in the life of the church and to make Brethren leaders aware of their perspective. They held sessions with staff at Bethany Seminary and with General Board staff and attended the beginning of Board meeting.

The group of Korean Brethren is expanding, Radcliff said. Those who attended were James Bak, Lynnwood, Wash.; In Du Chae, Pomona, Calif.; Ryung Chun and David Shim, Brooklyn, N.Y.; Joon Su Gang, Granada Hills, Calif.; Ben Huh and Ok Keun Yu, Los Angeles, Calif.; Shin Il Jo, Jenkintown, Pa.; Dan Kim, Calabasas, Calif.; Frank Kwan, Garden Grove, Calif.; and Yung Sun Min, Philadelphia, Pa.

Issues included the name of the denomination—difficult to use in a literal translation in Korean—and the process for joining the church, Radcliff said.

# orldwide

**eifer Project** International returns to Poland after more than 40 ears at the request of the Catholic church, the Ecumenical Council of oland, and Rural Solidarity. Poland was the recipient of Heifer Projct livestock 1946-48, as HPI helped restock European dairy herds nd provide draft horses for farm families.

**An ecumenical baptismal certificate** has been develped by the Christian Conference of Connecticut, which has Protesnt, Catholic, and Orthodox member churches. Interest has been xpressed by a number of churches throughout the US who see the ertificate as a symbol of unity and interchurch cooperation.

**Belief in biblical literalism** is held by 32 percent of people the US—a new low, according to the Princeton Religious Research enter. The poll shows that the most prevalent US view is that the ible is inspired by God, but contains passages that need not be nterpreted literally.

**Three black congregations** are the fastest growing Protestant churches in the US, according to a church growth survey. The World Changers ministry in College Park, Ga., was the fastest growing church in the country, gaining 3,250 members in 1991. The congregation is an independent charismatic church.

**Books of the Bible** have been translated into 1,978 languages, representing an increase of 32 languages, according to a new report by the United Bible Societies. More than 80 percent of the world's people now have access to a portion of the Bible in a language they can understand, says the American Bible Society.

**Amnesty International** has begun a program, "Voices for Freedom," designed to coordinate action of local religious communities by enrolling them in a new human rights network. Member groups will receive an "Action Pac" every three months containing action and educational materials.

# Richmond

From June 30–July 5, Brethren will experience the southern hospitality of Richmond, Va.—symbolized by the traditional pineapple—in an inspirational week of worship, work, and reunion.

Business sessions and worship will be held in the Richmond Coliseum, and the adjacent Richmond Centre and Marriott Hotel will house exhibits and insight sessions. The theme is "Forward . . . Seeking the Mind of Christ." Business will be moderated by Phyllis Carter, pastor of the Goshen (Ind.) City Church of the Brethren.

Repeat conferencegoers are acquainted with the regular array of offerings—exhibits, the quilt auction that benefits hunger causes, the blood drive, late-night insight sessions. New events and other highlights are presented in this preview of the Richmond Annual Conference. For more information, see the Conference packets distributed to each congregation or contact the Annual Conference Office at 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

## Quick Conference news

From June 28–July 5, Newsline, a Church of the Brethren telephone news service, will feature daily updates on Annual Conference events.

Newsline currently provides weekly updates on Brethren news, with new messages posted Thursday mornings. Newsline's three-minute recorded message can be reached 24 hours a day, seven days a week. Call **(410) 635-8738.**

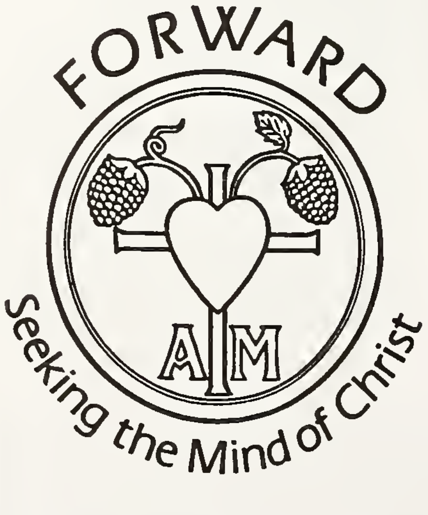
## Worship

**Tuesday evening:** Preacher: Phyllis Carter, Annual Conference moderator. Topic: "Forward . . . Seeking the Mind of Christ."

**Wednesday evening:** Preacher: Kreston Lipscomb, pastor of the Springfield (Ill.) Church of the Brethren. Topic: "I Confess to You, My Friends."

**Thursday evening:** Preacher: Paul Mundey, General Board staff for evangelism. Topic: "The Way Up Is Down."

**Friday evening:** Preacher: Cynthia Hale, pastor of the Ray of Hope Christian Church and a prominent speaker in the evangelism field. Topic: "Take This Cup From Me."


FORWARD
A M
Seeking the Mind of Christ

**Saturday evening:** Preachers: Ashley Bair and Tamara Hart (see accompanying box).

**Sunday morning:** Preacher: Earle W. Fike Jr., retired pastor of Stone Church of the Brethren in Huntingdon, Pa. Topic: "Can We Press on and Hold Fast?"

## Welcome to the South!

The pineapple has been a symbol for southern hospitality since colo nial times. In Williamsburg you may find it as an architectural mo tif above doorways and atop cupo las. You may see it incorporated i lace designs or embroidered on fine pillowcases. It may be in the dinner table centerpiece for a festive meal. Wherever you encounte the pineapple in Richmond, know that Dixie welcomes the Dunkers.

## Pre-conference meetings

A conference on "The Church's Challenge in Health" begins Monday at 7 p.m. and ends Tuesday at 4 p.m. and features Thomas A. Droege, professor of theology at Valparaiso University and an expert in the field of theology, medicine, and pastoral care and counseling, and Edwin B. Hutchins, Health Risk Appraisal director for the Carter Center of Emory University. The event is sponsored by the Association of Brethren Caregivers.

Beginning at 4 p.m. on Tuesday, A is also holding a Family Health Fair t "celebrate the reunion of the Brethre family." Entertainment and a picnic s per will be provided, along with displ featuring ABC programs.

The Ministry of Reconciliation, through the On Earth Peace Assembl offering a workshop on "The Kingian Philosophy of Nonviolence," beginni on Monday at 8:30 a.m. and ending o Tuesday at 4:30 p.m.

The General Board's evangelism office will host an introduction to the Board's new evangelism plan "People Matter to God" on Monday at 3 p.m.

Revitalization of worship in the denomination is the theme of the Ministers' Association meeting, 7 p.m Monday through 3 p.m. Tuesday.

Herb Miller, executive director of t National Evangelistic Association, wi lead a new church development workshop on "Effective Ways to Welcome New People into the Church," Monda 8:30 a.m.–4 p.m.

The National Young Adult Steering

ommittee is sponsoring a workshop on uesday morning titled "Issues for the hurch and Our Responses." Discussion aders include Charles Boyer, Donald iller, Christine Michael, Merle Crouse, el Kline, and Joan Deeter.

## uring the week

**ible Studies:** Electives, Wednesday rough Saturday, 7:30–8:30 a.m.

**Committee Hearings:** Tuesday 9–10 m.: Ethics in Ministry, Global Church ructure/Polity, Pastoral Compensation nd Benefits Advisory Committee.

**Insight sessions:** Wednesday through riday, 9–10 p.m.

**General Board Live Report:** Thursay morning.

**Age-group activities:** A variety of vents are planned for single adults (age 0 and older) and young adults (ages 18–35). Senior highs (grades 9–12), junior highs (grades 6–8), and children (K–5th grade) also have special activities. Child care is available for infants through age 5 during business sessions and worship.

*S. Joan Hershey*

*Phyllis K. Ruff*

*Fred Swartz*

*Earl Ziegler*

## Area church services

Two Church of the Brethren congregations are available for people arriving early to the Richmond area who wish to attend church services on the Sunday before Conference begins.

Services at the West Richmond Church of the Brethren begin with Sunday school at 9:45 a.m., followed by worship at 11 a.m. The church is located at 7612 Wanymala Road. For more information, call (804) 288-6439.

The Chesterfield Fellowship holds a "discovery hour" at 9 a.m., with worship at 10 a.m. Services are held in the Ginter Hall South building at 11300 Mall Drive Court in Midlothian, Va., (804) 379-1024.

## Meal events

**Breakfasts:** Tickets are $7.25. *Thursday:* Brethren Press. *Friday:* Evangelical Leaders, People of the Covenant, Washington Office Network. *Saturday:* On Earth Peace Assembly, Brethren Witness in Puerto Rico 50th Anniversary.

**Luncheons:** Tickets are $9. *Tuesday:* ABC Business, Ministers' Association (sack lunch $6.50). *Wednesday:* Brethren Caregivers Recognition, Ecumenical, Outdoor Ministries Association, Program for Women. *Thursday:* Disaster Child Care, CoBACE, Association for the Arts lunch and tour of the Virginia Museum of Fine Arts and several historical churches (a limited number of tickets are available in advance from the Annual Conference office for $12.50), Brethren Journal Association, Pastors' Spouses (sack lunch $6.50), Older Adult, HIV/AIDS Ministry Network. *Friday:* Church and Persons with Disabilities, Womaen's Caucus, Passing on the Promise, Congregational Deacons, Urban Ministries, Youth Ministry, Association for the Arts, Brethren Volunteer Service (sack lunch $6.50). *Saturday:* Bridgewater College, Elizabethtown College, Juniata College, University of La Verne, Manchester College, McPherson College, Deaf Ministry Task Force. *Sunday:* On Earth Peace Assembly (sack lunch $6.50).

**Dinners:** Tickets are $10.50. *Sunday:* Brethren Homes Fellowship. *Wednesday:* Church Growth and Evangelism. *Thursday:* MESSENGER. *Friday:* World Ministries, Higher Education. *Saturday:* Hispanic Ministries.

## Music

**Early evening concerts:** Wednesday through Saturday, 6–6:45 p.m. *Wednesday:* Jim Huskins and "The Tennessee Rangers" bluegrass group. *Thursday:* The Second Stage Players from the Linville Creek Church of the Brethren in Broadway, Va., featuring a drama on the life of John Kline. *Friday:* The Bridgewater College Chorale, directed by Jesse Hopkins. *Saturday:* Western Pennsylvania District youth choir.

The **Conference Choir** will be directed by Jesse Hopkins, of Bridgewater, Va. To sign up, send $8 for a music packet to the Conference office.

The **handbell choir** will be directed by Charlene Good. To sign up, write to her at 21 Tritle Ave., Apt. G, Waynesboro, PA 17268.

## Candidates for moderator-elect

**S. Joan Hershey** Mount Joy, Pa., (Atlantic Northeast) Florin congregation. Age 53. Homemaker. Local church moderator; church board chair; ministry commission chair; deacon board; church school teacher. District board commission chair; church development. General Board chair; commission chair; New Church Development committee; Korean Discernment Committee. Passing on the Promise coordinator.

**Phyllis Kingery Ruff** Omaha, Neb., (Northern Plains) Peace congregation. Age 58. Educator/volunteer. Local

# Richmond

church moderator; church board chair; commission chair; executive committee; Goals for the 90s co-chair. District board chair; commissions; study committee. Annual Conference Standing Committee; nominating committee; study committee; former Annual Conference secretary.

**Fred Swartz** Manassas, Va., (Mid-Atlantic) Manassas congregation. Age 53. Pastor. District board chair; camp counselor; church extension; stewardship committee; college relations committee. Annual Conference study committee; Standing Committee. Former General Board staff, communications editor. Author. Local ministerium association chair.

**Earl K. Ziegler** Lancaster, Pa., (Atlantic Northeast) Lampeter congregation. Age 62. Pastor. Local church moderator. District moderator; board chair; former district executive; writing clerk. General Board commission chair. Annual Conference Standing Committee; study committee. Brethren college trustee.

## Youth speakers

Ashley Bair and Tamara Hart, winners of the 1992 Youth Speech Contest, are the speakers for Saturday's worship at Annual Conference.

The winners were selected on the basis of their response to the question, "What is your vision for where the Church of the Brethren should be going in the future?" Bair, a member of the Hanover (Pa.) congregation will address "The Problem With Visions." Hart will speak on "The Brethren of Today, the Brethren of Tomorrow." She is a member of the Grossnickle Church of the Brethren in Myersville, Md.

The Saturday evening service includes a number of youth and is coordinated by Christy Waltersdorff, minister of Christian Education for the Westminster (Md.) Church of the Brethren.

*Ashley Bair*

*Tamara Hart*

## Bike to Conference

The On Earth Peace Assembly is sponsoring a bike trip to Annual Conference for ages 16 and up.

The two-week trip will begin in New Windsor, Md., on June 14, and end in Richmond, Va., July 1. The group will ride 25–30 miles each morning and will spend the afternoons learning about peacemaking. Cyclists are urged to obtain pledges for the 300-mile trip. Funds raised will help support the 1992 Youth Peace Travel Team.

## Initial 1991 ballot

**Annual Conference secretary.** (Five-year term, Standing Committee selects two candidates.) Paul Brubaker, Ephrata, Pa.; Marlin Heckman, La Verne, Calif.; Sidney King, Nampa, Idaho; Anne M. Myers (the incumbent), North Manchester, Ind.

**Annual Conference Program and Arrangements Committee.** (Three-year term, Standing Committee selects two.) Tom Deal, Villa Park, Ill.; Venona Bomberger Detrick, Loganville, Pa.; D. Eugene Lichty, McPherson, Kan.; Christy Jo Waltersdorff, Westminster, Md.

**General Board district representatives.** (Five-year term, Standing Committee selects two from each district.) **Northern Indiana:** Larry A. Cripe, New Paris, Ind.; Dorothy Gall, Milford, Ind.; Ethel (Schlatter) Klopfenstein, Fort Wayne, Ind.; Craig Alan Myers, Columbia City, Ind. **Northern Ohio:** Katherine A. Hays Hess, Ashland, Ohio; Raymond E. Hileman, Ashland, Ohio; Paul Edward Myers, Ashland Grove, Ohio; Sue Richard, Lima, Ohio. **Southeastern:** Phyllis Horne Crain, Tyron, N.C.; Jeffrey Parsons, Sparta, N.C.; Steven Petcher, Citronelle, Ala.; Sammie Kimmer Tilson, Jonesboro, Tenn.

**General Board at-large representatives:** (Five-year term, Standing Committee selects four.) Debbie (Stocking) Beer, Bluffton, Ohio; Arbutus Eash Blough, Holsopple, Pa.; Theresa Cockli Eshbach, Thomasville, Pa.; Sue A. (Sap penfield) Overman, Morgantown, W. Va.; Kathryn (Goering) Reid, Austin, Texas; Bonnie Kline Smeltzer, Modesto Calif.; Marian Thornton, Kalamazoo, Mich.; Josephine Spangler Wampler, Lansing, S.C.

**Pastoral Compensation and Benefits Advisory Committee, ministry:** (Five-year term, Standing Committee selects two.) Connie R. Burkholder, Kansas City, Kan.; Sandford Christophel, Bradford, Ohio; Sylvia Wine Eagan, Portland, Ore.; Herman

## International guests

Participants from three countries outside the US plan to attend Annual Conference in Richmond.

Representing Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) will be chairman David Malafa, general secretary John Guli, and treasurer Jesse Shinggu.

Onaldo Pereira, Divino Onaldo, and Derick Rodriguez will attend from the Comunidade Pacifista Crista congregation of the Igreja de Hermandade in Brazil, the Anabaptist church that is part of the work seeking affirmation from the Church of the Brethren in the US.

Tentative plans are that board chairman Fausto Carrasco will attend from the Church of the Brethren in the Dominican Republic.

auffman, Everett, Pa.

**Committee on Interchurch Relaions:** (Three-year term, Standing Comnittee selects two.) John S. Breidentine, Hummelstown, Pa.; Elizabeth Swinger) Petty, Essex, Mo.; Terry Shunaker (incumbent), Stuart's Draft, Va.; andra Wagoner, Oak Brook, Ill.

**Brethren Benefit Trust:** (Four-year erm, Standing Committee selects two.) loy Ditmars Detwiler, Moorefield, W. a.; Robin D. Lahman, North Mancheser, Ind.; H. Roger Miller, York, Pa.; nn Gephart Quay (incumbent), La erne, Calif.

**Bethany Theological Seminary lectors, ministry:** (Five-year term, tanding Committee selects two.) Beth ollenberger Morphew, Dayton, Ohio; Albert Sauls, Ephrata, Pa.; Clyde R. Shallenberger (incumbent), Baltimore, Md.; Guy Wampler, Lancaster, Pa.

**Bethany Theological Seminary Electors, college:** (Five-year term, Standing Committee selects two.) Carl Bowman, Mount Sidney, Va.; Christina Bucher, Lancaster, Pa.; Richard Harshbarger (incumbent), North Manchester, Ind.; Peggy Deal Redman, La Verne, Calif.

## New Business

New business focuses on a variety of issues including evangelistic outreach and the church's position on homosexuality.

A Southern Ohio query on **the need to establish a ministry for single adults** asks for an examination of all programs "to determine whether the unique needs of singles are being considered."

Virlina District asks Annual Conference to clarify **the church's position on homosexuality**, specifically "as it relates to church membership, church leadership, and ordination of ministers."

In **a call to evangelistic outreach**, the General Board presents a series of five congregational goals to be adopted for 1993-95, including a 10-percent increase in worship and Christian education attendance and a 10-percent increase in new members.

The General Board also asks Annual Conference for **affirmation of the emerging work in Brazil**, in response to a request from an Anabaptist church forming there.

## Unfinished Business

**Statement on ethics in ministry.** In response to the 1990 query on ethics in ministry relations, the Ethics in Ministry Study Committee presents a code of principles designed for Church of the Brethren clergy (see page 14).

In a report to Standing Committee, the **Global Church Structure**/Polity Committee presents a paper responding to questions regarding the ordination of ministers outside the US and Puerto Rico (see page 14).

## New hymnal celebrated

Introduction of the new hymnal will be a focus of this year's Conference, culminating in a jubilee on Saturday afternoon.

The celebration involves Brethren musical groups and individual musicians, as well as congregational singing. Nancy Faus, Conference music coordinator, is in charge of the event.

Performers include the Bittersweet Gospel group from the Bella Vista congregation in Los Angeles, Calif., the Prayer and Praise Team from Atlantic Northeast District, the girls' choir from the Germantown congregation in Philadelphia, Pa., and Terry Houff of Herndon, Va.

*Hymnal: A Worship Book* represents the efforts of a cooperative hymnal project begun in 1983, including the Church of the Brethren, the General Conference Mennonite Church, and the Mennonite Church in North America. It is available for purchase during Annual Conference at the specially discounted price of $13.50.

# Global Church Structure: We c

Out of unusual circumstances, the findings of a Standing Committee study committee have taken on the appearance of a major report to *Annual Conference*, even though the subject of the study is not even listed on the 1992 business agenda.

Last year at Portland, there were, on Standing Committee's agenda, Special Item No. 8: "Request for clarification—ordination for ministers not residing in a district" and Special Item No. 9: "Consideration of the need for structure to deal with the global church." Item 8 stemmed from the issue of ordination for ministers in the rapidly growing Church of the Brethren work in Dominican Republic. The concern in item 9 could be traced to the 1990 Conference call for church-planting in Korea after a 40-year abstention from direct denominational church-planting abroad.

Standing Committee in Portland dealt with the two "special items" by adopting a recommendation from the Conference officers. As reported by MESSENGER (August/September 1991, page 21), "The plan calls for the Annual Conference officers, General Board representatives, and a selected district to work together in the ordination process. A committee will study the issue and next year propose long-term policies for how churches outside the United States and Puerto Rico will relate to Annual Conference and the denomination."

The study committee (appointed by the Annual Conference officers) includes David Waas, retired Manchester College professor (chairman); Mary Jo Flory Steury, Troy, Ohio, pastor; Susan Boyer, North Manchester, Ind., pastor; Wayne Zunkel, Granada Hills, Calif., pastor; and Robert Kettering, Atlantic Northeast District associate executive. Serving ex officio are Donald Miller, general secretary; and Phillip Stone, 1991 moderator.

What gives the committee's report the appearance of a major report to Annual Conference (although it actually is only a report to Standing Committee and is not, at this time, an item for Annual Conference delegates to consider) are its proposed changes in polity and its bold fleshing out of rather general guidelines for overseas church-planting stated in the 1989 Annual Conference paper "Mission Theology and Guidelines." Specifically the committee's report "Structure to Deal with Global Church" stresses guidelines 1 and 3: "We are called to plant the church" an "The gospel of Jesus Christ knows no boundaries."

The report also agrees with guideline 7 of the 1989 paper, with the interpretation that Annual Conference defines relationships with congregations in othe countries, while districts define and develop relationships with congregation in the United States and Puerto Rico.

The committee "assumes" (its own word), as the basis for its recommendations, that the Church of the Brethren is to be a "global church" (members and

# Ethics in Ministry Relations: Ta

Sexual misconduct is "not to be taken lightly," according to a report coming to Annual Conference from the Ethics in Ministry Relations Committee. "Too often in the past, allegations against Brethren leaders have been ignored, brushed under the table, or dismissed outright. . . . This amounts to a conspiracy of silence."

The committee attempts to break the conspiracy by detailing a process to investigate and resolve allegations of sexual misconduct. The report also gives a theology of ministerial ethics, including congregational responsibilities to leaders, and a code of ethics for ordained and licensed ministers and lay speakers that is not limited to sexual issues.

The report focuses on sexual misconduct because the "Ethics in Ministry Relations" paper passed by Standing Committee in 1988 did not deal with such cases, the report says, and Oregon/Washington District specifically raised the issue in the query that led to the present paper.

Sexual misconduct by clergy is an urgent issue. "Statistical evidence . . . is troubling and sobering, suggesting that between 12 and 23 percent of (Christian) clergy nationwide have engaged in some form of inappropriate sexual behavior with parishioners or other persons," the paper says. "In the Church of the Brethren we believe that all sexual misconduct, whether premeditated or not, is wrong, and when allegations of inappropriate behavior are received, those allegations need to be considered with seriousness."

The lack of a process for dealing with allegations has hampered the church, according to the report. The process proposed is rigorous and "intended . . . for a church resolution of the matter," not a legal one. However, if allegations involve children, the paper emphasizes that a report must be made to the civil authorities.

In the proposed process

—each district has an ethics committee ready to convene when a complaint is filed. The district ministry commission has final responsibility and may serve as the ethics committee. In any case, the committee has a balance of men and women.

—each district also has two people designated to hear grievances in additio to the district executive (DE), so that someone of either sex is available.

—grievances may be presented by the aggrieved or someone authorized by the aggrieved, someone in a close relationship to the aggrieved, or someone with evidence of misconduct.

When a grievance has been heard, it i communicated to the chair of the ministry commission within 72 hours. An assessment team—the DE, the ministry commission chair, and a member of the ethics committee (at leas

# ave a worldwide denomination

ngregations, and, potentially, districts tside the US and Puerto Rico). The mmittee is specific in assuming that e new direction of church planting ould go beyond only ecumenical or n-denominational groups.

Spelled out in considerable detail are eps whereby members, congregations, tricts, and regions would relate to the nual Conference of the Church of the ethren in the US and Puerto Rico.

Under the committee's recommenda- ns, new overseas congregations could peal for recognition either directly to e General Board or through Standing mmittee and Annual Conference. pon recognition, the new congregation ould be assigned to an "appropriate" teside district. The district would have thority to adjust polity to accommo- te special concerns; would train, ense, and ordain ministers; and handle ues of accountability, discipleship, d reconciliation.

Overseas congregations or a group of ngregations could petition Standing Committee for recognition. Recognition would entitle the new district to all the rights and authority of the present stateside districts.

Even "regional" structures such as a "regional conference" or separate "annual conference" are dealt with in the committee's report to Standing Committee. The committee urges that such regional conferences participate with Annual Conference in periodic world assemblies.

Another factor that has given the Global Church Structure committee's report prominence in the past year has been its exposure to large groups and to numerous individuals. Rough drafts of the report were presented to General Board staff (this past winter) and to the General Board (in March), engendering considerable discussion, much of it outside the meeting rooms. Indeed, the zeal of the committee has Annual Conference officers concerned that expectations from the denomination at large may have been raised unduly.

The report is, after all, part of a preliminary study by Standing Committee. And several issues have not been sufficiently addressed yet—issues such as ecumenical commitments held dear over the years; the financial, logistical, cultural, and geographical difficulties stateside districts would face in supervising overseas church development; and the role of World Ministries staff.

It remains to be seen (by Tuesday of Conference week in Richmond) whether the Annual Conference delegates themselves will get a crack at a Standing Committee recommendation on the subject. In case they should, the Annual Conference officers have made preparation by including a copy of the study report in the packets being sent this month to all delegates. And a Tuesday night "forum" at Conference is planned, regardless of what Standing Committee does with the study report.—KERMON THOMASSON

# xual misconduct seriously

e in the team is of the same sex as the grieved)—is formed to meet with the grieved, to request a written and gned complaint, and to make inquiries.

Within 72 hours, the team meets again th the aggrieved to either close the ocess, if the person is satisfied, or ntinue. The team may also decide that ediation could resolve the matter, in ich case all parties must agree.

f the process continues, the DE esents the accused with the complaint, eping the identity of the aggrieved cret, and asks for a written response. fter confidential inquiry to determine if hers have experienced similar inci- nts involving the accused, the team cides if there is reasonable suspicion at misconduct has occurred. If so, the am may bring a formal complaint to e district board chair, inform the nominational ministry office, convene the ethics committee, and enter a formal complaint in the permanent file of the accused.

A formal complaint requires communication with the congregation served by the accused. The ethics committee also may gather more information about the accusations, under guidelines given in the report.

When the committee has sufficient information, it recommends action to the district board—either full exoneration for the accused; exoneration with evidence of poor judgment requiring some supervision or counseling; or substantiation of charges, requiring personal counseling and/or therapy for sexual addiction and other measures ranging from peer support to the termination of license or ordination.

Measures taken for the aggrieved may include the offer of therapy, paid for by the accused or provided by the district. The DE or ministry commission chair also begins a healing and restoration process with the aggrieved person and those close to the aggrieved, and with the congregation.

The aggrieved, the accused, or the congregation has the right to appeal to Standing Committee within 30 days after the case is resolved.

Detailed records are made at all stages. A summary of the resolution of the case is placed in the clergy member's file, to be forwarded at the request of any district where the clergy member is relocating. A clergy member who has been the subject of a formal complaint is obliged to inform the executive of the district where negotiations are taking place.

Members of the Ethics in Ministry Relations Committee are chairman Joel Kline, John David Bowman, Esther Frey, Helen Persons, Nathan Northup, David Rittenhouse, and Fred Swartz. —CHERYL CAYFORD

# Nelie Wampler:

## *She scorned 'the stool of do-nothing'*

### by Nancy H. Morris

"What time is it? Two a.m.? Who can be pounding on the door at this hour? Something is wrong!"

A voice cries from beyond the door, "Miss Nelie! Come quick! Lillie's worse!"

The wakened sleeper calls back through the darkness, "Let me get dressed and get my coat. I'll be right with you."

And away she goes, on what is a familiar nighttime errand of mercy for Nelie Wampler, missionary to the people of Greene County, Va.

Nelie hadn't meant to wind up in Greene County. She really had her heart set on serving on the Church of the Brethren mission field in India. But between her junior and senior years at Bridgewater College she had spent a summer in Greene County . . . and got hooked.

Born into a large family at Weyers Cave in 1877, Nelie was nurtured there in the Pleasant Valley Church of the Brethren. But in 1909 she forsook life i the bountiful Shenandoah Valley and moved across the Blue Ridge Mountain and down into the hills and hollows of Greene County, then one of the most backward and remote places in Virginia She died at age 93, having totally given her life from 1909 to 1970 to her adopted people.

The Brethren had been working in Greene County since the 1860s, but progress was slow in a mountainous terrain, the wildness of which was matched only by that of the mountaineers who peopled it.

Legend has it that the earliest European inhabitants of the Greene County mountains were descendants of indentured servants from English settlements in the Tidewater region farther east. A more romantic story is that of Hessian soldiers from the British army of the Revolution, not wanting to return to Europe, and taking refuge in the mountain fastnesses of Greene County. Whatever their origins, by the turn of th 20th century, the inhabitants had blended into a common stock, and seemingly every other person was either a Morris or a Shiflett.

Cut off from the outside world, Greene County was a land of ancient ways and beliefs. Moonshining, shootings, knifings, and knock-down-drag-out fights characterized daily life. Yet, in contrast to the violence, there was a code of neighborliness and caring that outsiders could only admire. Into this world, so foreign to the German-peopled Valley, Nelie Wampler marched and set up permanent camp.

Her diary entry for September 4, 1908 reads, "I organized S.S. (Sunday school) in Bacon Hollow with an average attendance of 114, helped in the S.S. at Evergreen, walked about three miles to my S.S. in the afternoon. . . . I made 222 visits while there (that summer)."

Miss Nelie, as she soon came to be nown, had little patience for laziness. he dismissed the less energetic, less iotivated, with a comment that became byword with her: "If they would get ff the stool of do-nothing, they could et something done." Miss Nelie never pent time on that stool, herself.

And she got a lot of Greene County olks off the stool as well. She quickly ecognized that these people, dismissed y one Brethren writer as "primitive," icked only opportunities, not intelli-ence. Miss Nelie rolled up her sleeves nd went to work, determined to see iat every possible opportunity came ieir way.

The framework for her mission service vas the several small outposts of the Church of the Brethren—such as Aountain Grove Chapel in Bacon Iollow, Mount Hermon in Mutton Iollow, Shady Grove in Shiflett Hollow, nd Evergreen at the foot of Bacon Iollow. She walked miles to attend at east two churches every Sunday, peaking, praying, greeting, holding ervices, teaching Sunday school.

Another way she ministered was by ier own lifestyle. Miss Nelie grew a arge garden, gave much of its produce o her neighbors, and dispensed garden-ng and food preservation tips along with he gifts. But folks who lived mainly on oiled vegetables, fried pork fatback, nd gravy thought Miss Nelie not a little trange in her eating habits. Doting on aw oat meal and raw-onion sandwiches et her apart from her neighbors.

Years later, after a county school ystem was in place, Miss Nelie devel-ped its first hot-lunch program. She lanted the vegetables, cultivated them, iarvested them, preserved them, and ven planned and prepared the actual neals! There was no time to sit on a do-iothing stool for Miss Nelie.

Bacon Hollow, where Miss Nelie lived t first, was notorious for its moon-shining, bootlegging, and violence,

*Rugged mountaineers peopled the steep-sided ridges and hollows of Greene County, living in rustic cabins made of huge chestnut and poplar logs. Hardier sorts even lived along the very crest of the Blue Ridge. This torrent-side cabin (left) had no windows.*

*The creation of Shenandoah National Park displaced many of the families to whom Miss Nelie ministered. They could scarcely comprehend that the government lawfully could uproot them from their ancestral holdings.*

***Some of Miss Nelie's students used mules and horses to travel to and from school (top). Along the mountain paths, foot logs made crossing creeks easy (above). Miss Nelie walked to widely scattered mission points, such as Mount Hermon, in Mutton Hollow (right), to carry out her ministry. The Brethren work in Greene County began 125 years ago, when Isaac Long, of the Mill Creek congregation near Harrisonburg, preached the first sermon there in Shiflett Hollow in 1867. The Greene County Brethren mission work became organized as Mount Carmel congregation in 1901, with several meetinghouses.***

causing the missionary much heartache. She wrote in her diary for April 7, 1922, "David Shiflett was shot and killed. Was brought home and buried at Evergreen this afternoon. Such a sad affair. Liquor and guns are the cause of the whole matter."

Even the sharp eyes of Miss Nelie did not detect all the liquor traffic. On her return from visits back to Weyers Cave, she would take the train from Penn Laird to Elkton, on the Valley side of the Blue Ridge. A man from Bacon Hollow would meet her in Elkton, in his flat-bed wagon, and carry her home over the mountain by way of Swift Run Gap. Sitting primly on the wagon seat, Miss Nelie was unaware that often under it was a load of bootleg whiskey! Or so goes a familiar tale.

In an area with no health services, it was natural that Miss Nelie became the person depended on to come when someone was sick or when birth was imminent. She went anywhere there was a need. She often stayed the night in some cabin high in the hills, not only caring for the sick or the new baby and mother, but also cooking, cleaning, and looking after the children.

In her diary, Miss Nelie jotted down her remedies for sicknesses. Iodine ointment was applied for colds and flu-type ailments: "Mix 1 dr. of iodine with iodine of potassium (2 drs.) and 2 oz. lard. Mix thoroughly and rub with friction before retiring."

A diary entry for 1923 mentions a baby formula. Miss Nelie had no children of her own, but she raised a family of six whose mother had died. The youngest of those was an infant, so she had a use for that baby formula. Along with the children she actually raised, Miss Nelie also took in numerous other waifs for short periods of time.

Teaching was her means of livelihood. She taught in a one-room school at first. Then she moved to a church, and ended her teaching in Bacon Hollow in the two-room "Victory Hill" schoolhouse.

Clyde Knight, a Greene County native now in his 80s, recalls the wintry days in that first, one-room school: "After trudging through snowbanks and braving wild winds blowing snow through the air, we were glad to find our place inside around the hot stove. I say 'around the stove' because a few feet away from it circled freezing air, and lines of snow appeared on the floor by the wind blowing through the invisible cracks between the logs."

Miss Nelie wrote in her diary entry of February 17, 1922, "Almost zero. Full school and all I could do was to try to keep the children warm. Such an icy time, too. Had a time getting home. The horses could hardly get along. We walked this a.m. I sat down by the way several times."

For all her hard work as a teacher, liss Nelie was paid only a pittance. In ie back of her 1914 diary, she recorded er cash account. Her "school warrant" pay) for March was $34.66.

A dramatic change came in both her eaching and her other ministry in 1922. The Church of the Brethren opened an ndustrial school in Greene County. For Iarch 15, 1922, Miss Nelie recorded in er diary, "The Brethren are busy these ays. Things are very encouraging. Hope hey will find a location before they eave. May the Lord direct to his glory."

The Church of the Brethren Industrial chool (CBIS) eventually owned 300 cres of land in the community of Geer, nd operated an elementary and high chool that took in boarding students as vell as neighborhood children. Things ummed at the school. Beyond their lasses the children were kept busy with arm and garden work, and learning all orts of useful skills and trades.

Miss Nelie became the housemother nd worked for the 12 years of the chool's existence nurturing the children n its charge. A terse entry in her diary belies the actual drudgery that she ccepted as her normal responsibility: "I vashed today."

That sounds simple enough, until one eflects that "I washed today" meant that he boiled clothes in a cast-iron washpot over an open fire in the yard, scrubbed he clothes in hot suds, rinsed them in cold water, wrung them out, and hung hem to dry . . . *for 80 students and vorkers!*

CBIS had a large working farm, producing vegetables and fruit to be canned n the summer and fall. This added to Miss Nelie's work. Laying large sheets under the many cherry trees of the farm, Miss Nelie and the children shook the trees, gathered the cherries, and canned 900 quarts of cherries in 1926.

The truck-gardening report for 1927-28 lists "Irish potatoes, 160 bushels; sweet potatoes, 60 bushels; canned fruit, 4,000 quarts; and canned meat, 300 quarts." Miss Nelie noted in her diary, 'We sorely need a small cannery. . . . All the fruits and vegetables are now canned on the kitchen range."

In all this dawn-to-bedtime activity, Miss Nelie drove before her a herd of boys and girls who learned well the value of work. And it was not without its rewards. She kept the children busy in 4-H Club and had them exhibit their work annually in the county fair, where they won many awards, ribbons, and cash prizes. The school was Miss Nelie's pride and joy, and great was her unspo-

***Children at the Industrial School were kept busy learning useful skills, such as gardening, canning, and shoe repairing.***

ken grief when it closed in 1933.

The industrial school closed for four main reasons: A hardtop road—Route 33—was built, opening the area to east and west travel; the county's public school system was improved; Shenandoah National Park was created by the federal government, unhappily displacing the very people the school was created to serve (and writing a sad chapter in Greene County history, the grief of which has not yet run its course, 60 years later); and the Great Depression had dried up financial resources.

***Miss Nelie took in many orphans, including this family of four Deane children.***

Unbowed, Miss Nelie went back to teaching in the public schools and continuing her ministry among the Church of the Brethren congregations in the area. By now she was a fixture in the life of the church, accepted as one of the people, yet revered and respected as a leader. As Miss Nelie grew older, she was more and more turned to for counsel and advice. Usually that counsel began with a gentle suggestion, "Let's see what the Scriptures say."

By nature Miss Nelie was direct and frank. People had to accept that in order to appreciate her. She opposed the marriage of a couple she knew well, causing the wife much discomfort. Finally, one day, the wife came to Miss Nelie and confronted her: "I have a crow to pick with you. I want to know why you opposed our marriage."

Miss Nelie looked down at her apron and replied, "I don't have enough room for the feathers."

Helpful and caring, still Miss Nelie could be disconcerting to those unacquainted with her ways. "We had just arrived at the parsonage," the wife of a new pastor related. "The baby was tired, crying, wanting to go to sleep. My husband was looking for the parts of the crib to put it together when I heard footsteps on the porch. Going out, I saw a small-featured and petite woman looking down into the packing boxes we had just unloaded onto the porch. She just kept looking at the boxes, ignoring me at first.

"Later, she introduced herself and asked many questions about the family and especially about my kitchen abilities. This was my introduction to Nelie Wampler. Later she admitted to me that she really was looking for some home-canned fruits or vegetables. She was interested in finding some help to teach the local residents how to can and preserve foods."

The pastor's wife soon found out that Miss Nelie gave great support to the pastors and their families who came to Greene County.

In her first years of ministry, Miss Nelie walked everywhere she went. After about five years she took up horseback riding. Years later she owne a 1946 Ford. She never learned to driv well, however. People who did not kno her otherwise remembered her driving capers . . . and the tales are legion. Wi drivers, when they saw Miss Nelie coming, took to the ditch, for she drov straight down the middle of the road, n matter what was coming. The Lord understood this, and protected her.

Miss Nelie's driving was representative of the way she lived her life: Wavering neither to the left nor the right, she drove through life straight down the middle of the road. Her mind, her heart, her will was set on serving th Lord in Greene County, Va., and nothin ever distracted her from that purpose.

Near the end of her long life, Miss Nelie was asked to reply in writing to some questions about that life. She replied to the would-be biographer, "You are asking some questions about my own life's history, but I am not interested."

The letter went on to reveal Miss Nelie's purpose statement: "I am still going strong and keeping well. No greater blessing. I thank my Maker for keeping me well and able to work. All I ask is 'Dear God, work me harder than you have ever worked me, and I will go with you through to the end.' And I *mean* it."

Telling, too, was the closing of the letter from this 86-year-old human dynamo: "I must stop here and get out. I is a good, cool day to work."

John Greenleaf Whittier wrote, "The most valuable gift of a man or woman t this world is not money, nor books, but noble life."

Miss Nelie Wampler, by dint of selfless hard work and devotion . . . and by never sitting on the "the stool of do-nothing". . . gave that most valuable gift to her beloved neighbors of Greene County.

*Nancy H. Morris is a member of the Evergreen Church of the Brethren, at Dyke, in Greene County, Va. A long-term labor of love for her is transcribin the diaries that Miss Nelie kept year after year, a labor that includes documenting all the names of people and places mentioned in the entries.*

# History behind a cornerstone

### y Kevin Daggett

*ou, too, are built upon the foundation id by the apostles and prophets, the ornerstone being Christ Jesus himself. e is the one who holds the whole uilding together and makes it grow into sacred temple dedicated to the Lord.*
ph. 2:20-21 (TEV)

* * *

Not long after my wife and I began ur pastorate at the Daleville Church of e Brethren, the church's cornerstone ught my eye. "Organized 1842," it ates.

It occurred to me that the 150th nniversary of that date would fall in 92. I did a little research and learned at it was not our *Daleville* congre-tion, but the Botetourt (pronounced *tty-tot*) County congregation, also own as the Valley congregation, that as organized in 1842. I pondered how celebrate the 150th anniversary of a ngregation that no longer existed.

While the cornerstone is our only ference to 1842 being the date of ganization, we know that for a number years the Botetourt Brethren met for rship in the homes and barns of veral different members. In 1851 land s deeded to the "trustees of the Valley nker church" for what was to become ir primary meetinghouse located in present-day community of Daleville, st north of Roanoke, Va.

From here, the Botetourt Brethren rried the "good news" into counties in rginia, West Virginia, Tennessee, and rth Carolina. Numerous mission ints were established, and many of se evolved into congregations that ntinue in ministry today.

Among the Botetourt Brethren were rkers well known across the denomi-tion—theologian Peter Nead; anti-very activist Benjamin F. Moomaw; ucator I. N. H. Beahm; and Samuel ir, the Brethren's first black elder.

Upon the "cornerstone (that is) Christ us himself," the Botetourt Brethren tinued to build. In 1891 the Botetourt Normal School was opened. During its life the school served as a college, junior college, and an academy, before closing its campus in 1933 and merging with Bridgewater College. Leaders from the Botetourt Brethren were also instrumental in establishing a camping program in the district that evolved into Camp Bethel, now a year-round conference center still located in Botetourt County.

By 1912 the Botetourt congregation had grown to over 700 members and ministered to a large territory. In order for the ministry to be more effectively carried out, it was decided to divide the one congregation into three—Daleville, Cloverdale, and Troutville. Each of these congregations then took responsibility for several mission points and the Botetourt congregation, as such, ceased to exist.

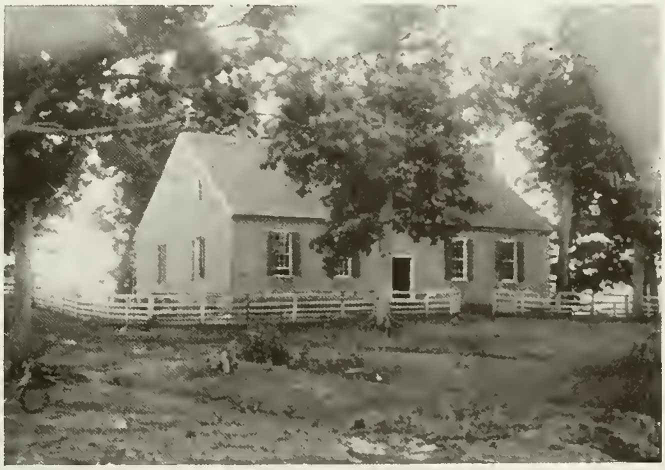
Last spring, I described my dream of a 150th anniversary celebration to the pastors of several Botetourt congregations. Receiving their encouragement, I invited to a planning meeting representatives of the congregations that can trace their roots directly back to the Valley congregation. This built upon a cooperative deacon's training program in which six of the congregations recently had participated.

We planned a series of celebration events—events that would give thanks for the faithfulness of people who established and carried out the ministry of these congregations; provide the Brethren in Botetourt County an opportunity for fellowship, study, and worship; lift up the current ministries of the Church of the Brethren congregations in this area; and allow us to join in envisioning and planning future ministries.

This past March we kicked off our celebration with a series of meetings focused on the history and beliefs of the Church of the Brethren.

On Easter we gathered for a sunrise service at Camp Bethel and then had breakfast at the Troutville Church of the Brethren. This month we will hold a hymn fest at the Cloverdale Church of the Brethren.

Our celebration culminates on Sunday, June 28, with activities and worship at the Daleville church. This includes a drama, pot-luck meal, and historical displays, beginning at 4 p.m. and lasting into the evening. We have scheduled this "homecoming" event on the Sunday before Annual Conference so that Brethren on their way to Richmond can join us. We invite all persons to join us and especially encourage those with ties to Church of the Brethren congregations to make this a part of their Annual Conference plans. Telephone (703) 992-2042 to get more information and to let the Daleville church know you are coming. M.



***Old Valley Meetinghouse was erected in 1851. From the Botetourt congregation have come many congregations still active in 1992. This includes Daleville, host for the June 28 sesquicentenary***

*Kevin Daggett is co-pastor of the Daleville (Va.) Church of the Brethren.*

DUNKARD
BRETHREN
MISSION SPRINGS
JUNE, 1991

BRETHREN WORLD ASSEMBLY PARTICIPANTS

# Meet the Dunkard Brethren

*This July the five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly. As that event approaches,* MESSENGER *is presenting, in monthly installments, articles about each of the participating groups. Writer for the series is Church of the Brethren theologian and historian William G. Willoughby.*

*For information about the Brethren World Assembly, read Donald Durnbaugh's "Freedom to Come Together," October 1991 (but note that the assembly's dates are July 15-18, not July 25-28 as given in that article).*

by William G. Willoughby

"Both my grandfathers were elders in the same York County Church of the Brethren congregation when it split," a friend of mine from Pennsylvania remarked. "One stayed with the Church of the Brethren; the other went with the Dunkard Brethren."

"When did that occur?" I asked.

"In 1926. I was just a small child, but I remember it well. It caused a division in our family. Some relatives would not speak to other relatives. That was very painful to me."

As we discussed this matter, we discovered that I was a distant relative of one, and perhaps of both grandfathers.

Last fall while attending a conference at Bridgewater College, I met one of the plain-garbed elders from a Dunkard Brethren congregation in Pennsylvania. As we conversed, we figured out that we were distant cousins.

Such experiences emphasize the familial relationships connecting all the five major groups of Brethren. Even when there is no genetic relationship, there is a common spiritual heritage that relates even though we are in different denominations.

All of us share the memory of Alexander Mack and the seven other men and women baptized at Schwarzenau in 1708. All of us were together until 1881. Our common loyalty to the New Testament teachings and ordinances bind us together as brothers and sisters in Christ.

All of us share common memories and history—Christian Liebe spending two years as a prisoner and galley slave, Peter Becker leading the first love feast in the new world at Germantown on Christmas day 1723, the Sauer Bible, the westward migration, the agony of the Civil War, the martyrdom of John Kline, the theology of Peter Nead, the unhappy divisions of 1881-83.

However, during the early 1920s, some of the more conservative Brethren in the Church of the Brethren became increasingly concerned over the "lowering of standards" in the church: Women were now wearing hats; men were wearing neckties; the "plain garb" was no longer required as a mark of discipleship.

Some churches had installed organs and pianos in their meetinghouses. An increasing number of pastors were now on a salary. Even divorce in some cases was not considered a reason for disfellowship. Such "worldly" changes caused some members great sadness and concern, especially when they were sanctioned by Annual Conference.

One of the most threatening trends for the conservative Brethren was the growing attraction and power of the colleges. The conservatives did not oppose "practical learning," such as tent-making, carpentry, or brick-laying, but they did oppose worldly "philosophy and vain deceit."

After many queries to Annual Conference concerning the wayward direction the church was pursuing, a group of conservative Brethren met at Plevna, Ind., in 1926 and made this statement: "As a part of the loyal and faithful of the present Church of the Brethren, we see no other remedy for relief than to obey the gospel, and to declare ourselves independent, and to reorganize, and to re-establish the true faith of the gospel amongst us." They called themselves "Dunkard Brethren."

To attend one of their services today is to experience a pattern of worship that is little changed from 1926. In all their churches the services are essentially the same.

I attended a Sunday morning service of the Dunkard Brethren in a very small, rural church about 90 miles east of Los Angeles. Their meetinghouse preserved a pattern common in our own past —no steeple, educational plant, or gymnasium; no landscaping with "unproductive" shrubs. In the small sanctuary, which could seat about 60, there were no stained glass windows, no flowers, no organ or piano. The very simplicity of he little church bespoke a simple faith.

Sunday school began at 10 o'clock with opening devotions. In this congregation there was only one class, held in he sanctuary, for all age groups. The eacher gave an able and informal exposition of John, verse by verse. Larger congregations may have several classes for children. The Sunday school hour was closed with the singing of a hymn from the shape-note Brethren Hymnal published in 1901. The hymn "I'll Count My Blessings" was sung unaccompanied, boldly and fervently.

As the hymn was ending, the minister went forward to stand behind the pulpit. There he read Psalm 139 with great expression. Following the reading, he preached for 20 minutes on various themes drawn from that psalm. The congregation then knelt for prayer, which was concluded with the Lord's prayer. After being reseated, we sang what I thought was the concluding hymn, "Thy Gracious Power."

Instead of pronouncing a benediction, however, the minister read Matthew 18:1-22, after which he preached eloquently for 40 more minutes on the theme of "Forgiveness." Except for its length, it was a sermon that could well have been preached in almost any Church of the Brethren. Following the sermon we again knelt for prayer, and a second repetition of the Lord's prayer.

The final hymn of the service was "I am Trusting Thee," after which the congregation was dismissed. It was a very simple service—no bulletins, no special music, no ushers, no invocation, no benediction, no antiphons, and —amazingly—no offering. (The offering had been taken during the Sunday school hour.) Our attention had been centered on the Word of God's forgiveness and grace and our human response.

The Dunkard Brethren are the smallest of the five main groups of Brethren, with approximately 1,000 members scattered across the country in 26 churches and 4 districts. They meet yearly in June for their General Conference, its location rotating by district.

Last year the General Conference of the Dunkard Brethren was held at Santa Cruz, Calif. It began on Saturday afternoon, June 15. Preaching services were held morning, afternoon, and evening for three and a half days, with much singing from the 1901 hymnal and much praying on one's knees. All prayers were concluded with the Lord's prayer.

Wednesday was set apart for the business session. The delegate body comprised 21 elders, 6 ministers, and 16 deacons—all male. Their business consisted of one item of unfinished business and one query from a congregation. In addition, reports from various boards and committees were received: the Mission Board, the Civilian Service Board, the Relief Board, and several others. The Decorum Committee was responsible for youth activities at the conference.

The Dunkard Brethren have no denominational headquarters, no salaried pastors, and no salaried executives. Yet, they have been able to maintain a close-knit "extended family relationship" for 65 years and across 3,000 miles.

The church actively supports the Torreon Navajo Mission in Cuba, N.M. It publishes an inspirational magazine, the *Bible Monitor*, twice a month. Some churches contribute to foreign missions through other agencies. All are diligent in caring for the needy in their own congregation.

In a world where greed reigns and consumerism flourishes, the Dunkard Brethren strive to be "more sanctified, more righteous, more holy, and more perfect through faith and obedience." In a hedonistic culture, they are disciplined and restrained. In a world of alienation and loneliness, they enjoy the warmth and support of genuine community. In a world of violence, they are a people of peace.

But they are the first to admit they are not perfect in their discipleship, for they continue to hear a voice they cannot ignore: "Be ye therefore perfect" and "Be not conformed to this world."

*William G. Willoughby is a retired educator living in La Verne, Calif., after a teaching career at Bridgewater (Va.) College and the University of La Verne (Calif.) and a stint as director of Brethren Service in Europe.*

# Gene Roop:

## *Leading Bethany on a journey*

### by Frank Ramirez

Genesis 12 begins with a great comman of God to Abraham: *Lekh Lekha!:* Get up and go! Thus begins the great histor of God's relationship with his people, a walk that continues today in our own pilgrimages. Often overlooked is the prelude to the interchange between Go and Abraham, the scripture of Genesis 11:27-32, the genealogy of Terah.

There is tremendous pain contained i these few verses. Haran, son of Terah, dies before his time. Another son, Abram, marries Sarai, who is found to be barren. Terah himself sets out from Ur to what would become the promised land, Canaan, but settles down well sho of his goal. He dies.

"The genealogy," writes Eugene F. Roop, in his Bible commentary on *Genesis*, "presents us with no future—only a barren wife, an incomplete journey, and a father's death."

This observation by the newly called president of Bethany Theological Seminary puts God's command in Genesis 12 in a whole new light. As Gene puts it: "God's speech promises a future where none existed before."

There is striking similarity between that Genesis story and the situation facing the seminary itself as the new president takes office in a time of crisis.

As a person who has spent his life studying the Bible, Gene notes, "When the past seems to lead to a dead end, God's presence opens up the future. Go really breaks open the closed world of the future in new ways. This doesn't eliminate the agony, loss, and disap-

*'Bethany Seminary is in a present fraught wit peril, but in Gene Roop's understanding o scripture, there is no doubt that God i opening a door to a new future.*

pointment that comes when we give up part of the present, to go to new lands, but God doesn't allow the problems of he present to control the future."

These sentiments were foreshadowed, at least in part, in a sermon preached by Gene at last year's Annual Conference n Portland. Using Ezekiel 37 as his text, Gene focused on a series of crises that have threatened to dry up the Brethren. As Israel's sojourn in Babylon was ransformed by God from a dead end to new life, so have crises in our history proven to be the crucible in which God's promise is renewed.

At a time when Bethany Seminary may be swallowed by a financial dead end (see "Bethany Seminary Will Sell Property," August/September 1990, page 16), Gene's honest understanding of the seriousness of the problem always is coupled with a faith in God who opens new possibilities.

Regarding the seminary's financial crisis, Gene admits, "It has the possibilty of being the end. If we balance the budget we may not have a strong enough program to merit accreditation. If we don't balance the budget we'll simply un out of money soon enough. It is a financial crisis. At the base of it, we cannot stand alone. We need to have a partnership with another seminary for educational and financial reasons. Although the crisis is real, there are real possibilities for us. That is why I agreed o take the job of seminary president."

This firm attachment to reality was trengthened by a recent stint in the pastorate. Gene used a sabbatical to eturn to pastoring a congregation. He erved a half-year interim term at the Happy Corner Church of the Brethren, in Clayton, Ohio, immersing himself in preaching, teaching, and the complexiies of the pastorate. In addition he aught a course, "Introduction to the Old Testament," similar to the one he has aught for years at the seminary.

"I found the questions at Happy Corner to be the same as those that students ask, but phrased in different ways and with different words." This shift in language worlds inhibits some students from easily making the transition from the language of academia to the language of the congregation.

Out of this learning from the pastorate comes Gene's resolve to remedy this situation by taking advantage of the new site planned for the seminary. "There are 70 or so Brethren congregations within an hour's drive of Earlham (Bethany Seminary is negotiating an affiliation with Earlham School of Religion, in Richmond, Ind. See April, page 7), and an additional 30 or 40 relatively close. These congregations will provide varied context for ministry. The new Bethany

*All the Roops have been educated at Manchester College. Gene and Delora are alumni. Daughter Tanya graduates from Manchester this month and son Fred is finishing his sophomore year.*

*If Bethany Seminary moves to Richmond, Ind., it will mean returning to their home state for Gene, from Fort Wayne, and Delora, from Roann.*

*Gene, who turns 50 May 11, was educated beyond Manchester at Bethany and Claremont (Calif.) Graduate School.*

*"I love teaching the Bible," says the new Bethany Seminary president, shown here with student Zandra Wagoner. "It is central in my life, in my spiritual pilgrimage."*

hopes to extend even in the development of satellite and extension locations. We will put students and classes *in* congregations. This will include, but go beyond field education program. The curriculum will be shaped in part by what issues are going on in these congregations."

In this manner, Gene hopes to lead the seminary into an era being shaped by new church models, alternative styles of leadership, and a changing ethnic mix. What will this new Bethany look like?

"It will be a different institution, with graduate and non-degree programs, participating with Education For Shared Ministry (EFSM), working in concert with a wide variety of district programs. It will be a different school to attend. There will still be a strong graduate academic component, *but* it will include connection with congregations with non-degree, continuing, and primary education for congregations. Many congregations cannot or will not call a pastor with a graduate seminary degree. Budgetary constraints or a tradition of 'free ministry' will mean that these congregations will be served by a bi-vocational pastor—that is, a pastor who serves the congregation while being employed elsewhere."

Gene made other discoveries in the pastorate:

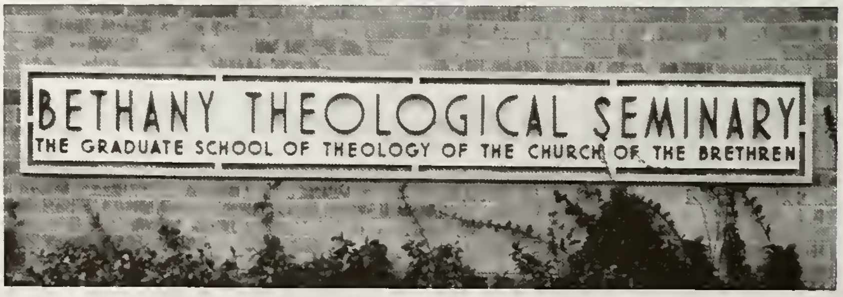
"The congregation is different from the congregation of 20 years ago."

In what ways?

"Congregations reflect greater variety in culture backgrounds, in theological understanding, in the nature and practice of worship. In a word—*diversity*."

Despite his excitement for the possibilities inherent in a new Bethany, Gene was reluctant to accept the call to become president of the institution.

"I love teaching the Bible. It is central in my life, in my spiritual pilgrimage. The toughest part will be giving that up.


BETHANY THEOLOGICAL SEMINARY
THE GRADUATE SCHOOL OF THEOLOGY OF THE CHURCH OF THE BRETHREN

# Gene Roop's predecessors

*E. B. Hoff*
*(1905-1928)*

*A. C. Wieand*
*(1905-1932)*

Seven men before Gene Roop have led Bethany Theological Seminary.

The institution was founded in 1905 by **Emanuel B. Hoff** (1860-1928) and **Albert Cassel Wieand** (1871-1954), recognized by Annual Conference in 1908, and came under its ownership and governance in 1925.

In 1931 the school's name was changed to Bethany Biblical Seminary, with Bethany Bible Training School as an undergraduate division. In 1962 the training school was discontinued, and in 1963, when the campus moved from Chicago's West Van Buren Street to suburban Oak Brook (the present campus), the seminary was renamed Bethany Theological Seminary.

Hoff held the title of associate president from 1905 until his death in 1928. Wieand was president from 1905 until his resignation in 1932.

In 1932 **Daniel Webster Kurtz** (1879-1949), a minister and a former president of McPherson (Kan.) College, became president. Serving through the difficult Depression years, he resigned because of ill health, in 1937.

**Rufus D. Bowman** (1899-1952) succeeded Kurtz. A minister earlier, h
served from 1937 until his death in 19
Bowman gathered a university-trained faculty and won ecumenical recognitio
as a pacifist during World War II.

**Paul M. Robinson** (1914-) came to the presidency in 1952. Previously h
had been a minister in Philadelphia, Pa
and Hagerstown, Md. Robinson is remembered for assembling a new and

ly life will be recast . . . like Bethany
self. How can I maintain continuity
hile redeploying my skills in a differ-
it vocation?

"My book on prayer grew out of my
aily study of the Bible for classes. I
ave to find a new pattern. As a friend of
ine said, 'Now you have to be like the
st of us!' I'll have to find new places
id times to study the Scriptures."

Gene's move to the presidency will
ave a large void in the faculty. He has
ught the Old Testament at Bethany
nce 1977. Regarding this background,
ene comments, "It may sound trite, but
really appreciate the depth and
readth and excitement of the New
estament, one needs to know the
ackground of the old.

"The power of story, the people, the
fe of a community punctuated by sin
id disaster and deliverance, the whole
ariety of human experience is opened
the Old Testament. The New Testa-
ient presumes you know that world,
uilds on it, and fulfills it. The New
estament doesn't dismiss it or ignore it.
The pain, the joy of Exodus, the sound and fury of the prophets, the agony of the poets, all are part of the world of Jesus and the world of the early church.

"Even the *language* of the Old Testament is important. Hebrew is a very simple language compared to Greek, or to our western tongues. It is very picture-oriented. Words are used sparingly to stimulate the imagination. It demands the participation of the listener."

Gene's published works include *Living the Biblical Story*; the commentary *Genesis* for the Believer's Church Bible Commentary series; the recently published book of prayer, *Heard in Our Land*; and *Let The River Run*, a guide to Christian stewardship. Gene sighs as he notes that his commentary on Ruth, Jonah, and Esther is only two-thirds finished, and will have to be shelved for now.

But the customary enthusiasm returns to his voice when he speaks of his family. Daughter Tanya graduates from Manchester College May 24, with a major in elementary education and middle school math. Tanya specializes in a capella music. Her brother, Fred, a Manchester sophomore, plays the euphonium, and is majoring in "math, Spanish, and soccer."

Gene credits his children's musical ability to his wife, Delora, who was a music major at Manchester. She has been an administrative assistant at the development office of Bethany Seminary for eight years. "It keeps her connected with congregations. Right now Delora knows more people across the denomination than I do. She is a fantastic resource."

Gene likes to travel. A year's sojourn in England led to a later follow-up trip. It is to the Holy Land, most of all, that his heart is drawn, not only for travel but for spiritual renewal.

"And I enjoy sports—tennis, mostly, though my son got me to play soccer enough to wreck my knees. I love activity."

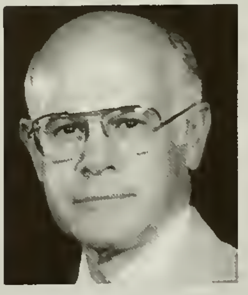
Gene also enjoys reading, balancing

*). W. Kurtz*
*1932-1937)*

*Rufus D. Bowman*
*(1937-1952)*

*Paul M. Robinson*
*(1952-1975)*

*Warren F. Groff*
*(1975-1989)*



*Wayne L. Miller*
*(1989-1992)*

nger faculty and for presiding over
campus move to Oak Brook. He
rned to the pastorate in 1975 and is
fully retired.

**arren F. Groff** (1924-), moved
n the office of dean to the presidency
975, the first president since Wieand
called directly from a pastorate.
ile dean, Groff had been instrumental
evising the curriculum to emphasize
oquia, with students meeting weekly
mall groups to hold each other
ountable, to review their field
ministry assignments, and to integrate faith and learning in a community of their peers. Groff retired from the presidency in 1989.

**Wayne L. Miller** (1924-) came to the seminary in 1989 to serve a short-term presidency after a search for a *long-term* president had foundered. He had recently retired as president of Woodbury University, in California.

Miller entered office at Bethany in a time of financial reverses and an unusual problem of a campus located on property too valuable to maintain. By the time of his April 1992 retirement, the Oak Brook property was up for sale and the seminary had begun negotiations for affiliation with Earlham School of Religion, in Richmond, Ind.

Miller's retirement marked the end of an era. In remarks to the denomination's General Board in March, Miller made it clear that with the move to Earlham, there would be a "*new* Bethany," not the school at Oak Brook merely relocated.
—Kermon Thomasson

*Forward . . . seeking the mind of Christ*

# Reuniting

*"But God has so arranged the body, giving the greater honor to the inferior member, that there may be no dissension within the body, but the members may have the same care for one another. If one member suffers, all suffer together with it; if one member is honored, all rejoice together with it"* (1 Cor. 12:24-26).

When I was young my parents were influential in gathering our extended family together for an annual reunion. This reunion of diverse members of the family simply could not have happened without my parents acting as hosts. They were mediators for a celebration of family.

Christ serves as mediator for persons above and beyond blood relation, and these people would not enter this community called the church without Christ's hosting the family reunion.

All the congregations and districts of the Church of the Brethren are one, yet no two are alike, *we find the unity in Christ.* The scriptural foundation is a clause out of that great parable by the apostle Paul—that there be no division in the body, but that various parts should have equal concern for each other. This is Paul's parable of variety in unity.

The call to this summer's 206th recorded Annual Conference reminds us again of our covenant relationship. We will be reminded by our host, Christ, at the family reunion that the love of Christ makes a visible difference in the love of persons. At Annual Conference we remind each other by our presence that our human relationships in this new community in Christ are based on the belief that all, no matter what their current status may be, are members of the blessed community (Matt. 25:40). The community—the church—is, itself, part of the gospel. The gospel cannot be separated from that new people of God in which its nature is revealed. Then, as now, the gospel is in contrast to the culture around it. That's why it was, and is, so attractive. These convictions lived out are revolutionary.

Annual Conference—the family reunion—is a revolutionary gathering, stating year after year our faith that we are one body and part of the gospel.

One of the most significant and useful services that our meeting in Annual Conference offers is standing as an interpreter between divergent groups that do not understand each other, and to help one group appreciate the other group more sincerely; to help each group understand the difficulties and handicaps under which the other group works, and slowly but surely to bring them together in one great fellowship in Christ. (Martin Buber defines sin as our failure to grant to others their pleas for community.)

So we will gather in Richmond to renew and proclaim our unity in Christ as a new community. That essentially is our only reason for gathering.

The Conference gatherings, periods of worship, preaching, singing, praying, hearing reports, discussing queries together, projecting mission, setting goals, looking at our stewardship, dedicating a new hymnal, and calling out leadership are all acts to affirm our union in Christ as one body.

The unity of the body in Christ is our revolutionary call. Congregations should send their delegates commissioned and committed to that call.

The Sunday before Annual Conference (June 21) pray for the unity of the body as we meet face to face, sisters and brothers, to renew our covenantal life in worship and business.

May we go forward . . . seeking the mind of Christ.—PHYLLIS CARTER

*Phyllis Carter is pastor of Goshen (Ind.) City Church of the Brethren and moderator of the 1992 Annual Conference.*

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novels with a wide variety of non-fiction extending far beyond his specialty.

The president of a seminary hitting the road, Gene is not unaffected by the chapters in Bethany's history that are closing. "Those who preceded us handed to this generation a great institution of theological education that, in many ways, has served the church magnificently," he declares. "I want to recognize that.

"When Bethany Theological Seminary leaves Chicago it will leave behind something very precious. We have been here for nearly 90 years. Various problems and possibilities impel us to leave, but we count on the promise of God to open the future."

In the meantime, Gene focuses on "retooling" himself. He plans intense study in the areas of financial management and strategic planning.

"It's a job far bigger than one person. I will depend heavily on the skills of the staff and the board. This is a process of transformation.

"When I began to consider accepting the position of president, the search committee walked with me in conversation *and* in prayer. We discussed honestly the sacrifices I would need to make as well as the gifts I might bring. I would not have been willing to take the job if they had not been willing to walk with me.

"I have accepted the post because of my concerns about education, my vision, my desire to connect in all kinds of ways with the program of the Church of the Brethren, the teaching of the Bible, and because of all that Bethany has given to the denomination and to me."

There can be little question that Bethany is in a present fraught with peril, but in Gene Roop's understanding of scripture, there is no doubt that God is opening a door to a new future. The new president is ready to lead the institution through and beyond.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind. A freelance writer, he has a fortnightly column in* The Elkhart Truth.

# stepping STONES

**by Robin Wentworth App**

There is an ancient masochistic ritual that I understand still survives in many parts of the world. It involves torturous labor, obsessive standards, compulsive routines, and neurotic motivation. It is progressive, predictable, debilitating, and ultimately self-defeating.

Annually, sometime between the celebrations of Passover and Pentecost, countless proselytes rise up to practice this grueling, time-consuming, energy-draining, blood-sucking sacrament. They call it "spring cleaning."

Confession time. I've never "spring-cleaned." And I don't recall that my mother ever "spring-cleaned," because if she had, I'm *certain* that I would have been shanghaied into it. So both my appreciation and understanding of this strange tradition are limited.

Cleaning is frustration. When I write an article, it stays written. I don't pull it up on my computer a few days later and find that dust has settled all over it and that the neatly organized words have deteriorated into disarray.

It is far more satisfying to me to put effort into doing things that *stay* done. However, since the need for cleaning doesn't go away, every new moon I break down and do just enough to get by. And here's what I notice:

Once I sort through the accumulation and make decisions about what to keep and what to discard, once I put things in their proper place, once I get the big items out of the way, in short, *once I clear out the clutter*, the actual cleaning is easy.

There are some things in life that just need ongoing attention—dishes, laundry, gardens, lawns, cars . . . and people. It would be great if we could nail a relationship in place and not give it a second thought for the next 20 or 30 years, but it simply doesn't work that way. There needs to be routine maintenance and periodic "spring cleaning."

First of all, you sort through and decide what to keep and what to discard. You want to keep the memories, the unfinished business, the hard-won lessons, and the love. And sooner or later (if the relationship is to be clean) you will need to lay aside the outworkings of malice, guile, hypocrisy, and envy (1 Peter 2:1), such as petty grudges, unrealistic expectations, and unreasonable resentments.

Next, you put things in their proper place. Keep in mind that what you do with your time, how you distribute your energy, and how you spend your money—in other words, *where you "lay up your treasures"*—says an awful lot about where your heart is. So set your priorities and align your choices accordingly.

Now you are ready to get the big items out of the way. Perhaps there are disabling secrets, deadly feuds, or deep, festering wounds creating solid, seemingly insurmountable walls. Whatever their nature or source, identify them and work toward resolving them. Or to put that in biblical terms, begin with confession and move toward forgiveness. You cannot proceed with "spring cleaning" until you "break down the barriers of dividing walls" (Eph. 2:14).

Finally, you are ready to "scrub," to "dust," and to "polish." Note here that all these tasks generate friction. Like household cleaning, relationship maintenance is far easier and less taxing if it is done routinely . . . before there's a "pile up." And with the clutter out of the way, it can actually be enjoyable.

I don't know if "spring cleaning" is part of your agenda this month or not. But if it is, while you're beating rugs, scrubbing baseboards, shampooing carpets, waxing floors, washing walls, and delving behind bureaus and beneath beds, stop and ask yourself if your relationship with a sibling, spouse, friend, or foe could use similar attention.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

## The Bible vs. the dictionary

Peggy Reiff Miller (March, page 30) says that the dictionary defines Brethren "point-blank as 'brothers'—not 'brothers and sisters.' "

In Matthew 12: 46-50 (KJV), Jesus, when told that his mother and his brethren were outside, wanting to speak to him, asked, "Who is my mother? and who are my brethren?" He pointed to his disciples and answered his own question: "Behold my mother and my brethren! For whosoever shall do the will of my father which is in heaven, the same is my brother, and sister, and mother."

That is the sense in which we use the name "Brethren"—dictionary definitions notwithstanding. If it was good enough for Jesus Christ, *surely* it is good enough for us.

*Milton M. Baugher*
*York, Pa.*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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## Setting a good example

The lovely portrait of Annual Conference moderator Phyllis Carter on the February cover was an inspiration to me, particularly because she was not wearing earrings.

At my last Annual Conference I saw a woman wearing red earrings bigger than a quarter. And she also was wearing a prayer covering!

Earrings do not make anyone beautiful, but, rather, take away from the beauty within.

*Esther Hodg*
*Erie, Ka*

## Are Brethren anemic liberals?

The last two paragraphs of the March article on The Brethren Church make th Church of the Brethren sound like anemic liberals who don't take the Bibl seriously and maybe don't believe in it.

Calling our attitude toward the Bible "historical-devotional" implies that we see the Bible as only a historical document and as one among many devotional guides. That was not the vie of the historic Dunkers who saw the Bible as the Word of God; the only source of the knowledge of God's Son, Jesus Christ; and as the "rule of faith and practice."

True, we don't argue about the literal interpretation of the Bible. We refrain from such practices because we take th Bible so seriously that we want to pattern our life after what is perfectly clear in it and leave arguing about it to Fundamentalists and others.

There is an alternative to both inerrancy and weak liberalism—taking the Bible so seriously that we try to live an die by it.

*Roy A. Johns*
*New Windsor, M*

## Disposable treasures

In my March article, "The Treasures W Choose," I intended to make reference t *disposable* razors, contacts, and camera (as well as diapers).

As one who shaves every day (sometimes twice), depends on corrective lenses to find my way about, and helps keep the mail-order photo-processing labs in business, I value the contributions that these items make to my qualit of life.

It is increasing attachment to their

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*disposable* versions that is spiritually, as well as environmentally, troublesome for me.

*Robbie Miller*
*Bridgewater, Va.*

## After the riots

On the recent Association for Brethren Caregivers study tour of Nigeria, I saw he aftermath of the Kano riots reported n January (page 6).

Later I talked to a Nigerian photographer who is Christian. His life had been spared, but most of his equipment destroyed, in an earlier riot in the city of Bauchi. He searched for answers from me to the questions his experience had eft with him.

How little the faith of us Christians in he United States is tested (unless not being tested is a test in itself). We need o pray for that Nigerian photographer and for other Christians whose faith is ested so severely.

*F. Wayne Lawson*
*New Paris, Ind.*

## Editorial worked magic

The February editorial was "right on." When will we be able to turn the sports mania around? I didn't want to believe the billions of dollars spent on Super Bowl bets.

*Sarah A. Miller*
*Lake Odessa, Mich.*

- Thanks for the editorial on "safe sex." I am glad I taught school when we handed out books and homework assignments—not condoms.

Magic Johnson was a marvelous athlete, but he is not a worthy role model for our children. A man who admits to "accommodating" so many women is no hero to emulate.

*Dorothy Williams*
*Goshen, Ind.*

- With sexual immorality rampant in the world today, it was time *someone* had the courage to call extramarital and premarital sex a sin.

Like the editor, I did not know who Magic Johnson was before the news of his having AIDS. I am disgusted that he is called "heroic."

In the same issue of MESSENGER I was heartened by reading the Opinion pieces calling homosexuality what God called it—and still calls it—*sin.*

*Larry L. Ditmars*
*Lincoln, Neb.*

- Magic Johnson wants to play in the Olympics. What would happen if a well-known and highly respected male minister retired, indicating he had tested HIV-positive and had had sex with many women? Would he be invited to preach occasionally and maybe even help inaugurate the president of the United States?

Is there no concern for commitment between sexual partners? Magic Johnson appears to be a hero in sexual behavior, except that he forgot to "be safe."

Most of us would not want a return to a puritanical, fearful approach to sexuality. What we do want is to feel respected, cared about, and valued as persons. Our sexual revolution has not enhanced our feelings of worth by encouraging promiscuity and one-night flings.

We need to find the cure for AIDS before Magic Johnson and millions more of us die from it. We also need a cure for our lack of commitment to treat sexual partners as more than objects.

*Charles L. Boyer*
*La Verne, Calif.*

## Don't be a color

Michael Jackson, in his song "Black or White," sings "I'm not gonna spend my life being a color."

He has a point. It's time for us to think

A NARRATIVE HISTORY OF
THE CHURCH OF THE BRETHREN
IN INDIANA

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THE FAITH IN
A NEW LAND

**Author Stephen E. Bowers** *is editor at Mennonite Mutual Aid, Goshen, Ind. He is a former newspaper reporter and radio news director. Steve's heritage has a strong Church of the Brethren influence. He is a member of Goshen City Church of the Brethren.*

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of ourselves as individuals, not colors, hyphenated Americans, statistics, or victims.

It's time to be color-blind, to practice what Martin Luther King Jr. preached (see "Let Freedom Ring," January): Every American should be judged by his character, not by his color.

College admissions and employment based on race and gender are unfair, unjust, and counterproductive. Persons should be selected on merit, with appropriate help to those in need.

What would happen to college basketball or football if coaches were required to meet racial quotas? Universities and government agencies would do well to emulate the merit system that is taken for granted in sports.

Proud Americans don't want to spend their lives being a color. They want to b self-respecting persons.

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## Appalled by homophobia

I am responding to James Ralph's February Opinion piece, "Satan Lures Us to Accept Gays." As a member of th La Verne (Calif.) Church of the Brethren, and as a student at the University o California (Santa Cruz), I am appalled by the homophobia that permeates our society and rears its ugly head in the denomination that I trust and love.

Although I am heterosexual, many of my colleagues are not. Sin, by definitio is "a willful violation of some religious or moral principle."

Homosexuality is *not* a choice, just as heterosexuality is not a choice. God created all people as individuals. God created homosexuals, just as he created heterosexuals.

As intelligent human beings, we have decisions to make. Acting or not acting upon our sexual tendency is the choice that is to be made. We can make decisions independently and take responsibility for our actions, or we can blame our actions on Satan or "the wile of the serpent."

I accept as equals all people, includin homosexuals. I know in my heart that it is God speaking to me and not Satan.

If the Church of the Brethren practice what it preaches, it will have an open mind. If the God we worship considers homosexual acts to be sinful, then maybe we need to re-evaluate the kind of "God" we worship.

*Jana Carte*
*Santa Cruz, Cali*

• I had to double-check to see if I was reading MESSENGER or the *Fundamentalist Journal* when I got to the letters in the March issue. Are we noncreedal, nondogmatic people on the way . . . or do we have all the answers?

Never have I read words more

udgmental, arrogant, and dogmatic than nese jeremiads against homosexuals. And I thought I lived in the *capital* of undamentalism!)

Especially troublesome was Yvonne udy's letter. She declares homosexuals ick and unwilling to change to fit her iases of what is healthy. She allows omosexuals to be part of the church, ut not too much.

She also knows (I would like to know *ow*) that Jesus was not gay. Nothing in ne gospels gives us the needed data to nake that call about Jesus' sexual rientation (which I assume he had, ince Christianity has considered him to e fully human).

Yvonne Judy's statement "We had etter stop homosexuality before it is too ate" sounds like desperate language rom a segment that once was in control nd now sees that domination threatened y "those people." A similar closing emark also has been used against Jews, urks, African-Americans, women, left-anded people, and others.

Often we believe that people "can live n freedom if they live like me." To love s Jesus calls us to love, we must refuse o erect our own opinions as a standard or others. We have much to learn from nose we often misunderstand or hate the nost—those we consider sick or a lague-carrier.

*Tom Bryant*
*Lynchburg, Va.*

• I was dismayed by the woeful gnorance of the letter-writers in the March issue who call us to "take a stand n homosexuals." Vile emotions against ays usually are focused on three ssues—sin, choice, and conversion.

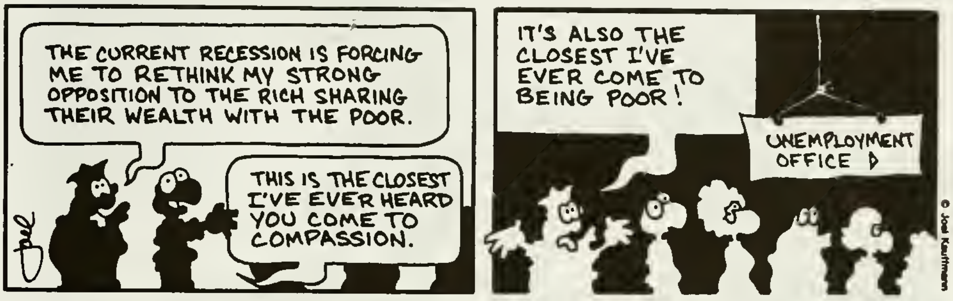
Few people seem to understand the ifference between homosexual *orientaion* and homosexual *behavior*. One's exual orientation (homo- or hetero-) is a art of who you are.

Tell me, when did you *choose* to be a eterosexual? At what point did you nake that decision?

I know that *I* never made the choice; eterosexual is what I always have been. When you say that homosexuality is a *hoice*, you must realize that you could

**Pontius' Puddle**

*NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from* MESSENGER *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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***Scott Simon***

just as easily have made the same
choice. If it is a choice for gays, th
is a choice for straights as well.
Sexual orientation is not a choic
So, since it is not a choice, how ca
a sin?
I have learned from psychologis
it is as easy for heterosexuals to "c
to be homosexual as it is for homo
als to "convert" to heterosexuality.
other words, it is virtually impossi
Conversion to a changed *orienta*
not an option; all you can change i
sexual *behavior.* Asking gays to "c
vert" is asking them to live lives w
integrity. We don't treat other min
with such a lack of understanding
compassion. It is time we lived up
recommendations in our 1983 Stat
on Human Sexuality and engaged
dialog and education.
Abingdon Press has published a
book, *Can Homophobia Be Cured*
eager to read it. The promotional b

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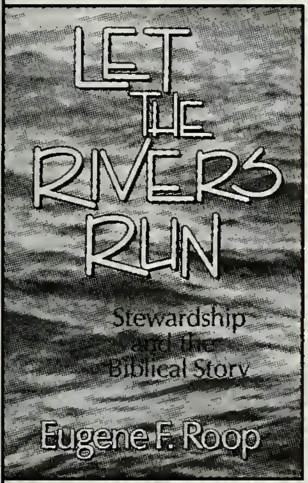
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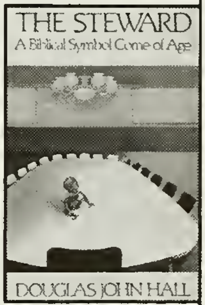
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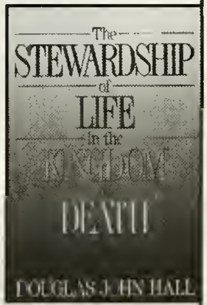
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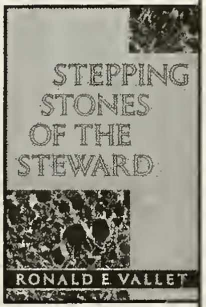
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What if it is, indeed? Gives us something to think about, doesn't it

*Jar*
*Portland*

## Hammering on wrong forge

It is paradoxical that one who claim New Testament as his only creed w question some of the basic evangeli teachings of that same book. (See "Brethren and Evangelical: Is the F Good One?," February.)

Rick Gardner offers human reaso as the basis for accepting or rejecti biblical doctrines. Since when is "dialog" and "open-minded convers tions" with the many "Brethren voi out there the forge on which truth is hammered out?

It is this kind of reasoning and la biblical authority that causes some Brethren to continue to search for t

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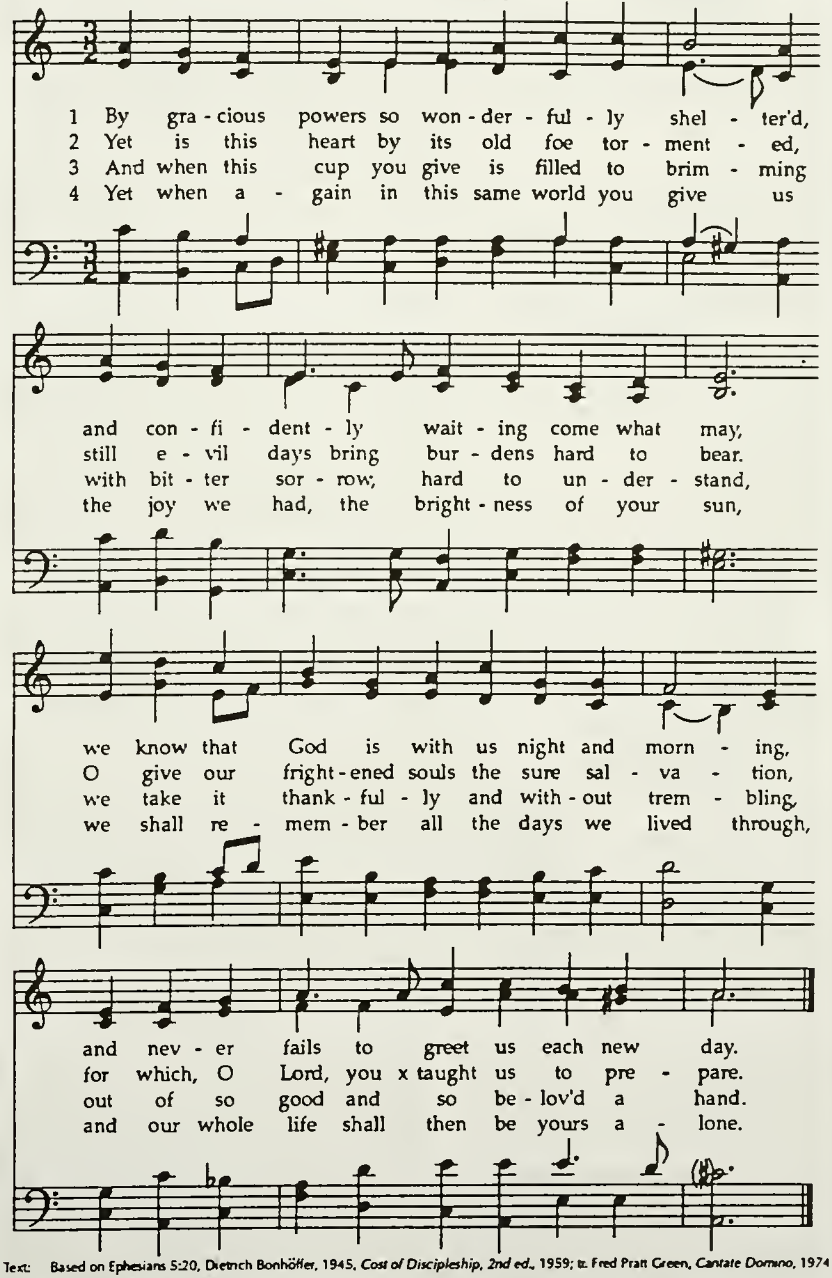
## By gracious powers

INTERCESSOR 11 10. 11 10


1 By gra - cious powers so won - der - ful - ly shel - ter'd, and con - fi - dent - ly wait - ing come what may, we know that God is with us night and morn - ing, and nev - er fails to greet us each new day.
2 Yet is this heart by its old foe tor - ment - ed, still e - vil days bring bur - dens hard to bear. O give our fright - ened souls the sure sal - va - tion, for which, O Lord, you taught us to pre - pare.
3 And when this cup you give is filled to brim - ming with bit - ter sor - row, hard to un - der - stand, we take it thank - ful - ly and with - out trem - bling, out of so good and so be - lov'd a hand.
4 Yet when a - gain in this same world you give us the joy we had, the bright - ness of your sun, we shall re - mem - ber all the days we lived through, and our whole life shall then be yours a - lone.

Text: Based on Ephesians 5:20, Dietrich Bonhöffer, 1945, *Cost of Discipleship, 2nd ed.,* 1959; tr. Fred Pratt Green, *Cantate Domino,* 1974
Copyright ©1974 Hope Publishing Co.
Music: Charles H. H. Parry, *Hymns Ancient and Modern,* 1904

*This hymn may be reproduced for one-time use by a congregation.*

identity after 2,000 years.

All scripture is God-breathed and useful for teaching, rebuking, and correcting, and for training in right living, so that the person of God may be thoroughly equipped for every good work.

My other chief disagreement with Gardner is that he assumes a superior attitude of his "Brethren evangelicals" over other evangelicals because some evangelicals run down those who disagree with their doctrines.

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As a pastor for several years in the Church of the Brethren and other denominations, I observe that only a *nucleus* of members in any church really practices what they preach. Recently our church was run down by a zealous, bearded Brethren who accused us of "worshiping the flag" because we have the United States flag up front in our church.

*Gene A. Burry*
*Waterloo, Iowa*

## We don't like that ad

Regarding the March classified ad seeking gay Manchester College alumni:

The church is to be redemptive. Where sins of the flesh are involved, Jesus is the answer and has freed many who were trapped in such sins. The Scriptures teach love, forgiveness *after repentance*, and a changed life.

This ad does damage by implying that the Church of the Brethren accepts and upholds homosexuality as a normal alternative lifestyle. It is not, according to scripture.

Was Manchester College approached before this ad was printed? *(The ad was placed by a Manchester College faculty member. The college did not endorse it.—Ed.)*

The Church of the Brethren is based on the Word of God. There is not one shred of evidence in that Word approving homosexual lifestyle.

We oppose this ad and any policy of MESSENGER or Manchester College tha would approve of it.

*Progressive Builders Cla*
*Peru Church of the Brethr*
*Peru, In*

• MESSENGER has a lax ad policy (se letter above) and owes Manchester College and its alumni an abject apology.

Brethren in this area will get a completely wrong impression of what the college and the denomination stand for because of carelessness at best, and greed at worst, on the part of those wh should know better at MESSENGER.

*J. Dana Kintn*
*Lacey, Was*

## Helping people in the CIS

I was delighted to read in the April MESSENGER (page 7) that the Church of the Brethren is helping to set up an agricultural exchange program in the Commonwealth of Independent States.

Having twice spent time in the forme Soviet Union, I know that only good ca come from our work among our suffering brothers and sisters there. My heart goes out to the people of the CIS, and I am thrilled that my denomination is ministering to them.

*David J. Morr*
*Toledo, Oh*

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INVITATION—In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Trail R and I-85 North, exit 38, Norcross. Contact pastor D Jordan at (800) 782-9796, or John and Debbie Hamm (404) 448-9092, 5584 Wilmer Dr., Norcross, GA 30092.

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**er,** N. Plains: David & Yolanda Butler, Jerry & Chris Tobias

**eview,** Mich.: Ethel Dauterman, Lisa, Sara, & Joyce Yzenbaard, Jim Nestor

**peter,** Atl. N.E.: John & Evelyn Burkholder, J. Michael Burkholder, Cindy Burkhart, Mary Harnish, Cynthia Little, J. Donald & Ruth Miller

**nersville,** M. Pa.: Mary Jane Pearson

**non,** Shen.: Nelson & Helen Cline, Teresa Showalter

**herson,** W. Plains: Bryan & Dawn Harper, Marla Koehn, Glen & Mona Wallace, Beth Miracle

**nt Morris,** Ill./Wis.: Henry & Lucille Stuit

**pa,** Idaho: Heather Brown

**Paris,** N. Ind.: Nicholas & Alyssa Juday, Greg & Nancy McIntosh, Terry Cross

**Oakland,** S. Ohio: Ed Ball, Carrie Bernhard, Kimberly Brewer, Cindi, David, Janice, & Shara Carter, Julie Eikenberry, Daniel & Kimberly Ernst, Roberta Fair, Martha Francis, Christy Hollinger, Joan Hufford, Roger Hutchinson, Connie & Zane Keller, Jannifer Kennedy, Greg & Paula Maurer, Emily North, Alwilda & Jerry Powell, Trace Snyder, Mary Jane & Robert Weaver

**Panorama City,** Pac. S.W.: Gary Barcus, James Hutchinson, Nancy Librande, David & Christina Price, Daniel Sykes, Ken White

**Paradise,** N. Ohio: Marie DeRodes, Cindy Fisher, Ethel Irvin, Angela & Scotty Keith, Debbie, Diane, Jodi, & Jonathan Luke, Ruth Leaman, Joshua, Suzanne, & Tim Warren

**Pulaski County,** Virlina: Walter Felts, Patricia Graham, Joyce Arehart, Alfred & Sally Farley, Richard Dickerson

**Scalp Level,** W. Pa.: Bryan & Heather Pritt, David & Richelle Bukovitz, James O'Hara, Jeanna & Nick Rizzo, Sara Woodcock, Brett Lovern

**Sebring,** Atl. S.E.: Maynard Coppock, Jerel & Dawn Eller, Mildred Filler, Mary Helen Fosdick, Jim, Sue, Laurie, Bruce, Dorie, & Graham Hayes

**Skyridge,** Mich.: Gaye Hurtig, Jack & Susan VanAvery, Ineke Way, Joy Porter

**Tyrone,** M. Pa.: Maxwell & Florence Beringer, John & Mischelle Nalley

## 200th BVS Orientation Unit

(Orientation completed Jan. 25, 1992)

**Arrillaga,** Bobbi, Fremont, Calif., to Gould Farm, Monterey, Mass.

**Barwick,** Lisa, Stratford, London, to Friends of the Third World, Fort Wayne, Ind.

**Bearth,** Kurt, Marbach, Switzerland, to Casa de Modesto, Modesto, Calif.

**Bryan,** Nat, Decatur, Ind., to Church of the Brethren Youth Services, Leola, Pa.

**Czesnel,** Edyta, Skierniewicz, Poland, to Neighborhood Services, Columbus, Ohio

**Dellett-Wion,** Timothy & Cindi, North Manchester, Ind., to Queen Louise Home, St. Croix, V.I.

**Eller,** Michelle, Portland, Ore., to Iowa Peace Network, Des Moines, Iowa

**Grubb,** Sue, Elizabethtown, Pa., to Queen Louise Home, St. Croix, V.I.

**Hawkins,** Teresa, Middlebury, Ind., to Casa de Esperanza de los Niños, Houston, Texas

**Hite,** John, Winston-Salem, N.C., to Victor Howell House, Washington, D.C.

**Kane,** Charles, Anchorage, Alaska, to EYFA International, Sittard, Netherlands

**Loose,** Valleri, Woodbury, Pa., to Camp Courageous, Monticello, Iowa

**Meredith,** David, Richmond, Ind., to Kilcranny House, Coleraine, Northern Ireland

**Noffsinger,** Leigh, Gulf Shores, Ala., to Friendship Day Care, Inc., Hutchinson, Kan.

**O'Donnell,** Timothy, Junction City, Wis., to Protestant Catholic Encounter, Belfast, Ireland

**Reichardt,** Amy, Souderton, Pa., to Bread & Roses, Olympia, Wash.

**Shively,** Suellen, North Manchester, Ind., to Messenger, Elgin, Ill.

**Smith,** Andrew, Northfield Birmingham, England, to Serve, Inc., Manassas, Va.

**Suor,** Julia, Bellevue, Wash., to Gould Farm, Monterey, Mass.

**Weaver,** Meva, Chillicothe, Ohio, to Omega House, Houston, Texas

## Licensing/ Ordination

**Barnes,** Jeffrey, licensed Oct. 25, 1991, Fresno, Pac. S.W.

**Coleman,** David, licensed Oct. 25, 1991, Fresno, Pac. S.W.

**Harness,** Charles, ordained Feb. 1, 1992, Morgantown, W. Marva

**Meyers,** Darlene, ordained Jan. 11, 1992, Good Shepherd, Mid-Atl.

## Pastoral Placements

**Bell,** David, from secular to Newton, W. Plains

**Chinworth,** James, from secular to Mountville, Atl. N.E.

**Johnson,** Jeffrey H., from secular to York-Madison Ave., S. Pa.

**Knepper,** Roger C., from Westmont, W. Pa., interim, to Westmont, W. Pa.

**Kulpe,** David, from seminary to Birmingham-Sun Valley, S.E.

**Norsworthy,** Rolan, from secular to Clovis, S. Plains

**Peters,** Donald, from Nanty Glo, W. Pa., to Raven Run, M. Pa.

**Resh,** Timothy, from secular to Brothersvalley, W. Pa.

**Rulon,** Dale, from other denomination to Kent, N. Ohio

**Sollenberger-Morphew,** Beth, from Mack Memorial, S. Ohio, to Hagerstown, Mid-Atl.

**Sollenberger-Morphew,** Tim, from West Charleston, S. Ohio, to Hagerstown, Mid-Atl.

**Waugh,** William A., from Mohrsville, Atl. N.E., to Greensburg, W. Pa.

**Whalen,** Steven D., from secular to Freeburg, N. Ohio

**Wilhelm,** Dawn, from secular to Huntingdon-Stone, Atl. N.E.

**Zimmerman,** Robert S., from other denomination to First-Philadelphia, Atl. N.E.

## Wedding Anniversaries

**Crispen,** Francis and Roxie, Flora, Ind., 50

**Grubb,** Harlen and Mildred, Smithville, Ohio, 60

**Horner,** Lloyd and Helen, Kansas City, Kan., 50

**Jonas,** Lilburn and Florence, Blue Ridge, Va., 50

**Kinzer,** Helen and Robert, Coffeyville, Kan., 55

**Leight,** Jay and Mary, Chambersburg, Pa., 55

**Middlekauff,** John and Hilda, Sebring, Fla., 55

**Over,** Kenneth and Madge, Woodbury, Pa., 50

**Rodgers,** Wilbur and Margaret, Andover, Ohio, 55

**Ruff,** Carlton and Hilda, Broadway, Va., 50

**Stinebaugh,** Vernon and Angela, North Manchester, Ind., 50

**Wyles,** James and Ida, Roaring Spring, Pa., 50

**Zimmerman,** Carl and Geneva, Blue Ridge, Va., 60

## Deaths

**Annis,** Patricia, 49, St. Petersburg, Fla., Mar. 25, 1991

**Arnold,** Mabel, 93, Mountain Lake Park, Md., Feb. 10, 1992

**Ballard,** H. William, 79, Mount Morris, Ill., Aug. 26, 1991

**Beam,** Gladys, 72, Leola, Pa., Dec. 21, 1991

**Beckner,** Howard, 90, La Verne, Calif., Feb. 10, 1992

**Bratton,** George, 68, Pulaski, Va., Jul. 9, 1991

**Brehm,** Foster, 76, Windber, Pa., Feb. 21, 1992

**Brubaker,** Paul S., 94, Dalton, Ohio, Feb. 9, 1992

**Buckwalter,** Joel Jr., Leola, Pa., Dec. 20, 1991

**Clark,** Lois, 87, Salem, Ohio, Sep. 4, 1991

**Cooper,** Ida, 96, Pulaski, Va., Jul. 17, 1991

**Crist,** Harold H., 83, Scott City, Kan., Dec. 25, 1991

**Diehl,** Donald, 75, Mount Morris, Ill., Nov. 5, 1991

**Ebert,** Elsie T., 91, Coopersburg, Pa., Jan. 16, 1992

**Eitniear,** Forest, 87, Defiance, Ohio, Jun. 23, 1991

**Fox,** Olen A., 83, Waynesboro, Pa., Jan. 15, 1992

**Garkey,** Ernest, 96, Leaf River, Ill., Aug. 1, 1991

**Garst,** Orpha, 81, Trotwood, Ohio, Oct. 23, 1991

**Getz,** Marguerite, 90, Wichita, Kan., Jan. 11, 1992

**Godwin,** Don M., 72, Glenside, Pa., Feb. 3, 1992

**Good,** Rachel B., 95, Waynesboro, Pa., Jan. 31, 1992

**Gorman,** Sarah, 103, Waynesboro, Pa., Jan. 17, 1992

**Graybill,** Paul J., 91, Brandord, Conn., Jan. 29, 1992

**Greene,** Olive, 83, Mount Morris, Ill., Jan. 18, 1992

**Harman,** Hylton, 82, Kansas City, Kan., Feb. 10, 1992

**Harper,** Lucille, 73, Battle Creek, Mich., Jan. 29, 1992

**Hayes,** Edwin, 73, Willingboro, N.J., Feb. 15, 1992

**Hecker,** Leon T., 66, Pearl City, Ill., Nov. 14, 1991

**Heid,** Doris A., 57, Mount Morris, Ill., Aug. 26, 1991

**Hess,** Ruth S., 89, Leola, Pa., Dec. 18, 1991

**Hostetter,** Minnie, 87, Lebanon, Pa., Dec. 16, 1991

**Huffman,** Nelson T., 90, Bridgewater, Va., Feb. 14, 1992

**Jarrells,** Cecile, 53, Hiwassee, Va., Jun. 5, 1991

**Kingery,** Leah, 48, McPherson, Kan., Feb. 6, 1992

**Kuser,** Melvin, 71, Narvon, Pa., Jan. 16, 1992

**Langof,** Ethel E., 99, Indianapolis, Ind., Sep. 16, 1991

**Lecklider,** Esther, 75, Bradford, Ohio, Jan. 14, 1992

**Lehan,** Edwin A., 39, York, Pa., Jan. 25, 1992

**McNeil,** Arthur, 76, Battle Creek, Mich., Sep. 27, 1991

**Miller,** Florence, 93, Mount Morris, Ill., Jan. 5, 1992

**Miller,** Norman, 78, Covington, Ohio, Jan. 6, 1992

**Miller,** Ray, 66, Palmyra, Pa., Sep. 23, 1991

**Nelson,** Vesper, 81, St. Petersburg, Fla., Dec. 8, 1991

**Noll,** Florence, 93, Sabillasville, Md., Jan. 28, 1992

**Petry,** Delbert, 65, Covington, Ohio, Jan. 31, 1992

**Punckes,** Cordella, 78, Defiance, Ohio, Apr. 13, 1991

**Quintier,** Thomas, 83, Tucson, Ariz., Aug. 25, 1991

**Rakes,** Charles, 79, Pulaski, Va., Oct. 5, 1991

**Reed,** Alice J., 79, Polo, Ill., Dec. 23, 1991

**Rowe,** Dorothy L., 71, Dallas Center, Iowa, Feb. 19, 1992

**Schechter,** J. Ray, 87, Worthington, Minn., Feb. 23, 1992

**Sell,** Harry, 75, Martinsburg, Pa., Feb. 12, 1992

**Sell,** Roy, 94, Hollidaysburg, Pa., Jan. 12, 1992

**Shope,** Ann, 68, Palmyra, Pa., Oct. 3, 1991

**Sisco,** Albert, 81, Oakwood, Ohio, Aug. 3, 1991

**Sproul,** James, 78, St. Petersburg, Fla., Oct. 6, 1991

**Trail,** William, 40, Hiwassee, Va., Feb. 18, 1992

**Waas,** Benaih, 97, Glendale, Ariz., Feb. 7, 1992

**Walter,** Florence, 74, Defiance, Ohio, Jan. 3, 1992

**Walter,** Roy, 77, Defiance, Ohio, Feb. 20, 1992

**Wentling,** Oliver, 76, Annville, Pa., Feb. 25, 1992

**Williams,** Jon A., 52, York, Pa., Feb. 20, 1992

**Wingard,** Eugene, 83, Ontario, Calif., Feb. 11, 1992

**Witmer,** Roy, 75, New Holland, Pa., Nov. 16, 1991

**Yeager,** Raymond, 83, Chambersburg, Pa., Sep. 25, 1991

**Yenser,** Herald, 74, Oakwood, Ohio, Mar. 29, 1991

**Zeigler,** Florence M., 76, Duncansville, Pa., Oct. 8, 1991

**Zellers,** Lucille, 78, Mount Morris, Ill., Dec. 12, 1991

# Bethany Seminary: Fond recollection

A lively discussion is underway in the seminary classroom. The professor is animated. And the animation is contagious, drawing the students into the learning process, exercising their skills as nascent theologians. The young professor abandons his desk and strides out among his charges, increasing the momentum of the discussion like a conductor leading an orchestra toward a crescendo.

A student asks just the right question. The excited professor recognizes an opportunity to make a vital point. He propels himself toward the chalkboard, talking over his shoulder as he dashes forward. He gropes for chalk while keeping his face toward the class, words spilling from his mouth faster than he can marshal them into complete sentences.

A new seminarian grabs his pen and holds it poised over his notebook. It is apparent to him that a moment of truth literally has arrived. Some brilliant jewel of theological thought is about to appear on that chalkboard. He is ready to transfer it to his own keeping.

The blind fingers of the excited professor finally make contact with a piece of chalk. Still talking rapidly, he lifts his trembling hand and starts to write. But his agitated brain short-circuits. The signal to his hand fails. Only a scrawl appears on the chalkboard, slowly meandering downward while the spoken words race on. The professor absent-mindedly drops the chalk onto the tray, unaware that there is nothing on the board to be transferred to notebooks.

The discussion goes on. The new seminarian learns that in this professor's class, it pays to give attention to the spoken words, not the written words . . . or *half-written* words.

The seminary was Bethany Theological Seminary. The professor was Bob Neff. The new seminarian was I.

While photographer Nguyen Van Gia posed the seminary's new president for this month's MESSENGER cover photo, Gene Roop and I reminisced about those heady days at Bethany in the mid-1960s . . . when the campus was new, the faculty was young, brilliant, and energetic, and the student body comprised the brightest and the best. (Hey, out of us came the present dean and this new president, didn't they?)

Reading Frank Ramirez' article about Gene Roop produced some pain for me, and I suspect it did as well for many other Bethany alumni who are conscious of their debt to the seminary for the excellent training it offered them. The pain is that of saying good-bye.

Bethany is going on a journey, as the title of the Roop story suggests. An era is ending. What will emerge when the seminary leaves Oak Brook and settles elsewhere (presumably at Earlham School of Religion, in Richmond, Ind.) will be a "new Bethany." We say good-bye to the old Bethany and wait with eager anticipation to greet the new.

President Roop, his faculty, staff, and board, have a heavy task before them, shaping the new seminary as an effective tool for leadership training in the Church of the Brethren. Gene Roop's administrative skills will be put to the test.

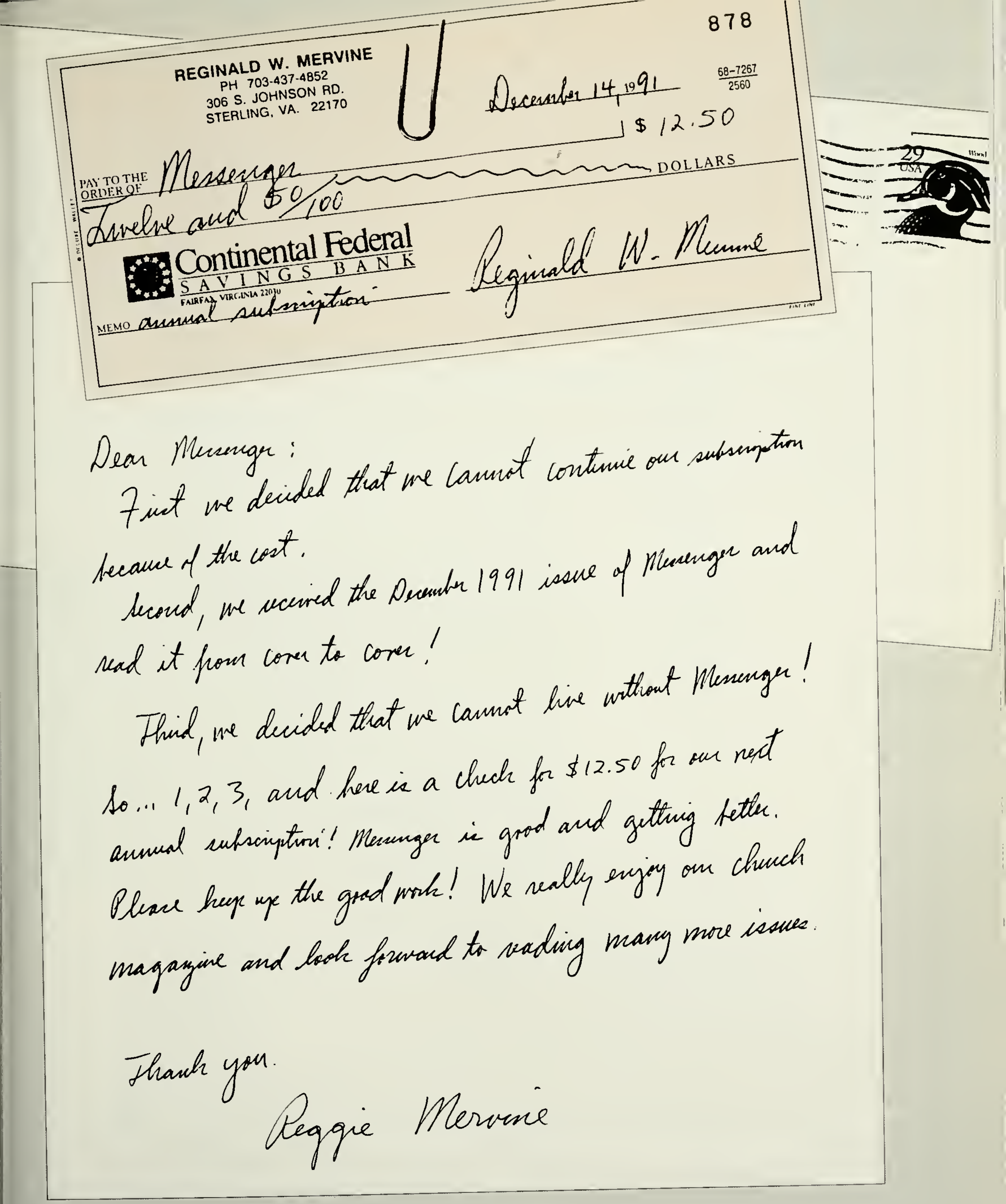
That being so, it is heartening to have as the new seminary president a Bible scholar who is, to quote writer Ramirez, one whose "honest understanding of the seriousness of the problem always is coupled with a faith in God who opens new possibilities."

When a new leader is being sought for an institution beset with problems, one often hears the comment, "Nobody in his right mind would take that job." That usually is said by those who don't see the whole picture. I believe Gene Roop sees the whole picture. "Although the crisis is real, there are real possibilities for us," says Gene. "That is why I agreed to take the job of seminary president."

I hope that in the Gene Roop story you have caught, as I have, the excitement engendered by the new president's answer to the question "What will this new Bethany look like?"

In a time when not only is the seminary in crisis, but the denomination itself seems to flounder in a slough of despond—worrying over who it is and what the future holds—Gene Roop's words effectively address my individual concern as a Brethren: "When the past seems to lead to a dead end, God's presence opens up the future. God really breaks open the closed world of the future in new ways. This doesn't eliminate the agony, loss, and disappointment . . . but God doesn't allow the problems of the present to control the future."

Heartening words, and evidence that a new leader has emerged with the knowledge and faith to be an effective instrument in God's hands. Let's give him, the present Bethany, and the *new* Bethany our wholehearted support.—K.T.



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Church of the Brethren June 1992

# Messenger

WE'VE
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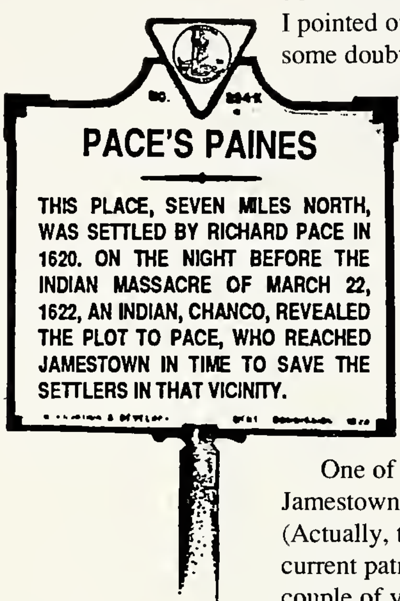
## ELIZABETH EDWARDS:
## Love in a basket

# From the Editor

Some of my Virginia kinfolks declare that I sit around "makin' up stuff" about our ancestors. At family reunions they have come to expect from me fresh anecdotes about days of yore down in the hills of home. At last year's gathering, even though I pointed out the very tree where it happened, there still were some doubting Thomassons who accepted only with a grain of salt the tale of my great-grandpa killing a bear under it.


NO. 
PACE'S PAINES
THIS PLACE, SEVEN MILES NORTH, WAS SETTLED BY RICHARD PACE IN 1620. ON THE NIGHT BEFORE THE INDIAN MASSACRE OF MARCH 22, 1622, AN INDIAN, CHANCO, REVEALED THE PLOT TO PACE, WHO REACHED JAMESTOWN IN TIME TO SAVE THE SETTLERS IN THAT VICINITY.

For that reason I am always grateful for concrete (or wooden or metal) evidence to substantiate my genealogical findings. In the case of my story of Grandpa Pace saving Jamestown in 1622 (see page 32), I can point out a highway marker along Route 10, west of Surry, Va., to silence my detractors. If that doesn't do the job, I can point out a bronze plaque on a stone outside the Surry County court house or evidence in Jamestown itself.

One of my most satisfying moments came on a visit to Jamestown with a cousin who always is quick to test my stories. (Actually, the *real* sore point is his chafing at my position as the current patriarch of our line of Thomassons, I being just a couple of years older than he.) At Jamestown, I was admiring a statue of Pocahontas and grieving at the injustice of being unable to claim her as an ancestor (the ultimate claim to which a Virginian can aspire), while my cousin explored the old church tower and chapel nearby. Suddenly he rushed out, exclaiming, "Kermon! Come here quick! There's a plaque about Grandpa Pace and Chanco in here!" I still savor the memory of his unguarded awe, to say nothing of the greater respect in which he since has held me.

Many of our readers soon will find their way to Richmond, Va., for Annual Conference. You may be among the unfortunates who hail not from the Old Dominion, but have no care. There are enough historical markers along its highways and enough bronze plaques inside its shrines to arouse the interest of even the most jaded tourist. So, visit the storied places, absorb the beautiful scenery, and take time to smell the magnolias along the way.

As a certain Yankee general said (for quite a different reason), "On to Richmond!" See you there.

Kermon Thomasson

COMING NEXT MONTH: An emphasis on children, a word about Brethren and the flag, and the final installment in our series leading up to the Brethren World Assembly.

Messenge
Vol. 141, No. 6 June 1992

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**The politics of remembering** 14
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**Who's in charge here? Brethren leadership through the years** 20
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eft: Mike Bonnicksen, *Wenatchee World*
ight: Christopher A. Stanley, *The Reporter*
eft: Peter Crouse
right, 4 right: Kermon Thomasson
upper right: Dave Perlis, *The Evening Sun*
Jim Yaussy Albright

**Cover story,** *page 11: Elizabeth Edwards is a basketmaker from Copahee, S.C. Phyllis H. Crain tells an engaging story of interaction between Elizabeth, as a Hurricane Hugo victim, and her Church of the Brethren benefactors.*

# In Touch

## People are her priority

**Gladys Crist**, of Wenatchee (Wash.) Brethren/Baptist Church United, says, "People are my priority." This 83-year-old go-getter's biggest problem is that "there aren't enough squares on the calendar."

*Says a church worker of Gladys Crist (right), "She's always up, always smiling, always positive, and always has a good word for everyone."*

Wednesdays and Thursdays are her scheduled days. Wednesday she does volunteer work at a convalescent center, visiting residents and writing letters for them.

On Thursdays she spends six hours at an adult day care center. She also types letters for its director.

On her off days, Gladys serves as secretary for the local Alzheimer's support group, takes care of memorials, serves as a deacon for her congregation, and keeps its attendance records. She also helps people with their health insurance forms and drives needy retirees to lunch and appointments.

Gladys' reasoning? "If I couldn't give, I would think I wasn't doing anything. I love life."

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

## BVS tithers

When **Jeanne** and **Bill Chappell** retired in 1984 they decided to spend their remaining years doing volunteer work for the church.

"We decided we would give a tenth of our lives to helping people in the Lord's work," Bill explains.

They are doing well, so far. The Hatfield (Pa.) Church of the Brethren couple are into their eighth year of Brethren Volunteer Service (BVS). Their first years as volunteers were spent at the New Windsor (Md.) Service Center, much of their time spent with disaster clean-up crews and in the Cooperative Disaster Child Care program.

In 1986 they began four years of service as directors of World Friendship Center, in Hiroshima, Japan. Now they are back at Hatfield, helping with that congregation's outreach program.

The volunteer years have been rewarding, and the Chappells recommend it for retirees. "But you have to be adventuresome," they caution.

*Bill and Jeanne Chappell decided to give a tenth of their lives as volunteers, comparing it to tithing one's income.*

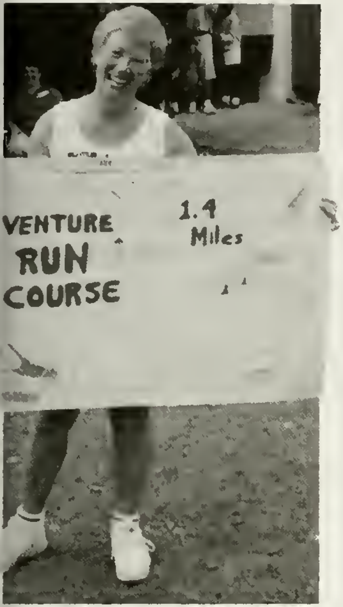
## Run for the money

**Mary Mason** runs for money. Then she gives it away.

Mary runs each year in the 1.4-mile "Fun Run" on "Venture Fund Day" at Camp Ithiel, a Church of the Brethren camp near Orlando, Fla.

Lining up sponsors, Mary raised $1,525 this year. The money goes for developing churches.

Mary, a member of Sebring (Fla.) Church of the Brethren, has raised similar



*Mary Mason gives her winnings from running to new church development.*

amounts in the run each year since 1986. Her best year was 1987, when she raised $1,630.

Mary runs with perseverance the race set before her . . . and makes money for the Lord's work while she's at it.—PETER CROUSE

*Peter Crouse is interim pastor of Venice (Fla.) Church of the Brethren.*

## The graduate

**Elizabeth ("Liz") Baughman**, a member of the Mechanic Grove Church of the Brethren, Quarryville, Pa., has graduated from high school. Big deal, huh? Well, it is when you graduate at age 66, as Liz did.

She grew up as a shy Old Order Amish girl, whose father made her drop out of seventh grade to work as a housekeeper and farm laborer. Liz never forgot the disappointment. "I like to learn," she explains, flashing a big smile.

Urged on by a granddaughter, Liz, a widow with nine children, 19 grandchildren, and five great-grandchildren, got her graduate equivalency degree (GED), to become a high school graduate . . . over 50 years late.

To the strains of "Pomp and Circumstance," Liz marched down the aisle to get her diploma, then whooped it up with an all-family party. For refreshments there was a big cake that carried the message "You made it!" Liz certainly did, and we congratulate her.

## Brethren master farmer

**Chris Kimmel**, of Plum Creek Church of the Brethren, near Elderton, Pa., is a master farmer and has the paper work to substantiate the fact. *Pennsylvania Farmer* magazine featured him as a "Master Farmer" in its January 4 issue.

Chris' Creekland Farm is a three-generation operation involving Chris and his wife, Judy; his father, Willard; and his sons, Peter and Andrew. So is the honorary title: Chris' father was awarded the title in 1963, and his grandfather in 1940.

## Names in the news

**Grady Snyder**, professor of New Testament at Chicago Theological Seminary, and a member of Chicago (Ill.) First Church of the Brethren, is in Harare, Zimbabwe, March 19–June 8, teaching New Testament at the University of Zimbabwe.

• **Wayne Garst**, of Greenhill Church of the Brethren, Salem, Va., is the new director of Camp Bethel, Fincastle, Va. He was installed over Memorial Day weekend.

## Uneasy rider

**Joe Detrick**, pastor of Codorus Church of the Brethren, Loganville, Pa., was knocking on the door of a church member when a fleeing bank robber came around the corner of the house and held him at gunpoint.

The robber wanted a ride to Baltimore. "I told him to just take the car, but he said he didn't drive a stick shift," Joe recounts. He took his kidnapper to Baltimore, managing to escape there at a service station stop.

Joe credits his Brethren beliefs and upbringing for his handling of the situation. "I kept him calm. I tried to talk him out of what he was doing and told him I would help him in any way I could. And I was doing a lot of praying for this man. I wanted God to touch his life so he would not harm me, my family, or my church."

Joe had no trouble coming up with a sermon topic and a children's story the next Sunday. And he is most grateful for his Brethren training, from which he remembered, in his life-threatening crisis, "that peace, love, and giving to those who harm you is the way of Christ."

*Joe Detrick*

## Remembered

**Luc Nérée**, 75, died February 29, in Port-au-Prince, Haiti. He pastored a large Baptist church, directed a feeding program for children (*Aide Aux Enfants*), and operated a Christian school. For some years his work received funding from the Church of the Brethren, and his *Eglise Baptiste des Cities* had a "covenant relationship" with the denomination, a relationship that made him an Annual Conference habitué.

• **Faye Moyer**, 92, died April 8, in Sebring, Fla. She was a missionary/educator with the Church of the Brethren in Nigeria, 1931–1945 and 1961–1964, teaching at Garkida, Waka, and Kulp Bible College.

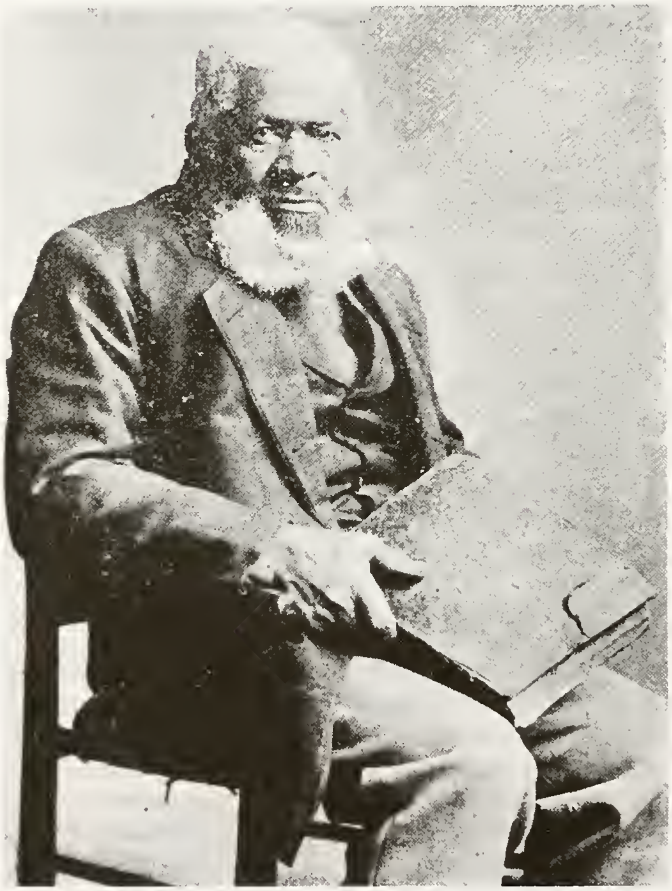
# Close to Home

## Marking the spot

John T. Lewis, a Brethren member in Elmira, N.Y., won a footnote in history as one of Mark Twain's models for "Jim" in *The Adventures of Huckleberry Finn* (See "Mark Twain and His Dunker Friend," October 1985). He also is remembered for getting the pulpit Bible returned to the Dunker meetinghouse near Sharpsburg, Md. (It had been taken as a souvenir by a Union soldier during the Civil War Battle of Antietam in 1862. See "Adventures of a Dunker Bible," October 1985.)

John Lewis is buried in an Elmira cemetery, not far from the grave of his friend Mark Twain. Although the cemetery records show its exact location, brother Lewis' grave has never been marked.

That is now going to change. The **Church of the Brethren Historical Committee** is raising funds to erect a suitable monument. Check out the committee's exhibit booth at Annual Conference in Richmond.



*When you view the old pulpit Bible in the Antietam Battlefield museum or visit the adjacent Dunker meetinghouse, remember brother John T. Lewis, who recovered the Bible (above) 40 years after a Union soldier stole it.*

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

## Schwarzenau transition

**Alexander Mack Schule** (school), in Schwarzenau, Germany, is no longer a *schule*. It was built in 1955-56 with the help of a gift of 60,000 DM from the Church of the Brethren, honoring the major pioneer and the birthplace of the denomination.

The closing came because the number of school-age children in the village had decreased, and they now go to consolidated schools.

But there's a happy ending. The building is being remodeled for use as a transitional home for refugees from eastern European and other countries. Schwarzenau, like other German towns, has been assigned a number of refugees, by government order, that they must shelter.

Brethren historian Don Durnbaugh sees "a kind of symmetry" in this development. "Schwarzenau received those who became Brethren when they were refugees," Don points out, so it is appropriate that Alexander Mack Schule, built with Brethren funds, be put to refugee use in the 1990s. More "symmetry" is added when one recollects that in the post-World War II years, the Brethren Service Commission helped refugees from eastern Germany (under communist rule) resettle in the village.

So Brethren pilgrims can still feel good about their heritage when they visit this Schwarzenau shrine.

*Alexander Mack Schule no longer functions as a school, but it serves a new purpose still in line with Brethren heritage.*

ALEXANDER MACK SCHULE

## Testing an old adage

"Many hands make light work." They also save big bucks. Just ask Curt Rowland, director of **Camp Eder**, near Fairfield, Pa.

The camp opened its new retreat center earlier this year, a building project accomplished with the help of more than 200 volunteers from 23 congregations.

"We built this with 85-percent volunteer labor. And that resulted in a substantial savings," Curt says—$75,000 in labor costs.

The new facility is designed with such groups in mind as church boards, business lunches, family retreats, and Sunday school classes—groups that want to focus their interest without everyday distractions.

Curt seems to have hit the nail on the head. The retreat center which accommodates up to 32 people has been rented for every weekend since its completion.

*Curt Rowland was pleased with the care taken for the environment in designing and building the Camp Eder retreat center. There were some difficulties, "but it was well worth it."*

## Going on record

When a conservative political/religious group in Springfield, Ore., proposed an amendment to the city charter that would remove homosexuals from the protection of civil rights, **Springfield** Church of the Brethren went on record opposing the move.

In a written statement, the congregation argued that the amendment not only would deny citizens their civil rights, but would "stereotype homosexuals as sadists, masochists, and pedophiles."

"We call on all other Christians in this community to seek the mind of Christ in these matters," reads the statement. "In a spirit of good will and reconciliation, we urge all members of our community to make room in their hearts and lives for one another."

## Let's be realistic

At **Mill Creek** Church of the Brethren, near Tryon, N.C., they don't just tell the Easter story, they recreate it. Christ's crucifixion and resurrection are acted out, with the Sunday school children taking part, including toting the cross up the hill. That has much more impact on the children, reports Mill Creek's Christian Education Commission chair, Phyllis Crain.

*Mill Creek youngsters carry the cross up the hill to the church at Eastertime.*

## The Spirit says 'Sing!'

**Western Pennsylvania** District is coming to Annual Conference this summer with a song on its lips. At least its youth are. The district youth choir, which has been on spring tour the last couple of months, is slated to sing at Richmond, in one of the "early evening concerts."

How many Pavarottis there are in the group remains to be *heard.* But judging from all the fundraising *spaghetti* suppers that have been held, there is something definitely Italian about these Keystone carolers. Check your Conference Booklet for their performance.

## Let's celebrate

**Buck Creek** Church of the Brethren, near Mooreland, Ind., will celebrate its 125th anniversary September 26–27. Tom Mullen, associate professor of applied theology at Earlham School of Religion, Richmond, Ind., will be the guest speaker.

## Bethany Seminary sets goal to be in Richmond by 1994

The Bethany Seminary board of trustees has set a goal to be in affiliation with Earlham School of Religion (ESR) in Richmond, Ind., by September 1994.

Meeting April 9–11 in Oak Brook, Ill., the board addressed a full agenda of financial issues and business related to the move, and received a report from an accreditation team.

Preparing for the move to Richmond, the board recommended that a joint steering committee of the two schools arrive at principles for program, financing, and administration, and that legal documents of affiliation be brought for final approval in April 1993.

The board authorized incurring indebtedness for a bond issue or a limited partnership of $3–5 million plus interest, using the campus land in Oak Brook as collateral. The bond issue or partnership will help fund the move to Richmond, and the board hopes to attract Brethren investors who will see an opportunity to support the seminary.

The board decided to hire a consultant to prepare the campus for sale. It also adopted a paper of "Program Directions" outlining the basic goals of the move including partnership with Brethren congregations, adopted a statement of covenant partnership with Earlham School of Religion, and set severance pay at three months for employees who stay up to the move but do not go to Richmond.

In a discussion with Annual Conference moderator Phyllis Carter, board members acknowledged a need to help the Brethren feel ownership of the move. "I am troubled that people don't feel the 'why' (of the move)" Carter said. Bethany is planning several events at Annual Conference this summer to help answer questions about the seminary's future, including a hearing, an exhibit, and a report to the delegates.

A report from an accreditation team of the Association of Theological Schools and the North Central Association of Colleges and Schools was received with discussion of concerns including continuity of administration during the transition, a need for globalization and diversity on campus, and a concern that Bethany has emphasized pastoral training at the expense of being the intellectual center for the denomination.

The team recommended continued accreditation but said that Bethany's mission statement lacks clarity and that the objectives and goals of the Master of Divinity and Master of Arts in Theology programs are not specific enough. The team asked for continuing reports relating to the move and its impact on the school, and called for an accreditation visit no later than the autumn of 1994 focused on administrative concerns, faculty, student enrollment, and finances.

Staff are developing a new curricul for the time of transition, and received board commendation of the project. Th curriculum is scaled down because the school has too few faculty to continue the current curriculum. The new curricu lum helps cut the school's projected deficit for the next year to $100,000 or less. The school will rely on adjunct fa ulty and the possibility for students to take classes at other seminaries in the Chicago area.

Board chairman Clyde Shallenberger who ends his term this year, presided over the naming of officers for next year. Lowell Flory was voted chairman Earle Fike vice chairman, and Dorothy Hershberger secretary. The group accepted the resignation of board membe Vernard Eller and appointed John Gingrich, of La Verne, Calif., to fill ou his term. A slate of at-large members was also approved: Jonathan Wieand, o Goshen, Ind.; Sonja Ewald, of Tipp Cit Ohio; Janice Ruhl, of Manheim, Pa.; an Jim Long, of Pasadena, Calif.

*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

## Peoria church stays united through Caterpillar strike

Although the situation in Peoria, Ill., was "very tense" in mid-April, Church of the Brethren pastor Christopher Bowman said his congregation was maintaining church unity.

Nine Brethren were on strike or had crossed union lines to go back to work for Caterpillar Inc. during the company's labor dispute with the United Auto Workers. Other church members were employed by Caterpillar in management and salaried positions. A couple were asked to go on the line to fill in for blue collar strikers, Bowman said.

The congregation, which has an attendance of about 160, was very supportive of the strikers, Bowman said. The church's prayer chain listed people facing the decision of whether to go back to work, and strikers were contacted by church members with offers of prayer and odd jobs to make some money during the strike. Worship included prayer for the entire situation.

Church members did have divided opinions, with some holding strong anti-union views, but that was not allowed to affect the fellowship, Bowman said. "Their number one issue" is support for each other, he said.

The church also held a support group meeting for Caterpillar workers in the congregation and the community. Fifteen attended, including strikers and those who went back to work. The group showed "a surprising amount of support" for workers making the hard decision of whether to cross the picket lines, Bowman said.

The real reason for the group, he said, was to help members realize that there were other Christians in the same difficult position.

n other business, the board:

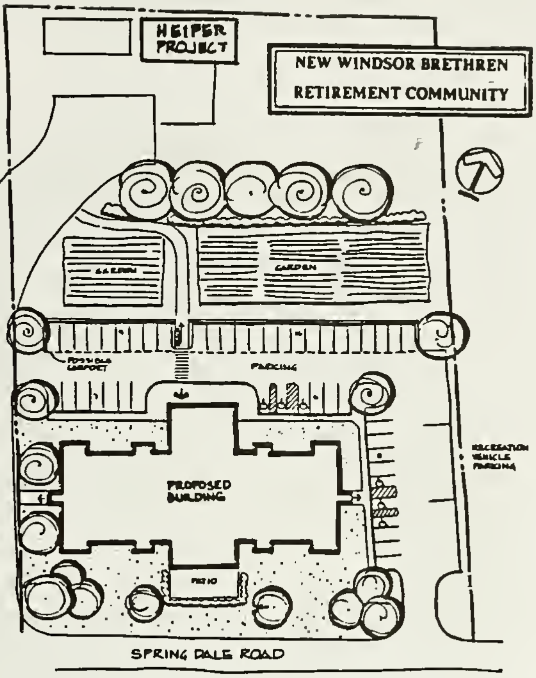
—accepted the invitation of the ESR b ard to a joint meeting November 7–8 i Richmond, Ind.;

—promoted Lauree Hersch Meyer to t rank of full professor;

—empowered the president to appoint a ew dean from within the faculty and t appoint faculty members as needed v th confirmation from the board; and

—initiated a possible major fundrais- i campaign with a vote to hire a con- s tant to do a feasibility study.

-CHERYL CAYFORD



*A new retirement community is planned at the New Windsor (Md.) Service Center, to be built off Spring Dale Road.*

## etirement facility to enhance ervice Center offerings

eparations for a retirement community the New Windsor (Md.) Service Cen- continue with plans for construction to begin this fall. Occupancy is projected in 1993. The project was approved by the General Board in March.

A three-story building will include 30 living units: six one-bedroom units, 12 two-bedroom units of 1,000 square feet, and 12 two-bedroom units of 1,250 square feet. An emergency call system, barrier-free doors and passages, and wheelchair-accessible baths are featured.

To encourage community life, public lounges and a small pool and exercise area are also planned. A residents' committee will organize activities and ensure that community needs are met. To receive additional information, contact D. Miller Davis, 500 Main St., New Windsor, MD 21776; (410) 635-8716.

## Calendar

**Brethren Bible Institute**, sponsored by the Brethren Revival Fellowship, at Elizabethtown College, Elizabethtown, Pa., July 27–31 [contact Brethren Bible Institute, 159 Denver Rd., Denver, PA 17517].

**Peace Ambassador Exchange program** of the World Friendship Center in Hiroshima, Japan, is sponsoring a three-week trip to Japan, including the August 6 and 9 commemoration of the first atomic bombings, for persons interested in peace and justice [contact Becky and David Waas, 207 Damron Dr., North Manchester, IN 46962, (219) 982-4687].

**A peacemaking event**, sponsored by Christian Peacemaker Teams, in connection with a demonstration of military hardware in Langley, British Columbia, August 14–16 [contact CPT, 1821 W. Cullerton, Chicago, IL 60608, (312) 421-5513].

**Pacifism conference:** "Pacifism in American Religious Traditions (Other than historic peace churches)," sponsored by Goshen College and Pepperdine University, at Goshen College, September 24–26 [contact Pacifism Conference, Box A53, Goshen College, Goshen, IN 46526].

## 'Olive Branch' campaign exceeds $150,000 goal

As of early April, nearly $80,000 had been received in response to the Brethren "Olive Branch" campaign to aid victims of the Persian Gulf war. The money was given by 160 Brethren individuals and congregations.

Combined with $98,000 from the Emergency Disaster Fund, contributions exceeded the $150,000 goal set by the church in response to a Church World Service appeal for $1.25 million. More than 850 children's kits were also distributed to refugee camps and children's hospitals in the Middle East through the "Children Helping Children" program.

Although the gulf war ended over a year ago, shortages and suffering in Iraq continue. Food prices have increased to 1,000 times more than pre-war prices, causing malnutrition to spread. During the first two months of this year, more than 21,000 Iraqis, including over 8,000 children, died as a result of food and drug shortages, according to a report by Iraq to the United Nations. The Middle East Council of Churches reported that the figures are endorsed by UN officials and relief agencies.

Many Iraqi Kurds are fleeing to neighboring countries, such as Turkey and Saudi Arabia. Over 70 percent of the Kurds applying for refugee status in the US have been rejected—"a really high rejection rate" according to Donna Derr, director of the denomination's refugee/disaster relief program. The US Department of Immigration and Naturalization Services said most of the refugees who were denied had "unclear cases."

## 'How Great Thou Art' will not appear in the new *Hymnal*

The Hymnal Project has had to drop the popular hymn "How Great Thou Art" from the new *Hymnal* because of disagreements with the copyright holder, Manna Music, Inc. The hymn had been voted into the *Hymnal* by the Hymnal Council, which includes Brethren and Mennonite representation.

"We are sorry to disappoint many persons who were looking forward to the inclusion of 'How Great Thou Art,' " said Hymnal Project chairwoman Nancy Rosenberger Faus.

A pocket is included in the back of the *Hymnal* for extra hymns, and single copies of "How Great Thou Art" are available, Faus said. Contact Manna Music, Inc., 25510 Avenue, Stanford, Suite 101, Valencia, CA 91355.

## Small church conference ministers to the faithful

The small church "really is a blessing to the people who belong, but the pain of it is that we know each other so well," preacher Fred Craddock told "A Gathering for Rural Churches and Small Membership Congregations."

Craddock teaches at Candler School of Theology, Atlanta, Ga., and preached at worship during the March 15–17 meeting. If attendance is indicative, small church and rural church issues are "widely recognized," said Shantilal Bhagat, General Board staff who serves on the Vision for the Rural/Small Membership Church Committee that planned the meeting.

Brethren participants represented 90 congregations in 16 districts and 13 states. The 140 conference attenders also included United Methodists and Baptists.

Half of the Brethren live in rural areas or small towns, and half of Brethren churches are small, according to Bhagat. Two-thirds of US Protestant churches are considered small, and their problems are many. The rural church is ministering to a community in decline. Small churches operate on small budgets. Small churches do not contribute as much financially to their denominations as do large churches. Pastors may not have much training. And small churches suffer from low self-esteem. "Small churches reflect a theology of the faithful remnant," Bhagat said.

Low self-esteem is created in many ways, according to keynote speaker Steve Burt, director of Small Church Program at Missouri School of Religion. Small churches have a short memory for accomplishments and make comparisons to the "good old days," among other problems.

Burt told story upon story illustrating positive aspects of the small church. He told about an old chapel that practices "high touch" rather than high-tech worship; a small church closed by its denomination because it was deemed no longer "financially viable," and later found to have been reopened by the members; and a congregation of five elderly women who love student preachers and collect their autographs. The women "have a mission. . . . They train ministers," Burt said.

Small churches are not small "in the quality of life," he said. Members have a sense of family. Small churches may provide an informal environment for worship, operate on "kairos time," and have a people-first theology. Small churches are places for "sermons in action." A small church is not "a stunted version of a larger church. . . . We need to redefine success because we're using someone else's measuring stick," Burt said.

Bible study leader James Myer presented a contrasting view. He emphasized the "importance of Christian fruitfulness" in Jesus' parables. "It's important that we be determined to grow," said Myer, a minister of the White Oak Church of the Brethren, Manheim, Pa. "The Great Commission is still before us."

Relationship is "the pain, it's the joy of the small church," said Craddock, who focused on the church community as the body of Christ. Small churches especially need to mend broken relationships, develop spiritual maturity, talk about the "important things," and encourage commitment, he said.

Participants were encouraged to tell their experiences. Often the stories focused on loss and recovery. Women representing a church that has been without a pastor for eight months said the situation has enabled the church to "discover other gifts." Another woman said her church is "learning to pray" because of losses through death and members moving away.

The meeting ended with a powerful service led by Craddock. "The traffic of the church is backed up all the way to Chicago, but the light is green," he said. "What are we waiting for?"
—CHERYL CAYFORD

## Day Seven works on sexual addictions, transformation

"I'm excited about the kinds of people that the Lord is bringing together through Day Seven Ministries," said Ji Eikenberry, pastor of the West Green Tree Church of the Brethren, in Elizabethtown, Pa., and a Day Seven board member.

Day Seven promotes "freedom from the bondage of sexual addictions" and support for people "struggling to overcome the homosexual lifestyle." The group grew out of the suggestion of the Mennonite leader of a transformational ministry in Allentown, Pa. Day Seven serves men and women and the spouses of sexually addicted people.

With Mennonite, Brethren in Christ, and Church of the Brethren leadership, the Day Seven board includes Brethren Glen Wagner, of the White Oak congregation, near Manheim, Pa., and Ron Ludwick, pastor of the Hanoverdale co gregation, in Hummelstown, Pa., who serves as chairman of the Day Seven Ministries board.

"Our ultimate goal is to be resourcing churches, especially Anabaptist churches," Eikenberry said. "Almost every church is relating to people with needs in this area, and we want to help serve those who are in pain and seeking transformation."

## Brethren give $25,000 in aid to CIS and Bougainville

An Emergency Disaster Fund grant of $15,000 has been allocated for agricultural development in the Commonwealt of Independent States. By providing co sultation, seeds, and technology, the grant will help alleviate the problem of inadequate food supplies in the CIS.

A grant of $10,000 has been given fo medical supplies, materials, and equipment for the Pacific island of Bougainville, in response to its recent war with Papua New Guinea.

During the war, more than 24,000 pe ple in Bougainville lost their homes, an

**he 201st unit** of Brethren Volunteer Service completed orientation in Indianapolis, nd., March 22–April 11. Members are **(front row)** Paul Lenz, Marilyn McAndrews, oelle Dulabaum (orientation assistant), Ben Brooke, Dave Powell; **(second row)** ary Gumm, Debbie Eisenbise (orientation coordinator), Derek McDonald, Judy otton; **(third row)** Michael Porzgen, Susan Petrone, Jodie Yoder, Tracey Hagerman; **fourth row)** Doug Hume, Iralene Jackson, Melanie Boesger, Roland Günter, Phil nderson, Thom Downing, Timothy O'Donnell (orientation assistant), Carl Harter.

nany are still living in makeshift shelers. Due to insufficient immunization nd medicines, curable diseases cause early 3,000 deaths on the island every ix months.

## egislation introduced o assist military COs

n response to the mistreatment of conscientious objectors (COs) in the miliary during the Persian Gulf war, the "Military Conscientious Objector Act of 992" will be introduced to Congress ater this year.

The proposed law would redefine conscientious objection to allow for objecion to specific wars or conflicts. Members of the military could apply for a CO discharge at any time during their enlistment and immediately would be relieved of duties involving weapons. Until a decision was made regarding their CO applications, active duty soldiers could not be deployed, and reserve soldiers could not be called to active duty.

A Military Objector Legal Defense Fund has also been created by the National Interreligious Service Board for Conscientious Objectors (NISBCO) to assist in the appeals of imprisoned military COs. Nearly 100 COs were imprisoned during the war for desertion or refusal to follow orders. As of early April, 18 were still serving prison sentences. The human rights organization Amnesty International has officially recognized these COs as Prisoners of Conscience.

Many who filed CO claims were also beaten or threatened with imprisonment. It has been estimated that over 2,500 CO discharge applications were filed by soldiers during the gulf war. Hundreds complained that applications were lost by military authorities, that military commands ignored CO regulations, and that the tradition of not deploying soldiers with pending CO applications was suddenly changed.

## Black advisory committee named by Parish Ministries

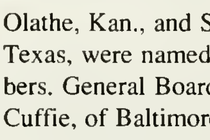
Four members have been named to a Black Advisory Committee created during the March General Board meetings by the Parish Ministries Commission (PMC). The group will respond to recommendations in the "Brethren and Black Americans" paper adopted at the 1991 Annual Conference.

Bill Hayes, of Columbia, Md., will serve as chairman. Stafford Frederick, of Olathe, Kan., and Steve Reid, of Austin, Texas, were named as committee members. General Board member Barbara Cuffie, of Baltimore, Md., will serve as the PMC representative.

## Matsuoka resigns as dean and professor at Bethany

Fumitaka Matsuoka, academic dean and associate professor of mission studies at Bethany Seminary, has resigned effective June 30. Previously, he served as pastor of what is now the Fellowship in Christ Church of the Brethren in Fremont, Calif., and as a member of the General Board and the Pension Board. Matsuoka will begin in January 1993 as vice president for academic affairs and professor of theology at Pacific School of Religion, in Berkeley, Calif.

*Fumitaka Matsuoka*



# Singing a new song

## by Wendy Chamberlain McFadden

Imagine being pregnant nine years instead of just nine months! That's the way Nancy Faus describes the experience of giving birth to a new hymnal.

But, as mothers everywhere know, the pains of childbirth fade with the first cry of the newborn babe. There will be much joyful singing this month, and for many years to come, as *Hymnal: A Worship Book* is welcomed into the Church of the Brethren, the Mennonite Church, and the General Conference Mennonite Church.

The experience of creating a new hymnal was made both complicated and rich by choosing to do it cooperatively. (The original group included the Churches of God, General Conference, which bowed out in 1989.)

The process has never been easy. Back in 1987, executive director Bob Bowman wrote a progress report that ended this way: "If we make it through the next six months and remain friends, one terrific hymnal will make its appearance in January of 1992."

The hymnal artisans did remain friends, and publication is only a few months behind that projected date, with pew editions shipped to congregations June 1. Special editions are following just days later.

This means that those who ordered hymnals should have them in hand to take to Annual Conference. Yes, write your name and address in the front, and take your hymnal to Conference. There will be singing from the hymnal in almost every session that week.

The hymnal will be celebrated at Conference in a special "jubilee" Saturday afternoon. It will also be highlighted along with the new pastor's manual at the Ministers' Association meeting just before Conference begins.

This festive response to the hymnal's arrival is the culmination of a mammoth project that began way back in 1982, when Annual Conference gave the General Board the task of replacing the 1951 hymnal.

Most debate at that meeting centered on content, with some people worried that their favorite hymns would be cut and that lyrics would be made less lyrical by changes to inclusive language. While those two issues have not gone away, the Hymnal Council appears to have done an amazing job of developing widespread support for the new book.

Sales are much higher than the publishers expected. Brethren have already ordered almost 62,000 copies (one for every two and a half members) of the pew edition, and sales in the two Mennonite denominations have been high, as well.

Those awaiting the hymnal have also fallen in love with the *Hymnal Sampler*, a sample booklet of hymns produced three years ago to give people a feel for the new hymnal. The Sampler has been widely used in congregations and meetings large and small across the country.

Countless people have invested themselves heavily in the creation of thi new worship resource. Key among the Brethren are Nancy Faus, who chaired the project for many of its years; Bob Durnbaugh, chairman of the publishers' committee; and Lani Wright, administrative secretary.

Bob Bowman was executive director for the first several years of the project. And Joan Fyock is writing the *Hymnal Companion*, a compilation of background information on all the hymns, which will be published by Brethren Press around the end of the year.

Other Brethren who were serving on the Hymnal Council and its committees as of the end of the project are Jimmy Ross, Dena Pence Frantz, Robin Risser Mundey, Harold Bowser, and Kenneth Morse.

There have been many other midwives, as well. Now that their work is done, the rest of us can enjoy the new creation, marvel at the unique blending of its Mennonite and Brethren parents, and embrace it as our own.

*Wendy Chamberlain McFadden, former managing editor of* MESSENGER, *is director of Brethren Press.*

*In our music God is glorified*

*She had lost her home and all her possessions to Hurricane Hugo, but she still matched all that her Brethren benefactors gave her.*

# Elizabeth gave love by the basket

## y Phyllis H. Crain

tanding in the doorway of her small railer, Elizabeth Edwards met the rethren Disaster Services workers with houts of praise to God for answered rayer. She had lived in this temporary ome without electricity or running ater since Hurricane Hugo struck six eeks earlier. Only one house out of the 32 in South Carolina's Copahee ommunity had withstood the storm.

Elizabeth exclaimed that she had been raying for days that God would send omeone to help her. Living with her as a severely handicapped niece, and here was no way to get her wheelchair n and out.

My husband, Keith, was in the group f volunteers assigned to help Elizabeth. o him, this elderly basketmaker—her ome and all her earthly possessions lost to the storm—seemed like a Job figure. She had suffered for weeks, but still continued to praise God's name. Appropriately—for all this gratitude that Elizabeth proclaimed—it was the day before Thanksgiving.

It didn't take long to build the simple wooden ramp. When it was completed, Keith asked Elizabeth, "What do you want most for Christmas?"

Elizabeth smiled and replied humbly, "A few pots and pans. That's all. Just a few pots and pans."

The next Sunday, Keith described the plight of the Hugo survivors to our home congregation, Mill Creek Church of the Brethren, near Tryon, N.C. There were three families—including Elizabeth's—for which he felt particular concern. The congregation decided to "adopt" all three for special help at Christmastime.

Christmas is a bad season to lift a love offering in a congregation, what with seasonal expenses, Christmas Achievement Offering, and charity appeals. Mill Creek's pastor challenged the members to "give sacrificially" for the Copahee cause. The congregation, responding in love, raised $3,000.

Plans were made to deliver the gifts to Copahee on Christmas Eve, but a winter storm swept through, dumping an unprecedented six inches of snow on the Charleston, S.C., area. Heeding traffic advisories, our group from Mill Creek waited until the day after Christmas to make its visit.

Elizabeth received her pots and pans, new clothes, towels, linens, and money with near ecstatic exclamations of appreciation. And she wept for joy. We all wept too.

As we prepared to leave, Elizabeth asked us to wait a minute. She had

something to give us. To each of the three families in our group she presented a beautiful new sweetgrass basket that she had made.

We didn't get back to Copahee until mid-January a year later. Then we responded to an invitation to a big barbecue for all the disaster relief workers who had helped the community. The Church of the Brethren Disaster Relief camp was closing that weekend.

At the barbecue, a tribute was given to the Church of the Brethren. A plaque was placed on the home hosting the barbecue, in memory of Wayne Gingerich, a Brethren volunteer from Pennsylvania, who had died while working at Copahee.

The day after the barbecue, we went by to see Elizabeth. She met us at the door of her new home that had been constructed by disaster workers. Standing by the new house was the now useless ramp that Keith's group had built. The little trailer was long gone. Keith asked Elizabeth what she planned to do with the ramp.

"I'm gonna keep it," Elizabeth exclaimed. "That was God's sign to me that he hadn't forgot me."

She went on to explain: "You see, that Thanksgiving you built the ramp was the darkest day of my life. I was ready to give up. I couldn't go on no longer. I had done prayed and prayed that God would send someone to help me. But he kept on tellin' me to wait on 'em. Then he did send me somebody, and that ramp renewed my strength."

Elizabeth had an analogy for the ramp experience: "In many ways, that ramp was my Red Sea. That Thanksgiving, God parted the waters for me."

As we left, we gave Elizabeth some money, and she insisted that we accept another one of her beautiful baskets. "This un's for *you*, chile, but I'm gonna make a basket for your church for Easter, hear?"

I told her that would be lovely. "We can use it as a bread basket on the Sundays we have carry-in dinner," I suggested. We left Elizabeth's home feeling that we had been in the presence of one of God's faithful servants.

A couple of weeks before Easter, a post card came from Elizabeth, telling us "the basket is ready." That season is such a busy time at Mill Creek that we put off going to Copahee until the weekend after Easter.

Elizabeth telephoned our pastor to see if we were coming. I called back to explain our delay. Elizabeth sounded disappointed, but accepting.

Our visit to Copahee was a part of our spring break, taking our children to the beach at Hilton Head. After our beach vacation, we went by to see Elizabeth.

As before, she was waiting for us at her front door to welcome us into her home. Inside, we saw that Elizabeth's living room floor was covered with sweetgrass baskets . . . just about every size and shape.

Our basketmaker friend, beaming, said, "Pick out the one you want."

I looked at basket after basket, exclaiming over their beauty. Finally I turned to Elizabeth and said, "I can't. They are all so beautiful. You have worked very hard this winter. Please, you pick out the one you want the church to have."

"I'm talking about *you*!" Elizabeth exclaimed. "Pick out the one *you* want. The *others* are for the church."

We were astounded. We protested to Elizabeth that we *couldn't* take all the baskets. They represented at least two months of hard work. We assured our generous giver that *one* basket would make a lovely gift to our church.

"*One* basket?" Elizabeth looked dumbfounded. "You think I called you to come way down here just to get *one* basket? Why, chile, I could-a *mailed* yo *one* basket! I didn't make *one* basket for Mill Creek church. I want every family that's helped me to get a basket!"

We were overwhelmed by Elizabeth's demonstration of gratitude. We could only manage a simple "Thank you."

Elizabeth helped us load the van with 30 baskets and a dozen or so woven hot-dish mats.

Several miles up the road, our silence was broken by our six-year-old son. Looking at the baskets stacked to the van's ceiling, he said, "Isn't this sweet? It makes me want to cry." And we all did.

As we continued on our homeward way, I did some figuring in my head. Having shopped in Charleston many times, I could assess the value of Elizabeth's baskets. I knew they were worth at least $1,000. A little more thought led me to reflect that, uncannily, $1,000 was the exact amount our congregation had given Elizabeth since we came to know her.

With the fragrance of sweetgrass filling our van, we drove on home to give our church family the message that Brethren Disaster Relief had taught us so eloquently: Hands continue to unite hearts . . . even in the midst of disaster.

*Phyllis H. Crain chairs the Christian Education Commission at Mill Creek Church of the Brethren, near Tryon, N.C. She is coordinator of instruction for a school district in Spartanburg, S.C.*

# stepping STONES

**by Robin Wentworth App**

In ancient Hebrew culture there were six "cities of refuge"—places to which the manslayer who had accidentally killed another could flee from the avenger of blood and receive asylum. What a marvelous provision of grace for the days when "justice," unencumbered by bureaucracy, was particularly vulnerable to running amok.

A while back I was involved in a therapy group in which the co-leader introduced the idea that we as individuals need to find "safe places"—places where we can receive acceptance, support, and protection in times of fear, abuse, or misunderstanding. Each person was encouraged to consider where, what, or who that "safe place" might be. I will never forget one women's comment as the discussion wound down: "These 'safe places' are hard to come by!"

She's right. In biblical times, the Sanhedrin placed a high priority on aiding the fugitives: The roads to the "cities of refuge" were well maintained, marked, and staffed to assist those gripped by terror to safety.

Unfortunately today, too many feel there *is* no place of refuge. Or, they feel, at the very least, that such safe places are "hard to come by." Families are disconnected and dysfunctional. Communities are closed and segregated. Churches are cliquish and judgmental. Through the years I have heard one horror story after another of wounding and rejection in the name of Jesus:

A husband was repeatedly involved in sexually immoral activity for which he refused to seek help. After his wife filed for divorce she was informed she no longer would be allowed to lead the children's singing during the Sunday school hour.

A baby was born. But the mother's home church did not recognize his birth with the traditional rosebud on the pulpit because the child was illegitimate.

No wonder many people flee *from* the church rather than *to* it.

When examining the biblical "cities of refuge," it is very significant to note that those in flight had *actually done something wrong:* Involuntary manslaughter in today's legal system, a class C felony carrying a presumptive sentence of five years—no small crime. So the fugitives were granted safety even though they were, to some extent, guilty.

Becoming a place of refuge does not mean we lay aside our standards. It does not mean we become "Wimps for Jesus." And the failure to call "fugitives" into accountability is just as sinful as standing in judgment of them.

When the manslayer entered the "city of refuge," I doubt that he was greeted with "Praise the Lord! You've killed someone! Come, make yourself comfortable." Remember, these cities were populated by Levites, the tribe appointed to safeguard holiness.

The fugitive had to undergo a solemn trial. And, once inside the city, I suspect he spent "hard time" in serious soul-searching. I imagine he told his story over and over again—verbally grinding through the emotional itinerary of guilt, remorse, sorrow, and "if onlys," while the Levitical priests listened, counseled, listened, corrected, listened, confronted, listened, comforted, listened, listened, and listened.

In absence of literal "cities of refuge," the call is before the people of God to become spiritual cities of refuge. And the places of safety we become need to include confrontation as well as protection, accountability as well as acceptance, confession as well as forgiveness.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

# The politics o

### by David Neff

Every year, Jews celebrate Passover to commemorate their ancestors' deliverance from Egypt. And Christians join them in giving God credit for that deliverance and the subsequent conquest of Canaan. Nevertheless, we squirm when we think of all the men, women, children, and animals who were killed so that Jacob's descendants might be liberated and the Promised Land purified.

Every year, when Americans celebrate Independence Day, many use the language of Canaan to credit God with bringing forth a new and different kind of nation on this continent. Yet few talk much about the indigenous peoples who were exterminated or expelled as that new nation expanded.

Every year, Italian-Americans enjoy Columbus Day festivities to honor the great Genoese navigator and celebrate the best of Italian culture. Yet in 1992, 500 years after Columbus first set foot on San Salvador, it is more difficult to celebrate his day. For while some are holding big celebrations of the quincentenary (a world's fair and the summer Olympics in Spain, for example), other groups are decrying any attempt to celebrate the "invasion" of the Americas.

**Listening to the critics**

That invasion, most of us know but tend to forget, resulted directly in the economic rape, enslavement, and death of large numbers of native people. Entire cultures—some of them technically and artistically advanced—were crushed. And, indirectly, the oppression and displacement of millions of native Americans and Africans as well as ecological disasters were made possible.

Thus the National Council of Churches has called not for celebration, but for repentance as the appropriate way to mark the quincentenary. And pop-historian Kirkpatrick Sale has lambasted European culture for its preoccupation with "warring against species."

One tempting response to this criticism is to dismiss it as knee-jerk, multiculturalist liberalism. Yet, noted the *Utne Reader*, the early complaints about the Columbian quincentenary were not coming from "the usual progressive publications," but from "grass-roots cultural organizations." Besides, a charitable attitude and a willingness to learn is always appropriate. So what do we need to hear?

First, the critics have reminded us that *history is written by winners*. Contrary to what we learned from our school textbooks, the Americas were not an empty wilderness. Native peoples had "discovered America" long before Columbus. But his arrival did open the door for the displacement of peoples and the destruction of cultures.

It is tempting to say: Our ancestors may have killed off the Indians, but that was then and this is now. But there is a second lesson: *The conquistadors are a present reality*. Particularly in Latin America, the old feudal system lingers and perpetuates the cultural and economic isolation of the native peoples. A statement made at a 1989 gathering of Andean peoples claimed that a major celebration of the European conquest of the Americas would be "a renewed attempt to cover up the colonization and conquest of a continent by force of arms so that they can continue justifying the political domination of our peoples and nations." That is the sort of observation that can be made only by people on the underside of the dominant cultural forces.

A third lesson the critics want us to hear is that *in displacing indigenous cultures, we have lost a great deal.* Some point especially to the relationship that native Americans had with the natural world, and they suggest that if we had learned from pre-Columbian culture, we would not have deforested, strip-mined, and smogged up our land. They blame an imported Christian (though not biblical) theology for much of what has happened.

**Getting the whole picture**

If we were to stop here, it would be hard to imagine we had anything at all to

**"We would like (to make) the next 500 years different . . . ; to enter into a time of grace and healing. In order to do so, we must first involve ourselves in educating the colonizing nations, which are investing a lot not only in silly plans but in serious efforts to further revise history, to justify the bloodshed and destruction, to deny that genocide was committed here and to revive failed policies of assimilation as the answer to progress."**—*Suzan Shown Harjo, Cheyenne and Muskogee Indian,* Newsweek, *special issue, Fall/Winter 1991.*

**"Every generation rethinks its historical past through a prism that reflects its own concerns. But I object to overloading Columbus with responsibility for everything that happened. He was interested in discovery, in wealth and prestige. He wasn't interested in genocide."**—*Dauril Alden, quoted in* Newsweek, *June 24, 1991.*

**"At issue is whether our educators will continue pouring an ideological sauce over this (white, Eurocentric) civilization when serving it to our children, an ideology that tells them that it has a God- or nature-given authority over all others. It is this sauce that leads to a smug jingoism, to racism of whites, and to bitterness and alienation of all others."**—*Hans Koning,* The Washington Post National Weekly Edition, *September 9-15, 1991.*

# emembering

celebrate in 1992. But we need to ask some important questions.

First, *how fairly have the critics represented history?* If winners write the official history to justify their continued dominance, surely the losers write a version of history that may be used to justify their agenda.

Some native Americans were culturally advanced, peace loving, and sensitive to the needs of the environment. But there were also cannibals and savages among them, and some who raped the earth and moved on. Some colonizers were driven by avarice and valued human life far less than a doubloon. But others, such as Bartolomé de las Casas, were compelled by concern for both the temporal and the spiritual welfare of the natives.

Second, we need to ask, *to what degree do we perpetuate the oppression that began 500 years ago?* For most of us, complicity in any continuing oppression of native Americans is largely unconscious. While justice demands that we halt the economic and social marginalization of native Americans, it does not require the pursuit of a wilderness utopia or the wholesale restoration of long-lost lands. (Every system of justice knows of a statute of limitations.)

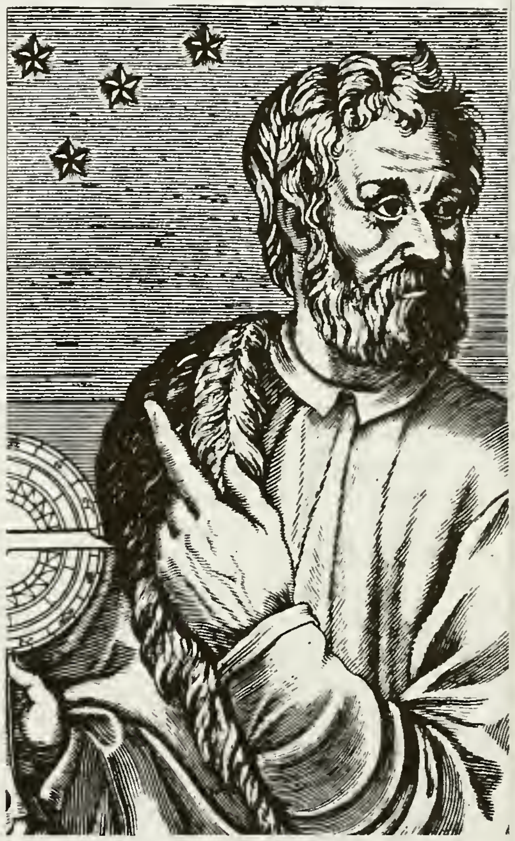
Journalist Jon Margolis writes, "Arguing about whether the European conquest of America was a 'good thing' is a fool's errand. It was an inevitable thing, its cruelties and its glories both." Whether or not Columbus had sailed to the lands across the western sea in 1492, someone else would have by 1500 or 1510. At that time, writes Margolis, "only Europeans were dynamic, curious, and progressive," and only Europeans were systematically mapping the world. Thus, we need to ask, *just what would we expect of Columbus and those who followed him?*

The medieval mentality idealized force in the service of true religion. In that mentality, evangelism meant the expansion of Christian political hegemony. The 15th-century Spanish consciousness was growing increasingly nationalistic. Imperialism seems historically inevitable. Since sin is the human condition, it is not amazing that Columbus took his pleasure with native women, shipped slaves home (against Isabella's orders) when he could not send gold, or imperiously claimed America for the Spanish crown. It *is* remarkable, however, that Columbus was motivated by a love for God and a desire to finance the rescue of the Holy City from infidel hands. It is remarkable that his sense of divine calling survived years of neglect by Isabella, disease, poverty, a mutiny at sea, and imprisonment and ridicule at home.

**Saints-in-the-making**

So how are American Christians to

*Columbus' humility, dedication, and sense of destiny are models for us. But his craven acquiescence to his era's cruelty is not.*



**"After five centuries, Indian people are still here, resisting and surviving in whatever ways we can. The year 1992 can be a time for all of us—Indian and non-Indian—to begin learning how to be in solidarity with each other, mutually empowering our struggles for justice and peace. If we stand together in defiance of the self-congratulatory celebrations, perhaps we will see the way toward standing together in constructive praxis, respect, and hope for all humanity."**

*—American Indian Robert Allen Warrior,* Sojourners, *January 1991.*

**TV commercials stereotype Indians as the *noble savage*, "part of a once great but now dying culture that could talk to the trees and the animals and that protected nature." This "makes Indians into conceptual relics, artifacts, . . . confirmed as existing only in the past."***—Jerry Mander,* Utne Reader, *November/December 1991.*

**"Christopher Columbus, where would I be**
**If you had never crossed the sea,**
**If you had never thought the earth a ball,**
**If you had never cared to sail at all?**

**Along the street where people go**
**Only strong, strong trees would grow;**
**And everywhere on lake and hill**
**The land would be quite dark and still,**
**With only wigwams on the ground**
**And Indian children walking 'round,**
**And not a Stars and Stripes in sight**
**At evening or in morning light!"**

*—Annette Wynne, from* For Days and Days: A Year-round Treasury of Verse for Children, *1919.*

respond to the controversy surrounding the Columbian quincentenary?

There is much to celebrate about the encounter between the Old World and the New World. It was the occasion for profound changes in the course of history. For example, without the lowly potato, imported from America, Europe would have starved. And without the horse, imported from Europe, indigenous American art and religion would never have had time off from survival activities to dream and develop. Without vita exchanges such as these, neither group of peoples could have flourished.

# Dealing with the ancient mariner

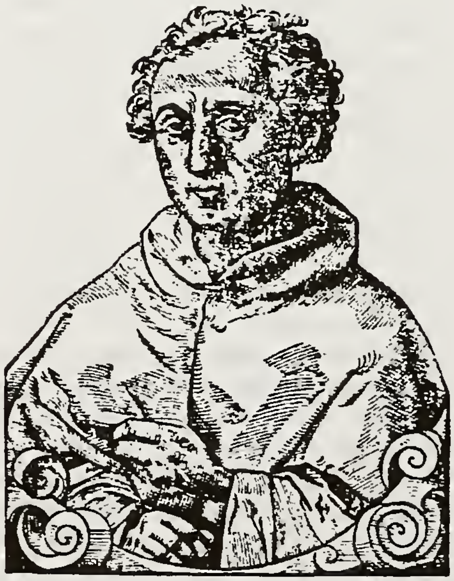
## by David Radcliff

What do we do with Columbus? As early as last fall, some people said they had already done all they wanted to do about this ancient mariner, given the vast amount of discussion generated even at that early date. Some may wonder whether Brethren need to do anything at all with him, as our church had yet to be born at the time of his fateful voyage. Judging from a few letters received in this office in response to materials sent out on the subject, there are those who take offense should we do anything other than portray Columbus as the one who opened this hemisphere to evangelization. And there are others for whom the 500th anniversary of "Columbus" is an opportunity to do more research on the history and present reality of the pre-Columbian peoples of the Americas.

There is a measure of truth in what those from each of these perspectives would "do" with Columbus. It would be fruitless, however, to debate their merits in this brief column, and David Neff's article (page 14) does a good job of treating some of the key issues raised by these differing points of view.

If there is one contribution that Brethren can make to the discussion about what to do with Columbus, it is simply to ask "What would Jesus do?" In particular, when it comes to encountering people of strikingly different cultural or racial or religious histories, how did Jesus handle such episodes, and what would he have to say to the attitudes and actions of Columbus and his successors?

Jesus did not combine violence and evangelism. When the disciples wanted to "command fire to come from heaven and consume" a Samaritan village that had not received them, Jesus rebuked them (Luke 9:51-56). Even if the "medieval mentality idealized force in the service of true religion," as David Neff states, there were others by the end of that same period, notably the Anabaptists, who refused to link the Christian gospel with violence of any kind. Therefore, Columbus has no better excuse for his actions than the conquerors of today who march behind cross and flag.



Jesus was open to people of other cultural and religious traditions. Certainly he carried his message of faith, hope, and love with him wherever he went, and he was not reticent about proclaiming it. Yet he never denigrated others for their own traditions; he could see even in those considered religious outcasts the marks of God's presence.

The best example of this may be Jesus' use of a Samaritan, considered by good religious people a heathen and a racial half-breed, as the key figure in his best-known parable (Luke 10:25-37). For Columbus and for us, this is a reminder that God is already present in "new mission lands" before we arrive, working in ways that we may not fully see or understand.

Finally, Jesus allowed himself to be moved to compassion and perhaps to a different understanding of his mission by people of other religious and nationa backgrounds. The story of the Syrophoenician woman illustrates this well (Mark 7:24-30; Matt. 15:21-28). Her persistence in the face of Jesus' rejection of her pleas for assistance earn Jesus' acclamation, "Woman, great is your faith!" and perhaps leads Jesus to a new understanding of his mission amon the Gentiles.

Had Columbus and his successors, both adventurers and evangelists, had this kind of respect for the people they encountered, there might be a whole other history for us to celebrate during this year. And as we look to our own times and mission efforts, we might ask what we have to learn from the Minjung theologians of Korea or the spiritual traditions of the native peoples of the Americas. Or are we, unlike Jesus, unable to be moved by the faith of those outside the Christian fold?

We must be unabashed in sharing our Christian testimony with our world. As we go about this vital task, what do we have to learn from the way early Christian witnesses on this hemisphere spread their faith? And, more importantly, what do we have to learn from Jesus and *his* way of spreading the Good News of God's peaceable reign? These can be Brethren contributions to the debate over what to "do" with Columbus.

*David Radcliff is World Ministries peace consultant and staff for Korean ministries.*

But despite all the physical benefits, here is an underlying spiritual dimenion that should make Christians autious. Margolis calls Columbus "the irst real American" because he had to now "what was over the hill." But, says Margolis, the real question is "whether his kind of person must also inevitably want to own whatever lies over the next ill . . . so strongly that he is prepared to murder the people living there."

Perhaps we can understand the iscovery/encounter/invasion much the way we relate to the Israelite conquest of Canaan, with its slaughter of infants, women, warriors, and animals. We elieve God is Lord of history and no Earth-shaking event happens apart from is will. Nevertheless, we know that he redemption of our planet is not yet ully realized. The consequences of sin ontinue to attend even divinely ordered vents.

The lives of some ministers we have nown provide a helpful analogy. As vangelists, they have won souls for Christ; and as fallible humans, they have inagled their finances or committed dultery. This might be called the Gantry Principle of History: Every ivinely ordered event takes place in he context of sinful human reality. Columbus' high goals were not unmixed. Economics and evangelism are ot always separable.

As some try to paint Columbus as a illain and others as a hero, let us emember that villains and heroes are he crisply outlined icons of cultures and deologies. God, however, creates saints out of sinners. The line between saint nd sinner is not always distinct. Columbus' humility, dedication, and ense of destiny are models for us. But his craven acquiescence to his era's cruelty is not. Cultural movements demand heroes and villains, but our Reformation heritage tells us to expect omething else instead—the blurred outline of flesh-and-blood aints-in-the-making.

*David Neff is managing editor of* Christianity Today.

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# Resources for re-discovery

**Brethren packet:** Every Church of the Brethren congregation has received a packet of materials titled *Re-Discovery '92*. In it were a basic historical overview of Columbus' encounter with the peoples of the Caribbean, worship and sermon ideas, a children's story, a skit, and an annotated listing of pertinent resources on the quincentenary issue. To request a packet, contact: Peace Consultant, 1451 Dundee Ave., Elgin, IL 60120. Tel. (800) 323-8039. Ext. 229.

**Events:** The May 3-8 National Youth Christian Citizenship Seminar, held in New York and Washington, carried the theme "Through the Eyes of Native Americans."

- A Church of the Brethren workcamp was held in La Esperanza, Honduras, in late May, with the goal of fostering better understanding between Honduras and the United States and hearing indigenous perspectives on the quincentenary.

- A Church of the Brethren youth workcamp will be held July 20-26, at Broken Bow, Okla., working among the Choctaw Indians. Its goal is to "gain a new respect and understanding for the Native American culture and faith." Contact: Donnie Flora, 1451 Dundee Ave., Elgin, Il 60120. Tel. (800) 323-8039. Ext. 276.

- The speaker for the World Ministries dinner at Annual Conference, July 3, is George Tinker, an Osage Cherokee Indian. Professor of cross-cultural ministries at Iliff School of Theology, he will speak on "Colonialism, Conquest, and Missionary Outreach." Tickets cost $10.50 and are available from Annual Conference Office, 1451 Dundee Ave., Elgin, IL 60120 or at ticket sales at Conference.

- A gathering scheduled for October 11-12 at the National Cathedral, in Washington, D.C., is "A Celebration for Our Survival." It will include a 24-hour vigil and many worship and fellowship opportunities. Contact: Rose Robinson, St. Patrick's Episcopal Church, 4700 Whitehaven Parkway, Washington, DC 20007.

**Other resources:** The Prophetic Justice Unit of the National Council of Churches has published a packet *Responding Faithfully to the Quincentenary* ($9). Contact: Sandy Toineeta, NCCC, 475 Riverside Drive, New York, NY 10115.

- Video, "Life Gives to Life: Stories Old and New Upon the Land," 45 min., $25. Stories by Fred A. Shaw, a Shawnee Indian. Order from Shaw, at 2757 West US 22 & 3, Maineville, OH 45039.

- Book, *Crying for a Dream*, by Richard Erdoes, 1989, $24.95. Text and color photos depict North American Indians of the plains, mesas, and deserts. Order from Bear & Co., Publishing, Santa Fe, NM 87504-2860.

- TV presentation, "The Eighth Fire," NBC, June 21 (see local listings for time). Joining Native Americans in looking to the future, "The Eighth Fire" focuses on the choice before all Americans: Will the issues of broken treaties, fishing rights, and religious freedom be brought to the light of justice?

**Native American publication**: *Native Nations* ($20/yr., 12 issues. 175 Fifth Ave., Suite 2245, New York, NY 10010.) Magazine featuring Native American news, quincentenary information, commentary, arts coverage, and film and book reviews.

BRETHREN WORLD ASSEMBLY PARTICIPANTS

# Meet the Grace Brethren

*Next month the five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly, at Elizabethtown College. With that event in mind,* MESSENGER *has presented this series of articles about The Brethren Church, the Old German Baptist Brethren, the Dunkard Brethren, and the Fellowship of Grace Brethren Churches. The series, which began in the March issue, will conclude next month with a look at the Church of the Brethren.*

*For information about the Brethren World Assembly, read Donald Durnbaugh's "Freedom to Come Together," October 1991 (but note that the assembly's dates are July 15-18, not July 25-28 as given in that article).*

### by William G. Willoughby

It was almost incredible! Sixty young people, in a congregation of about 200 gathered for Sunday morning worship, were listening intently as the Grace Brethren pastor preached for 45 minutes.

Among the junior-high, senior-high, and college-age worshipers, there was little shuffling or whispering. These young people considered worship important to them. They had attended a Sunday school class for an hour preceding the church service, but few, if any, had slipped away between Sunday school and church.

I had entered the sanctuary about 15 minutes early, and was surrounded by contemporary gospel music being played over the loudspeaker. The animated conversation of the people as they gathered demonstrated an apparently genuine sense of joy and authentic community.

This Grace Brethren congregation holds two services each Sunday morning. I attended the second one, and learned from a young man seated next to me that the two services were essentially the same, with one exception. "The first service, composed mostly of adults, was," he said, "more *subdued*."

There was no traditional call to worship. In fact, there was no formal beginning. The four guitarists, the person playing the synthesizer, the pianist at the grand piano, and the organist simply took their places on the raised platform and began to play . . . with great gusto. A large screen on the front wall displayed the words of their hymns by means of an overhead projector. The hymnbooks in the pews were not used at this service.

There was only one hymn sung that was familiar to me—"Holy, Holy, Holy, Lord God Almighty." It was very appropriate, for the theme of the sermon was the holiness of God. The rest of the singing was what I call "contemporary gospel." The congregation participated enthusiastically.

There was no formal order of service in the very professionally printed bulletin, which described many opportunities for prayer, growth, and service.

At a particular moment in the service, the robeless choir, men and women from various parts of the congregation, went up on the platform, which had only a lectern—no pulpit, no choir benches. The song leader directed them in singing "Strength of the Lord." As they returned to their seats, the congregation vigorously applauded.

After the offertory, the minister rose and stood before the people on the same level as the congregation. "Ah," I thought, "perhaps this is a carry-over from the Brethren meetinghouse days!" I soon dismissed that from my mind.

The minister, who was very fluent,

preached for 45 minutes, without notes, on "Holiness: The Best Way To View God's Beauty." He referred at times to professional sports teams and other contemporary situations. His sermon, an exposition of Psalm 99, would have been well received in almost any Church of the Brethren.

Following the sermon, the screen was electrically lowered, and the congregation sang "gospel songs and hymns" for about 10 minutes, with loud accompaniment from the "orchestra." An "altar call" concluded the service.

This congregation was undeniably an *ecclesia* of devoted Christians. Other Grace Brethren churches may not have an orchestra, and may be less informal, but the spirit of Christ and the presence of God are no doubt experienced in all of them.

The Fellowship of Grace Brethren Churches is the second largest and fastest growing of the five major Brethren groups. It developed out of a conflict in The Brethren Church in the 1920s and '30s over the control of Ashland College and Seminary. The more "fundamental" ministers and leaders were displeased with what they considered "modernistic" trends in the church.

In 1937 the Grace Brethren established their own seminary, Grace Seminary, which in 1939 was moved to Winona Lake, Ind., where it is today —with more than 500 students. In 1948, Grace College was established, which today has more than 1,000 students.

At the 1939 General Conference of The Brethren Church, delegates from churches who refused to support Ashland College and Seminary and the denominational program were excluded. A large number of delegates sympathetic to the conservative cause thereupon walked out, and in 1940 had their own "National Conference." Each group claimed to be the legitimate Brethren Church and that the other had departed from "historic Brethrenism."

There are more than 300 Grace Brethren congregations in the US, with two-thirds of them in six states—California, Florida, Indiana, Ohio, Pennsylvania, and Virginia. The average size of a congregation is about 150. The monthly publication of the Grace Brethren is the *Brethren Missionary Herald*, published at Winona Lake, Ind.

The National Conference of the Grace Brethren is usually held at Winona Lake. Grace Brethren have put their emphases on missions, evangelism, and church growth, and now have more than 50,000 members in the United States, with missions in Argentina, Brazil, Central African Republic, Chad, England, France, Germany, Japan, the Philippines, and Mexico.

The church has supported the military and military chaplaincy, encouraged its young people to serve in the armed forces of World War II, and celebrated the victory of the United States against Iraq. About 30 Grace Brethren ministers have served as full-time military chaplains.

Theologically, the Grace Brethren consider themselves unapologetically "evangelical-fundamentalistic." A "covenant of faith," which is similar in many ways to the old "Brethren's Card," is signed yearly by all trustees and faculty of Grace College and Seminary.

The Grace Brethren firmly believe in the verbal inerrancy of the Scriptures, in the imminent second coming of Christ, in the existence and personality of Satan, and in the eternal security of the believer. They are also firmly opposed to the ecumenical movement and to the "social gospel."

In all of their churches, the Grace Brethren retain some of the traditional Brethren practices, such as the love feast, anointing, and trine immersion. It is clear, though, that they feel more "at home" with other fundamentalist groups than they do with the other Brethren groups. In my contacts with Grace Brethren leaders, they were not hostile to me as a person, but I definitely got the impression they are cautious about cooperating officially with any of the Brethren groups. A notable instance of official cooperation, however, has been in the publication of *The Brethren Encyclopedia*.

Perhaps, in the years to come, there will be other cooperative efforts to reclaim more aspects of the Brethren heritage. A recent statement by James Boyer, professor emeritus at Grace Theological Seminary, is encouraging: "It is always wrong when God's people cannot get along as brothers."

At times I wonder about the future of the Brethren groups in American society. Will they diminish in numbers to fade soon from the scene? Will they become so acculturated by a dominating, secular society or an evangelical-fundamentalist crusade that they will lose their Anabaptist-Pietistic heritage altogether? Will they go their separate ways as brothers and sisters estranged one from another, communicating only spasmodically or not at all?

And then I think of the 60 young people in the morning worship service of a Grace Brethren church, and of the young people in the Old Orders and Dunkard Brethren continuing in a tradition of nonconformity to the world, of young people in The Brethren Church entering Brethren Volunteer Service, and of the 3,500 Church of the Brethren young people at a National Youth Conference, and my hope for the future abounds.

*William G. Willoughby is a retired educator living in La Verne, Calif., after a teaching career at Bridgewater (Va.) College and the University of La Verne (Calif.), and a stint as director of Brethren Service in Europe.*

# Who’s in charge here?

## *Brethren leadership through the years*

*‘Judging from past patterns, leaders in the* new *Church of the Brethren epoch will be those who best embody the church’s aspirations and self-understanding in relation to the larger socio-cultural world in which they live.’*

by Lauree Hersch Meyer

Leadership as a concern is a new phenomenon in the Church of the Brethren. *The Brethren Encyclopedia,* published in 1983, does not even have an entry for it. Not that leadership has received no thought during the history of the church; it has. The nature of concern around church leadership, however, now in great evidence, is new. The 1990 Annual Conference established a “blue ribbon” Committee on Ministerial Leadership (see sidebar, facing page) to address the issue.

**Church beginnings, 1708 to about 1850.** In 1708, the Church of the Brethren was a small group of eight friends who were fundamentally trusted spiritual companions. This group and those who accepted, extended, and adapted their vision to the “new world” into which they emigrated, did not think of themselves as a *church.* They were simply followers of Jesus Christ—disciples whose fellowship supported their fundamental passion to be Jesus’ friends by doing “as I (Jesus) have commanded you.”

Leaders of this group of radical followers of Christ had to be people known by the faith community to be already tested and proven by life. Amid difficult life situations, people sought leaders who had shown themselves able to speak and act like disciples of Christ in the face of danger. People were viewed as leaders when their actions and words heartened and gave courage to those around them to live the faith they professed when being faithful could cost their jobs or even their lives, leaving families and dependents destitute. Thus leaders usually were local people whose lives also held few if any secrets from their neighbors, people who could be entrusted with spiritual or moral power over decisions affecting the common life.

Nearly all the leaders who were publically visible in the wider, secular community were men. It was important that the fellowship’s leaders also be trusted by people outside the fellowship who saw and did business with them regularly. Thus prominent business people such as Christopher Sauer, a colonial publisher prominent in public life, were rarer once the Revolutionary War began. Those hostilities deprived the pacifist (and therefore unaligned and mistrusted) Brethren of a good public reputation in the broader community (also making their physical well-being less secure). Then as now, Brethren leaders both “shed light” on the whole church’s nature and interpreted (by their lives) how believers behave toward “others” in the broader secular community.

**Public acclamation, mid-1800s to mid-1900s.** As social, religious, and economic life in the United States changed, so did the Church of the Brethren. Until now, it had been common for people to spend their entire lives in one place. Extended families often could gather a hundred or more kinfolk for celebrations. Church gatherings among the Brethren resembled a vast multi-family party or reunion. But by the 1850s, travel to and from distant places became feasible for people such as the Brethren.

Three changes in leadership characterized this era. First, some women became visible as church leaders and preachers. So long as women leaders were active only locally, they were fundamentally seen as extensions of men to whom they were attached—fathers, husbands, sons. Thus, while women had been leaders already in the first period, they rarely held office. In this behavior, Brethren reflected the general culture. Brethren courage to be Jesus’ disciples even against the cultural consensus had traditionally concentrated on religious and moral behavior, not on challenging social norms. Throughout their history, Brethren have largely accepted the same social values as their neighbors.

But in a context where church life was no longer limited by local social arrangements, women and men were free to exercise the leadership appropriate to newly important regional and national dynamics among believers. So, for example, women organized local, regional, and national “aid societies” to raise funds for missions.

Women had always assisted in life passages and threats—birth, illness, and death. But now, women became missionaries and nurses without being attached to men. Women also began to teach and preach. An elder (male) on a committee sent to counsel with Sarah Major for preaching in defiance of Annual Meeting disapproval said, in reference to the committee’s retreat, “I could not give my vote to silence someone who could outpreach me.” (See “She Kept on Preaching,” April 1975.)

The second change in the mid-1800s was the emergence of “weighty Brethren.” Pastoral leaders had traditionally been a “team” of ministers, and usually included a male from all “major” families in the congregation. But now Brethren struggles often were as severe within the community as between believers and the wider community.

This new need called for a new sort

of leader in addition to what the church needed when its fundamental struggle was coping like an extended family with hostile religious (and political) neighbors. "Weighty Brethren" were (usually male) church members known and looked to as gifted leaders and trustworthy people well beyond their congregations or geographies. These leaders had proven able to serve the church when internal dissent and struggle arose.

The third change came during the latter part of the 1800s. Brethren and sisters were at the forefront of the Sunday school movement in the United States, especially in Virginia. Brethren joined the prohibition movement and changed their historical communion practice from the use of wine to grape juice. The Brethren founded academies and colleges. They became active in the foreign mission movement. They established a publishing house, denominational headquarters, and a seminary and Bible school for the sake of local, district, regional, national, and mission leadership support and training.

Despite resistance, these "new" activities flourished. By the mid-1900s, the Church of the Brethren in the United States was at its numerical and economic zenith. It also was at a crucial, though essentially unrecognized, turning point in its life.

The advent of "weighty Brethren," the visibility of women, and the emergence of concerns, practices, and institutions common to Christians throughout the United States, signaled that the Church of the Brethren had come to be at home in the society it had adopted.

**The institution, mid-1900s to 1992.** The late 20th century saw the church begin to mirror both the society and other churches in the society. New leadership patterns emerged once more, in part replacing and in part joining existing dynamics. The two major new leadership characteristics during this time were the emergence of popular, charismatic leaders who elicited the church's vision and energy, and an increasing emphasis on professionalism for managing the church's business.

Charismatic leaders, although some of them held church offices or jobs, were kept to the margins of official church structure and power. Thus people such as M. R. Zigler, Dan West, and Anna Mow (to name only a few, and to name only persons now deceased) greatly contributed to the church's life. They energized many church people of all ages, eliciting vigor, generosity, and passionate commitment as their vision was directed toward serving their "far" as well as their "near" neighbors. These charismatic leaders were visible, well known, loved, and held in highest esteem well beyond the Brethren communion. But they failed to fit the professional profile and/or be institutionally loyal in the way that was coming to be expected of salaried leaders.

The church that once "had" many institutions had begun to order its life as an institution. Now congregations supported the general offices through unified giving, transferring the power of program and direction from the local to the national level. Brethren colleges became "church-related" and sought a base of support broader than the Church

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# A long look at ministry

The Committee on Ministerial Leadership has been given a substantial responsibility by Annual Conference. Even though the committee's task has been outlined in six mandates, the net effect of the requests has been to have the committee undertake a five-year evaluation of Church of the Brethren understandings, practices, and procedures for calling, nurturing, training, and sustaining its leadership. They also have been given the authority to recommend changes to the denominational partners who have helped to form the committee and pay its expenses—Annual Conference, the General Board, and Bethany Theological Seminary.

Now into its second year, the committee has done extensive reading and data-gathering on its assignment and has formed critical questions for further conversation. These questions could shape future recommendations for action.

Has the church been calling its people into leadership with the assumption that full-time salaried ministries await them? What would it mean to discern gifts for ministry and call and send people into service without the expectation of jobs?

Is the church well served by the current procedures through which leaders are brought into employed positions in the church? Open candidating for congregational pastorates, district openings, and denominational jobs allows for access by many people, but does that same system complicate and confuse the strength and clarity of the church's call to given individuals?

A series of questions both for congregations and leaders emerges from the stories about new pastor start-up ministries. Are expectations of congregations for newly trained and graduated ministers appropriate? Can one embody all the gifts expected of a minister? Are those expectations too culturally conditioned? Have they been too closely tied to job performance?

Would an active denominational guidance process provide some of the strengths that were present in the church when the eldership functioned at its best?

Can the church find better ways of understanding, calling, and supporting the set-apart ministry in light of its heritage of the ministry of all believers?

The Committee on Ministerial Leadership reports regularly to the supporting partners and to Annual Conference Standing Committee. But it welcomes conversations with any concerned individuals and groups in the church. Committee members are Warren Groff (chairman), Jan Eller, Guillermo Encarnación, William Hayes, Mary Jessup, Craig Myers, Jon Park, and Elaine Sollenberger. John Cassel and Paul Hoffman have observer status, and Robert E. Faus serves as staff to the committee. —ROBERT E. FAUS

*Robert E. Faus is consultant for ministry on the Parish Ministries Commission staff.*

*Forward . . . seeking the mind of Christ*

# Feetwashing

Recently I was asked point-blank if, in relation to the wider Christian church, it isn't time for Brethren to throw in the towel. My first reaction was to be offended by the question. Why would anyone ask such a thing? But as I thought more about the question, I decided that, indeed, it *is* time for us to throw in the towel.

Our special calling as Brethren is to witness by word and deed that service, peace, and reconciliation are an essential part of the gospel. Nothing symbolizes this more than the feetwashing service—the towel and the basin. Most Christian traditions celebrate communion with the sacramental elements of bread and cup. Brethren remember the upper room event with a love feast that includes the towel and the basin. In our relation to the wider church, it is time for us to throw in the towel.

Brethren remember that Jesus asked a reluctant Peter to allow his feet to be washed. " 'Unless I wash (your feet) you have no share with me' " (John 13:8). The memory is a tap root for the Brethren concern for peace, service, and reconciliation.

A recent conference of the World Council of Churches focused on how First-World Christians are to relate to Christians of the "two-thirds" world. The suggestion was made that we stand with and assist them. Further it was noted that no passage in the New Testament symbolizes this better than John 13. The sister in attendance from our denomination was asked to help lead in a feetwashing service for all. It was time to throw in the towel.

Brethren helped to initiate Church World Service, and we continue to contribute 10 percent to most of its disaster projects. Brethren initiated CROP, Heifer Project, Brethren Volunteer Service, and SERRV. In the World Council of Churches, we lead in calling for nonviolence and reconciliation as the authentic Christian witness. When we meet with evangelical groups, we Brethren remind them that evangelism must include a witness to peace and reconciliation to be true to the New Testament.

When I was asked recently whether our relation to the wider Christian church is at a time for us to throw in the towel, I was offended. But, upon further reflection, I believe nothing could be closer to the truth.—DONALD E. MILLER

*Donald E. Miller is general secretary of the Church of the Brethren.*

of the Brethren. Brethren youth correspondingly attended colleges that would best meet their vocational needs. Bethany Seminary became a school to train professional church leaders, with its top executive appointed by the board, its daily life administered by a staff, its budget entrusted to fundraisers, and its students taught by the faculty.

Leadership patterns among congregations varied, reflecting both their specific history and their particular settings and circumstances. Some congregations with a relatively stable geographical membership retained the unsalaried or "free" ministry, in which leaders were called from the local community. Other congregations went to unsalaried programs such as Education For Shared Ministry (EFSM) to keep their small church alive, while still others hired one or more (or less!) pastors who were trained as degree or TRaining in Ministry (TRIM) professionals in the Church of the Brethren or another communion.

The Church of the Brethren understanding about the "office" and gender of leaders consistently has matched its self-understanding in its changing contexts. That is, how Brethren have involved and seen themselves in the broader society, and how particular congregations' experience, understandings, and values shape their perceptions, fears, and affirmations, have, over the years, shaped and changed understandings of what leadership is needed and who may be a leader.

One can summarize the leadership patterns of these three epochs this way:

- When Brethren experienced themselves "over against" society, their leaders tended to be local members whose authority in the community arose out of and was grounded in the respect they received from the wider civic community and from their proven ability to meet difficulty faithfully and with energy and courage.
- As Brethren became part of their civic communities, a second sort of leader emerged to join the first: a) "weighty Brethren" able to exercise authority in matters of inner-church dissent; b) leaders whose vision and energy led Brethren to build institutions such as colleges, a publishing house, and a seminary so that Brethren might enjoy the social benefits enjoyed by "others" and still keep the moral values that made Brethren *Brethren* . . . and also contribute to reforming the social fabric of the nation, itself (through Sunday schools, mission efforts, and prohibition); and c) charismatic Brethren known throughout and beyond the denomination who inspired new generations to committed involvement.
- As Brethren began managing institutions as businesses, leaders judged able to "do the job" as professionals and willing to be utterly loyal came to be appointed to their office by boards or search committees who chose them.

Leadership in the Church of the Brethren, as in other churches, has reflected the prevailing social values of the nation in which Brethren live. Yet, the social status of church leaders and pastors diminished in each epoch. Moreover, the social status of church leaders (and the churches) decreased in direct relation to their significant involvement in wider community life.

Professional church leaders, of course, could be less involved when they became too mobile to be a meaningful part of the broader community. But as church leaders became less significant in the "world," they became more ependent on their importance to church eople. The lowered status of pastors nd church leaders in the social fabric lso corresponded with the church's ncreased willingness to "allow" women and other non-traditional people) in eadership, but also with widespread esistance within congregations to omen, ethnics, or people of color as astors or significant church leaders.

During the Church of the Brethren's ifferent epochs, each "sort" of leader ame into office by a different route and xercised leadership in different ways. ikewise, different scriptures were used o validate how pastors and other leaders ere selected (the process or means of election, the nature of leadership ffices, and who received what sort of ayment), and who was an appropriate eader (age, race, gender, ethnicity, and rofessional qualifications needed).

What it now means to be a pastoral or ther leader in the Church of the rethren largely mirrors the cultural resuppositions and accepted social atterns and contexts of persons who ake leadership selections. The degree o which Brethren mirrored or differed rom the surrounding culture is a reason hy the acceptability and presence (or bsence) of women, people of color, and ersons other than "Anglos" in official eadership capacity has differed in each poch, and still differs from area to area nd congregation to congregation.

Like other denominations in the nited States, the Church of the rethren is entering yet another era of nteraction with the religious, social, ultural, political, and economic spheres n which they live. The concern for eadership, so prevalent in the Church of he Brethren, is not unique to it. The oncern is found in all "mainstream" hurches, that is, churches whose embers seek respectability and status n the broader culture about them. udging from past patterns, leaders in the new" Church of the Brethren epoch will e those who best embody the church's spirations and self-understanding in elation to the larger socio-cultural world n which they live.

An old challenge now faces Brethren anew—whether they can distinguish their *cultural* response from their *faith* responses when they choose leaders and exercise leadership in and as the church. It is more a business and professional than a churchly question if they ask how to "solve" the leadership "problem" they experience, or even how to call quality people into leadership.

The church's question about quality leadership is the same today as it was for the Brethren's forebears. The Brethren must ask what strengthens church members to discern and live boldly the faith to which they are called in this day and in this place of work and life. M.

*Lauree Hersch Meyer is professor of biblical theology and interpretation at Bethany Theological Seminary, in Oak Brook, Ill. This article is an adaptation of a presentation she made to a group of Korean Brethren ministers in March.*

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mixed
**REVIEWS**

# A menagerie of surprises

### by William Haldeman-Scarr

A fable is a story designed to teach a lesson. The characters are usually talking animals who act very much like people. When the characters are human, they act surprisingly like exotic animals unwittingly caught in the relational traps they set for themselves. So fables are really playful menageries that unsettle our assumptions of the way we think things should be.

Edwin Friedman is an ordained Rabbi, lecturer, and respected family therapist who has written a book of fables titled *Friedman's Fables* (The Guilford Press, 1990, $19.95). His purpose is to teach, not by telling us what we must do, but by helping us use our imaginations so that we may ask the right questions about the nature of our relationships.

The result is a provocative yet playful look at what we assume relationships should be and why those assumptions create more problems than healing.

What makes these fables so powerful is that they lure us into the crucible of our family and congregational relationships.

For example, in "The Bridge" a man is walking on a bridge to his new destiny. Another comes to him, hands him one end of a rope, and then jumps off the bridge with the other end of the rope tied to his waist.

This forces the man to hold on to the rope to save the other from sure death. The one hanging below the bridge tells the man on the bridge that he is responsible for him: He must hold on to the rope or else his life will be lost. Will the man hold on to save the other or let the rope go?

So we are led to wonder: Are there those in our families who make us take responsibility for them? Are there those in our churches who do this? Do we hang on to them or let them go?

With fables like this, Friedman helps us to understand the issues of self-responsibility, communication, and the need for someone in any relational system to say, "This is who I am."

His creativity with regard to this is remarkable. There are the peaceful animals who acquiesce to a bloody tiger, the scavenger fish who decided no longer to eat the refuse in the fishbowl, the bird who does not want to leave the nest, and the myopic spider caught in the symmetry of her own web.

Not only do we learn about ourselves, but we also receive a glimpse into the problems of Adam and Eve's family, the thoughts of Marx Freud, and Moses, and a compelling retelling of Cinderella's story by Cindy's very own stepmother.

There are 24 fables in all, a menagerie of surprises, wonder, depths, and humor.

We Brethren love our relationships . . . maybe too much. They are the center of our theology and ethics. Maybe we should recenter them in the playful menageries of fables. We may even learn that relationships are more healthy and fun if we do not take them so seriously.

If I say you *must* read this book, it will only indicate my failure to comprehend it. On the other hand, if I tell you that I am not responsible for what you read, indeed, not responsible for you at all, you may just want to take some time and read *Friedman's Fables*, if for no other reason than to learn why you are not responsible for me and what I write.

*William Haldeman-Scarr is co-pastor of Moxham Church of the Brethren, in Johnstown, Pa.*

*Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as* MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

# GUIDE

## A GUIDE FOR BIBLICAL STUDIES

### INTRODUCING OUR NEW WRITERS FOR '92-'93

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DEBRA EISENBISE

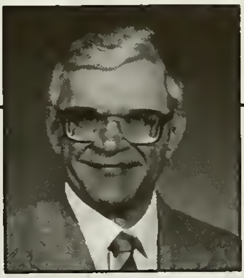
PAMELA BRUBAKER

FRED SWARTZ

JAMES BENEDICT

MARY JESSUP

DONNA RITCHEY MARTIN



L. GENE BUCHER

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Wilbur Hoover
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"The fresh new look of *Guide* reminds me of the Brethren tradition of coming back to the Bible again and again to hear what new thing God is saying to us through scripture."

Rick Gardner
Bethany Theological Seminary

"*A Guide for Biblical Studies* is a disciplined study of the Bible that encourages us to share about practical applications of our faith."

Norma Ward, Catherine Warner, Ethel Vearn, Ula Jean Kreitzer
Mack Memorial Church of the Brethren
Dayton, Ohio

## Flagging an issue

I object to the ad running in MESSENGER for the J.M. Stewart Corporation, because it overtly offers flags for use in churches.

A few of us pastors are out here fighting a raging battle with nationalism and the current ravages of widespread church/state syncretism. We asked for help from Annual Conference, and Standing Committee denied us that help.

Civil religion is now so dominant in our congregations that pastors who uphold our Brethren stance that "all war is sin" find themselves in severe conflict with a significant portion of their congregation.

If our peace position dies, the denomination will die, because we will have abandoned our corporate calling.

*Steven W. Mason*
*Harrisonburg, Va.*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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## 'Amen!' to a name change

I say a loud "Amen!" to Peggy Reiff Miller's March letter, "A Name Change Would Help."

From my pastoral service in Virginia and Maryland, I know there is a lot of name recognition in the East in the "Church of the Brethren." Out here in the West, however, our denomination has little or no name recognition.

A moment of truth came recently as I conducted an inquirer's class for new participants. The session ended with participants expressing their likes and dislikes. They were unanimous in their dislike for our denominational name.

They said it gives the impression that we are a church for men only; that women are not welcome, or are second-class participants. They also said the name sounds like that of an uninviting sect.

When will our name change to reflect the peace, loving fellowship, and other values that we hold most dear? Our denomination's name is projecting an image in today's world that is not in our best interest.

*Jeff Glas*
*San Diego, Cali*

## Believe and study the Bible

I cannot see how the February article "Brethren and Evangelical: Is the Fit a Good One?" can ever pass the salvation test. The writer seems not to believe in the infallible Word of God, but sees the Bible, rather, as a story or a fairy tale. For example, he says "The Bible is the family story of the people of God."

Never in the Bible are we told "to see what God has been trying to do in the life and faith of all peoples." Nor are we told "to honor Jesus as Lord" by openin "our ears to the religious stories and experiences of non-Christians."

Just the opposite. We were told, in the days of Law, to destroy all the non-Jews and, in the dispensation of grace, to witness to and teach all non-Christians what Jesus has said and done in his life on earth.

Let us not waste our time studying Chinese classics, or Buddhism, or Islam. The more I study the Bible the more I recognize the superior wisdom in it.

*Hsu-Chao H*
*El Cerrito, Cali*

## Learning from Ashland

I enjoyed the article "Meet The Brethren Church" (March). As a 1990 graduate of Ashland Theological Seminary, I grew to appreciate The Brethren Church and its leadership.

Being conservative, I found a remarkable congruence of that denomination's position with my own, not to mention my home congregation and the congregation I now pastor.

Perhaps Bethany Seminary could learn

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Host of "Weekend Edition"

*Music by*
ENCORE
*a Bridgewater College alumni quartet*

From left: Edgar Wilkerson, Jim Bryant, Earl Rowland, Jerry Wampler

rom this Brethren Church seminary whose enrollment consistently has grown over the past two decades.

*Craig Alan Myers*
*Columbia City, Ind.*

## Love feast reflections

The April photo essay on love feast inspired me. I was a care giver for an 88-year-old Catholic man. I was asked to wash his feet, because he no longer could bend down to do it himself.

I told him, "Of course. I will be glad o wash your feet. We Brethren are used o that." I explained our custom, and he was appreciative and touched by that special care and "laying on of hands."

He died this week. Having spent many hours with him these past six months, I will remember him and his faith. He told ne of visions and healings he had had. I gave him communion bread left over from our Brethren love feast, and we drank grape juice made from the fruit of his vines.

The love feast has come to life and had greater meaning because I was able to partake of it with a friend.

*June Snell*
*Auburn, Ill.*

- "Amen!" to MESSENGER's support of the traditional love feast in the April issue. Feetwashing, love feast, and communion are a trilogy of spiritual experiences that bring me closer to the trilogy of the Father, Son, and Holy Spirit. I do, however, appreciate a simple bread and cup communion a few times a year during Sunday service.

Thanks for Glenn Mitchell's photo essay. It was splendid.

*Judd Mellinger-Blouch*
*Hershey, Pa.*

## Not all have the gift

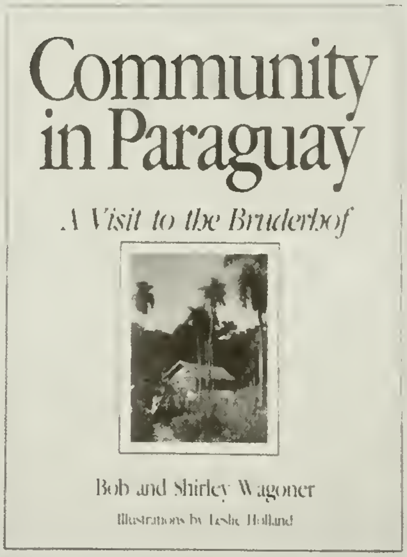
In response to the March letter "BVS Should Spread the Gospel," being disenchanted with the church is not the same as turning away from Christianity.

Although I am active in the Church of the Brethren, I often am uncomfortable with the *institution* of the church. Brethren Volunteer Service (BVS) offers an opportunity to minister to people's needs, which is part of what Christianity means to me.

BVS allows us to use our individual gifts, rather than asking that we all exercise the same gift. Paul writes in 1 Corinthians 12:5-7, "There are varieties of services, but the same Lord; and there are varieties of activities, but it is the same God who activates all of them in everyone. To each is given the manifestation of the Spirit for the common good."

*Shel Eller*
*Des Moines, Iowa*

AN INSIDE VIEW OF LIFE IN COMMUNITY


Community in Paraguay
A Visit to the Bruderhof
Bob and Shirley Wagoner
Illustrations by Leslie Holland

"I was there—a commuter student in-and-out of Bethany Seminary in the 1950s. Bob and Shirley Wagoner left for their six-month visit to Primavera; and it was to Bethany they returned with the report which is now this book."
—VERNARD ELLER, UNIVERSITY OF LA VERNE, CA

"Both Bob and Shirley have an excellent writing style, one which invites the reader to empathetically participate in the joys, the sorrows, the meetings, the marriages, the daily life of the community. . . . It was especially significant for me as it was written through Brethren eyes."
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# On vision, transition, diversity

*Ronald E. H. Faus*

## We cannot be 'global rescuers'

When my 6-year-old son heard of a local man in need of housing, he exclaimed, "He can stay with us. We'll help anybody."

My son has internalized the gospel theme currently highlighted by our "Vision for the '90s" promotional material, a theme we share with the animated characters known as "The Rescuers": "We'll help anybody, anywhere."

This is a noble goal. But while "our Father's house has many dwelling places," the parsonage my family inhabits has space limitations. My family cannot solve everyone's shelter needs. And, in the same sense, the Church of the Brethren does not have the resources to continue to "help anybody, anywhere."

At the close of a "Vision for the '90s" presentation, one of my congregation's board members asked an excellent question: "How is the 'Vision for the '90s' different from the 'vision for the '80s'?" When I read the "Goals for the '90s," I see that the bulk of the goals emphasize congregation-strengthening efforts. When I watch the promotional video, I see a continuation of the past vision: "We'll help anybody, anywhere."

> *The Church of the Brethren can no longer afford to be 'global rescuers.' Let's confine our outreach to areas in which we are involved in evangelism.*

In MESSENGER I read with a pained sense of pride about one of our Brethren ambassadors to the world extending the "Agricultural Exchange Program" to members of the Commonwealth of Independent States (April, page 7). I know it is a good program and certainly it is needed in those countries. But how is this program's expansion a part of our "Goals for the '90s"?

Disaster relief is a wonderful ministr of outreach for us. I wonder, however, whether sending $1,000 to China following a typhoon is a significant contribution. We need a narrower focus to our mission as a denomination to fre us and our staff from thinking we must respond to every crushing need that happens to make the evening news.

We no longer can afford to be "globa rescuers." Let's consider confining our outreach to areas in which we are involved in evangelism, so that we hav an active linkage of the proclamation o Christ with living out the "reign of God that Jesus proclaimed.

It is not up to us to bind everyone's wounds. But think of the good we coul do in Christ's name in a *few* places—Haiti, Dominican Republic, Puerto Ric and South Korea, for example—if our evangelism included well-financed assistance to build healthy, Christ-centered communities with appropriate technological and agricultural assistanc provided.

I anxiously await a more focused vision for the Church of the Brethren. I have no desire to see "The Rescuers" go under.

*Ronald E. H. Faus is pastor of the Charlottesvil (Va.) Church of the Brethren.*

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*To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.*

*We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.*

---

Church of the Brethren
July 1990
Messenger

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---

*Jack Fairweather*

## The Holy Spirit is working here

With all due respect to my brothers and sisters in the Brethren Revival Fellowship and the organizers of the "Brethren in Transition" conference (January, pag 6), I suggest that the Brethren are, indeed, in transition because the Spirit i working among us.

We are discovering that we have a wonderful, biblically based message for our brothers and sisters in the Third World and in the inner cities and the epressed rural areas. We are beginning o relate to, understand, and learn from hose who practice charismatic worship, hose who are reaching out to us from he fringes of questionable lifestyles, and hose who have been beaten, literally nd figuratively, by the materialistic, elf-centered society around us.

Yes, we are in transition. We must be.

> *We must challenge those who don't want the marginalized, the people of color, or the poor and oppressed to participate in the Church of the Brethren.*

We must challenge, with love and concern, those who are uncomfortable with the participation in our denomination of those who are marginalized, of people of color, of the poor and oppressed from the Third World and the First World.

As we pray our way through this transition, we must serve as prophets of denunciation. Like Old Testament prophets, we must call for the conversion of both the oppressed and the oppressor. We must help transform human relationships and provide for justice for the vast majority in anticipation of God's kingdom on earth.

*Jack Fairweather is pastor of Douglas Park Church of the Brethren, Chicago, Ill.*

*Jeffrey D. Scott*

# Blend us in our diversity

Rick Gardner's insights in his February article on "Brethren and Evangelical" are inspirational and timely. I appreciate their being widely read throughout the denomination.

Having come into the Church of the Brethren from another denomination

*NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from* Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*

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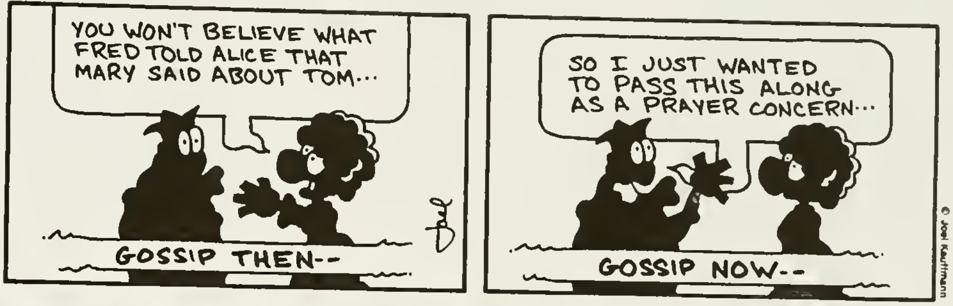
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several years ago, my enthusiasm for our church continues to increase. I was delighted to see the surge of interest in church growth and renewal evident at the Portland Annual Conference.

While my own excitement moves me to proclaim both our faith and our church, it is obvious that some of our members are uncomfortable with a more openly evangelical way of looking at our calling. This leads to tensions among us.

Brother Gardner's theses will help many of us understand better how to integrate other aspects of our Brethren tradition and beliefs with our desire to "proclaim the Good News." I hope his article will help us get past the "hang-ups" that are triggered by certain labels and allow us to move on to substantive and meaningful reflection and dialog.

I hope, too, that all of us will be in prayer for God's guidance as we attempt to blend new members coming into the Church of the Brethren with those who have been a part of it for many years. We need God's guidance also as we blend the various concerns and perspectives that we voice in our struggle to be both faithful and improving disciples of Jesus Christ.

*Rick Gardner's theses help us understand better how to integrate other aspects of our Brethren tradition and beliefs with our desire to 'proclaim the Good News.'*

As we pray, let us keep these things in mind:

- The differences among us are not necessarily bad, as long as we do not let them undermine our love and respect for each other.
- As Brethren we are called to be open to new truths; we must, therefore, listen carefully and respectfully to each other.
- We must be modest about our own insights and gifts, yet be quick to appreciate those of others.
- We must subdue our preconceived notions sufficiently to allow the Holy Spirit to guide us as a body.
- In our intramural as well as our external dialog, we must keep in our hearts the wisdom of our Annual Conference peace paper: "In proclaiming the gospel, peacemakers are called to bless and not demean others."

In my short time in our denomination, I have been given many gifts and insights from sisters and brothers with very different perspectives on what God is calling us to do. I cherish the Church of the Brethren, and I believe that God has much important work yet in store for us.

All of us share a responsibility for the health and best interests of our church. May this always be in the forefront of our concerns.

*Jeffrey D. Scott, a lawyer, is a member of the Westminster (Md.) Church of the Brethren.*

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WANTED—Herdsman. Brethren couple starting dairy farm. 100 registered cows. Illinois. Prefer college degree, but modern experience, diligence welcome. Benefits. Salary commensurate with skills, experience. Contact Fred Stout, AJCC Area Representative, R. 1, Box 210, Mount Carmel, IL 62863. Tel. (618) 262-8375.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller of Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 118 Wayside Drive, Bridgewater, Va. 22812.

TRAVEL—Back pack trail hikes. Adults and youth are invited to join 11 other persons mountain trekking in wilderness or national park in Washington Cascades. Outdoor Ministries Association sponsored. August 8–14: Wonderland Trail on Mount Rainier; August 17–22: The Enchantments in Alpine Lakes Wilderness. Cost: $125, one hike. $200, both hikes. Registration deadline: July 10. Contact Marvin Thill, R. 5, Box 950, Warrensburg, MO 64093. Tel. (816) 747-6216.

SINGLES—Crossroads, Mennonite introduction service, now has a monthly newsletter. Present clients' ads containing age, area, interests, for you to choose from. This is easy, private way to meet those friends you have been hoping for. For free sample copy, write to Crossroads, Box 32, N. Tonawanda, NY 14120.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail Rd. and I-85 North, exit 38, Norcross. Contact pastor Don Jordan at (800) 782-9796, or John and Debbie Hammer (404) 448-9092, 5584 Wilmer Dr., Norcross, GA 30092.

## ew embers

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**st-Rockford,** Ill./Wis.: Jenni, Christine, & Matthew Stormont
**st-York,** S. Pa.: John Kovacs, Deborah Stover
**ndale-Ariz.,** Pac. S.W.: David Bandy, Larry & Sherri Gamble, Ginny Nichols, Sonja Sema, Brent & Tammie Smith, Alan & Delores Berkebile, John & Mary Richardson, Inga Kronlund
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**Syracuse,** N. Ind.: Lana Cole, Kay Richmond, Kurt Lindsey
**Waterloo,** N. Plains: Jayme Barrows, Aaron Rousselow, Julie Sutherland

## 201st BVS Orientation Unit

(Orientation completed Apr. 11, 1992.)

**Anderson,** Philip, San Rafael, Calif., to Washington Office on Haiti, Washington, D.C.
**Boesger,** Melanie, Berea, Ohio, to Chicago Religious Leadership, Chicago, Ill.
**Downing,** Thom, Pittsburg, Pa., to project pending
**Gumm,** Mary, Grimes, Iowa, to SERVE, Inc., Manassas, Va.
**Gunter,** Roland, Neuwied, Germany, to Project Transitions, Inc., Austin, Texas
**Hagerman,** Tracey, Reading, Pa., to Central Evangelical Church, Los Angeles, Calif.
**Harter,** Carl, Durham, N.H., to Wayside Cross Rescue Mission, Aurora, Ill.
**Hume,** Douglas, Louisville, Ky., to Washington City Church of the Brethren Soup Kitchen, Washington, D.C.
**Jackson,** Iralene, Huntington, Pa., to Victim Offender Reconciliation, Bloomington, Ind.
**Lenz,** Paul, Wedemark, Germany, to Prodigals House, Winston-Salem, N.C.
**Lottoo,** Judy, Chino, Calif., to Camp Courageous, Monticello, Iowa
**McAndrews,** Marilyn, Omaha, Neb., to Bread and Roses, Olympia, Wash.
**McDonald,** Derek, Golden, Colo., to Camphill Village, Copake, N.Y.
**Petrone,** Susan, Cleveland Heights, Ohio, to IFOR, The Netherlands
**Porzgen,** Michael, Nurnberg, Germany, to Clarion Alliance, Des Moines, Iowa
**Powell,** Dave, Glendora, Calif., to Catholic Worker House, San Antonio, Texas
**Yoder,** Jodie, Goshen, Ind., to Dove, Inc., Decatur, Ill.

## Licensing/ Ordination

**Basler,** Lucile, licensed Mar. 21, 1992, Arlington, Mid-Atl.
**Bowman,** Mark, licensed Mar. 4, 1992, Eversole, S. Ohio
**Bruffey,** Shirley, ordained Oct. 31, 1991, White Hill, Shen.
**Cesarano,** Michael, licensed Jan. 18, 1992, Orlando Community, Atl. S.E.
**Chun,** Ryung, licensed Apr. 23, 1991, Open Door Fellowship, Atl. N.E.
**Chung,** Yong Sook, licensed Apr. 23, 1991, Open Door Fellowship, Atl. N.E.
**Clark,** Wanda Mills, licensed Mar. 21, 1992, Longmeadow, Mid-Atl.
**Finley,** Donald, licensed Feb. 15, 1992, Spring Branch, Mo./Ark.
**Gould,** James, ordained Aug. 10, 1991, Brunswick, Atl. N.E.
**Klaus,** Gerald, ordained, Nov. 9, 1991, Antelope Valley, S. Plains
**Kulpe,** David, licensed Dec. 7, 1991, Sun Valley, Atl. S.E.
**Leavenworth,** Marie, ordained Jan. 18, 1992, Ambler, Atl. N.E.
**Moyer,** J. Martin, ordained Feb. 15, 1992, Plum Creek, W. Pa.
**Nation,** Mark, licensed Feb. 28, 1992, Ladera, Pac. S.W.
**Pandya,** James, ordained Nov. 16, 1991, Naperville, Ill./Wis.
**Pittman,** Rhonda, licensed Nov. 26, 1991, Palmyra, Atl. N.E.
**Snader,** John, licensed Oct. 22, 1991, Ephrata, Atl. N.E.
**Snyder,** Ernest, licensed Mar. 21, 1992, Monocacy, Mid-Atl.
**Whetzel,** Bobby, licensed Jan. 30, 1992, Community Mission, Shen.
**Zimmerman,** Robert, licensed Nov. 26, 1991, First-Philadelphia, Atl. N.E.

## Pastoral Placements

**Banaszak,** David, from seminary to Clover Creek, M. Pa.
**Hisey-Pierson,** Anna, from seminary to Boulder Hill, Ill./Wis.
**Jones,** Phillip, from seminary to Lorida, Atl. S.E.
**Jones,** Robert, from Outdoor Ministries, Virlina, to Monte Vista, Virlina
**Perez,** Edwin, from Miami First, Atl. S.E., to El Buen Samaritano, Atl. S.E.
**Peters,** Donald, from White Branch, S/C Ind., to Christiansburg, Virlina
**Spangler,** Keith, from Topeco, Virlina, to Bethany, Mid-Atl.

## Wedding Anniversaries

**Bollinger,** Ira and Lillian, Ephrata, Pa., 60
**Bollinger,** John and Mary Emma, Ephrata, Pa., 55
**Brubaker,** John & Orelena, Lititz, Pa., 50
**Brubaker,** Glenn and Berdie, Monrovia, Md., 50
**Buchanan,** James and Esther, Goshen, Ind., 50
**Kessler,** Warren and Mary, Caldwell, Idaho, 50
**Layman,** Ward and Maxine, Dayton, Va., 50
**Murray,** Loyd and Margaret, Arcadia, Ind., 50
**Nihart,** Keith and Ruth, Elkhart, Ind., 72
**Paff,** William and Elizabeth, Elkhart, Ind., 65
**Pfaltzgraff,** Roy and Violet, Neffsville, Pa., 50
**Rainey,** Horace and Elizabeth, Portland, Ore., 55
**Ranck,** Jesse and Elizabeth, McVeytown, Pa., 65
**Wine,** J. Albert and Goldie, Lakeland, Fla., 60

## Deaths

**Beach,** Pearl, 90, Leonard, Mo., Feb. 23, 1992
**Beach,** Elma, 92, Leonard, Mo., Feb. 12, 1992
**Beam,** Lloyd, 84, Boswell, Pa., Dec. 11, 1991
**Berket,** Martha, 91, San Antonio, Texas, Feb. 8, 1992
**Blough,** Earl, 89, Nampa, Idaho, Jul. 27, 1991
**Brewer,** Robert, 72, Dallas Center, Iowa, Mar. 19, 1992
**Bright,** Inez, 97, Greenville, Ohio, Mar. 20, 1992
**Burd,** Marian, 78, Newport, Pa., Feb. 4, 1992
**Callahan,** Francis, 73, Goshen, Ind., Feb. 18, 1992
**Carey,** Ruby, 67, Holsopple, Pa., Sep. 23, 1991
**Cox,** Horace, 80, Mount Solon, Va., Feb. 29, 1992
**Davis,** Mildred, 97, Harbor Springs, Mich., Jan. 28, 1992
**Ditmore,** Samuel, 64, Uniontown, Pa., Mar. 9, 1992
**Ebersole,** Esther, 75, Martinsburg, Pa., Feb. 24, 1992
**Ebie,** Zola, 71, Louisville, Ohio, Dec. 31, 1991
**Emerson,** David, 72, Rockton, Pa., Mar. 11, 1992
**Fackler,** Miriam, 91, Tahlequah, Okla., Mar. 2, 1992
**Ford,** George, 85, La Verne, Calif., Mar. 20, 1992
**France,** Amos, 74, Blue Ridge, Va., Sep. 7, 1991
**Garrett,** Faye, 45, Blue Ridge, Va., Oct. 29, 1991
**Green,** Thelma, 70, Fairplay, Md., Jan. 26, 1992
**Hadden,** Max, 65, Cerro Gordo, Ill., Dec. 13, 1991
**Hall,** Utha, 83, Nampa, Idaho, Oct. 18, 1991
**Hart,** William, 70, Hartville, Ohio, Mar. 2, 1992
**Hartman,** Viola, 75, Cross Keys, Pa., Feb. 13, 1992
**Heisler,** Arthur, 83, N. Manchester, Ind., Feb. 8, 1992
**Hinkle,** Leonard, 92, Nampa, Idaho, Dec. 27, 1991
**Hofer,** Emma, 78, McPherson, Kan., Jul. 26, 1991
**Holbert,** Jesse, 76, West Milton, Ohio, Dec. 5, 1991
**Hott,** Sam, 90, St. Petersburg, Fla., Feb. 20, 1992
**Hufford,** Oase, 86, Rossville, Ind., Jul. 29, 1991
**Kaufman,** Robert, 64, Holsopple, Pa., Aug. 24, 1991
**Kaufman,** Mary, 96, Davidsville, Pa., Jul. 10, 1991
**Kelley,** Janet, 54, Herperia, Calif., Mar. 19, 1992
**Kerr,** Raymond, 61, Sigourney, Iowa, Feb. 26, 1992
**Kreider,** Leah, 96, Neffsville, Pa., Feb. 18, 1992
**Marlatt,** Elsie, 76, Phoenix, Ariz., Mar. 20, 1992
**Martin,** J. Amos, 85, Lititz, Pa., Mar. 10, 1992
**McDermith,** Roger, 20, Cerro Gordo, Ill., Dec. 31, 1991
**McKinley,** Vella, 78, Flora, Ind., Mar. 14, 1992
**McMinn,** Winona, 93, Pittsburgh, Pa., Nov. 15, 1991
**Miles,** LeRoy, 80, Leonard, Mo., Jan. 28, 1992
**Miller,** Sterling, 71, Spring Grove, Pa., Jan. 28, 1992
**Moyer,** Faye, 92, Sebring, Fla., Apr. 8, 1992
**Murray,** Orvetta, 100, Johnstown, Pa., Aug. 28, 1991
**Musselman,** Albert, 68, New Enterprise, Pa., Mar. 10, 1992
**Myers,** Alverna, 90, Canton, Ohio, Jan. 13, 1992
**Ness,** Ray, 52, Seven Valleys, Pa., Mar. 5, 1992
**Nichols,** Kittie, 96, Scottsdale, Ariz., Feb. 16, 1992
**Oswald,** Dorothy, 77, Hartville, Ohio, Feb. 18, 1992
**Peters,** Florence, 98, Dayton, Ohio, Mar. 13, 1992
**Remaly,** Thelma, 80, Rossville, Ind., Aug. 26, 1991
**Ringer,** Harold, 79, Hartville, Ohio, Feb. 18, 1992
**Root,** Laura, 87, Greenville, Ohio, Mar. 29, 1992
**Roth,** Emerson, 92, Rossville, Ind., Jul. 29, 1991
**Roush,** Fern, 86, Rossville, Ind., Nov. 8, 1991
**Royer,** David, 80, Rossville, Ind., Jan. 19, 1992
**Savenko,** Eunice, 68, Wenatchee, Wash., Feb. 19, 1992
**Shank,** Frank, 101, Brookville, Ohio, Feb. 2, 1992
**Showalter,** Russell, 94, Bridgewater, Va., Mar. 18, 1992
**Stump,** Ruth, 79, Brandon, Fla., Feb. 26, 1992
**Tasker,** A. Cecil, 88, Somerset, Pa., Jan. 29, 1992
**Taylor,** Russell, 84, Goshen, Ind., Feb. 12, 1992
**Taylor,** James, 60, Elkhart, Ind., Jan. 22, 1992
**Thomas,** Ethel, 80, Hollsopple, Pa., Jan. 21, 1992
**Trent,** Margaret, 81, Waterloo, Iowa, Dec. 17, 1991
**Trump,** Hersey, 65, Roanoke, Va., Oct. 22, 1991
**Warn,** Lucille, 71, Nampa, Idaho, Sep. 24, 1991
**Wayble,** Thelma, 83, Hartville, Ohio, Oct. 4, 1991
**Weir,** Pearl, 83, Davidsville, Pa., Jun. 4, 1991
**Wenger,** Awon, 89, Leola, Pa., Mar. 7, 1992
**Wenger,** Lois, 87, Greenville, Ohio, Mar. 27, 1992
**Whited,** Virginia, 69, Holsopple, Pa., Sep. 27, 1991
**Willahan,** Rachel, 67, Riverside, Calif., Feb. 16, 1992
**Wilson,** Nona, 81, Tonasket, Wash., Feb. 21, 1992
**Wine,** Galen, 83, Roanoke, Va., Feb. 24, 1992
**Winters,** George, 67, Eglon, W.V., Feb. 21, 1992
**Wokaty,** Bessie, 95, Conway, Kan., Jul. 28, 1991
**Yoder,** Viola, 58, Hooversville, Pa., Jun. 19, 1991

# A few quincentenary questions

In the dispute over Christopher Columbus (see "The Politics of Remembering" and accompanying sidebars, starting on page 14), the crucial question is this: Should we judge him by the standards of his day or ours? To put it another way: Should we consider Columbus in the context of the world of 1492 or of 1992?

We are big on history, down home in Virginia. Old times there are not forgotten. We trace our ancestors as far back as possible and keep their memories fresh. Four centuries or so, in Virginians' sight, are like an evening gone.

Richard and Isabella Pace, my umpteenth great-grandparents, came to Jamestown in 1611. Another ancestor, William Spencer, was in the *original* Jamestown group of 1607. These "ancient planters," as those arriving before 1616 were known, each received 100 acres of land from the London Company. The Paces' 200 acres were right across the river from Jamestown, there on the bluff. They called their plantation "Pace's Paines."

Grandpa Pace liked the Indians. He informally adopted a young Indian man, Chanco, and Chanco became a Christian. Up river a ways, Henrico (pronounced *Hen-RIKE-o*) College was developing, with a lower school for Indians. Grandpa Pace supported that Indian school idea.

In early 1622, the English settlers contentedly believed all was going their way, regarding the Indians. Chief Opechancanough (pronounced *Oppy-KAN-ka-noo*), successor to his brother Powhatan, while professing friendship to the English, actually was grimly plotting their extinction. It was a marvelously well-kept secret, until virtually the last minute. The Indians outdid themselves in good deeds and gifts of food to the colonists. They mingled freely with them in their homes, pulled up to the table, sat around, cracked jokes, swapped stories, and generally allayed all fears of themselves.

During the night before Good Friday, March 22, 1622, Chanco's brother crept in at Pace's Paines, and clued him in on the plot—to be implemented later that morning. Chanco was told to kill all the Pace family. Instead, Chanco woke up Grandpa Pace and alerted him to the coming attack. Grandpa Pace saw about the defenses of Pace's Paines, then, before dawn, rowed a canoe across the river and spread the alarm in Jamestown.

In the early morning, Indians drifted casually into every English settlement and home. It being Eastertime, the colonists were more unguarded than ever in their hospitality. Then, at some signal unperceived by the colonists, the Indians simultaneously seized whatever weapon or implement was at hand, and mowed down every man, woman, and child they could lay hands on.

Only at Jamestown and Pace's Paines, did the Indians stroll in to discover themselves looking into musket barrels. The "massacre" was the biggest one ever pulled off by Indians in North America; 349 colonists died, a third of the total population.

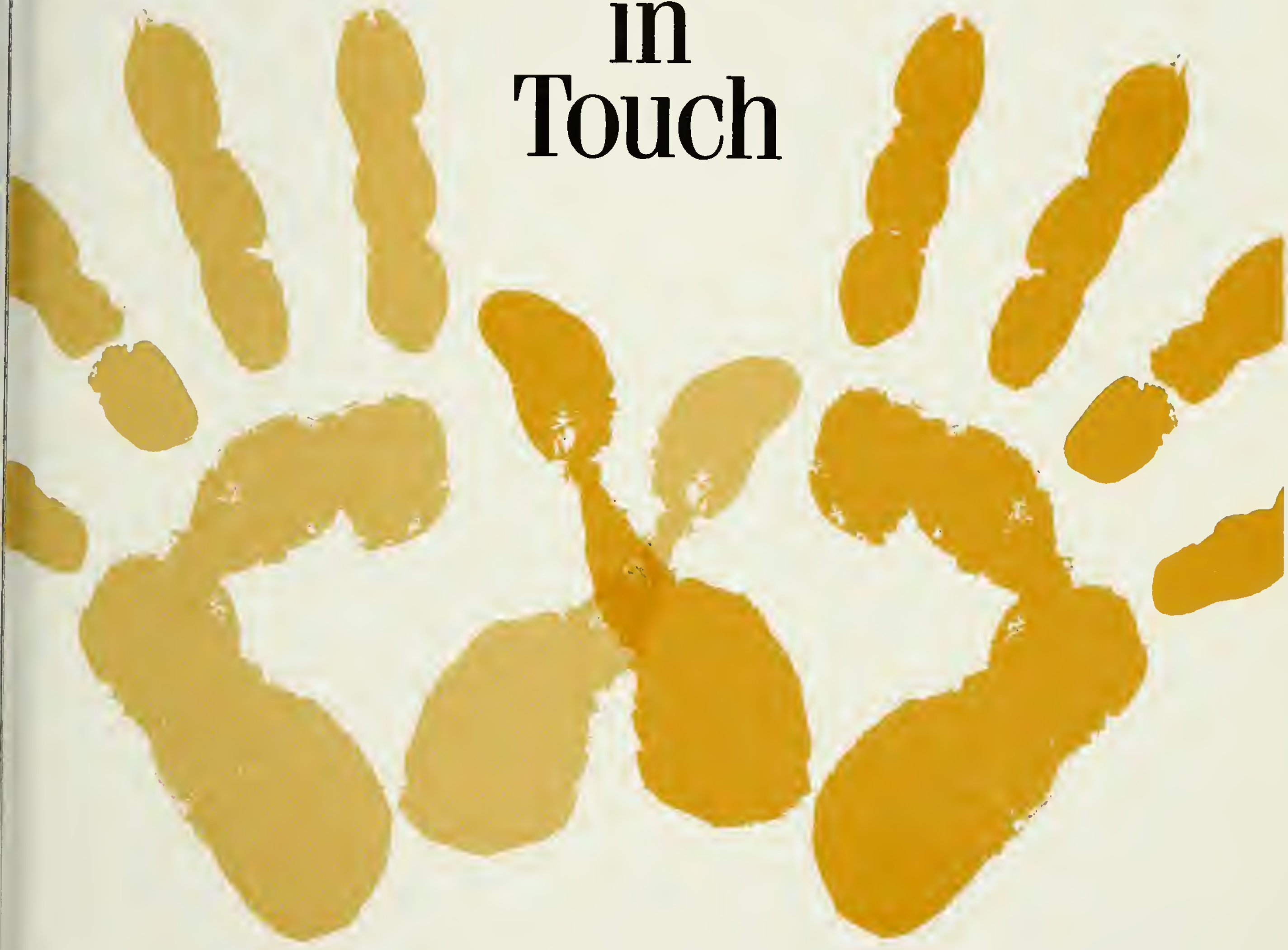
It would have been a far different story then—and thereafter—had it not been for Chanco and Grandpa Pace. No Longfellow immortalized that lonely canoe ride across the broad, dark river. Just a couple of bronze plaques serve to credit Chanco and Grandpa Pace for Jamestown surviving to be called today the first *permanent* English settlement in North America.

Who was right, that Good Friday of March 22, 1622? And who was wrong? Did the English have any business being on land traditionally held by the Indians? Was Opechancanough a wicked villain for deceiving the English? Do we credit Grandpa Pace for taking Chanco in as a son? How does Chanco rate for betraying the plot of his Indian people? Were the survivors of the "massacre" justified in waging war on the Indians thereafter? Would justice have been done, and Indian dominance of Virginia been maintained for all time, if the plot had succeeded? Where we hold Annual Conference this summer would "noble savages," instead, be frolicking in aboriginal forest splendor? No one can answer those questions satisfactorily.

And neither can we unravel the history of Columbus' deeds in America and, with justice, assign guilt and innocence. As anthropologist Jorge Klor de Alva says, "We are descended from both sides, the conqueror and the conquered. This should be a time of great reflection."

And, as we reflect, there is pride and sorrow enough for all of us. So reflect, don't celebrate. If you read one balanced account of the conquest of America, see one good documentary on Native Americans, or—best of all—(if you are descendants of the conquerors) meet some Indians of today face-to-face and hear their story, you will have suitably marked the Christopher Columbus quincentenary.—K.T.

# Keep in Touch



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Messenger 1/92

Church of the Brethren July 1992

# Messenger

## The world is hurting

*. . . and what can Brethren do?*

# From the Editor

You likely would expect that when someone joins the General Board staff here in Elgin, Ill., that newcomer's beginning is leisurely—some orientation, a tour of the offices, a chance to get the feel of the job. But if you ask Eric Bishop, our new managing editor and director of news services, about that, he can tell you a different story.

Eric was offered the job the first week of May, with June 1 as his beginning date. Within hours, we were back on the phone, asking him to take on an *immediate* assignment. The Los Angeles riots, burnings, and looting had just broken out. We were beginning to get word of Church of the Brethren members being directly affected. If only we had a reporter we could send to the scene. Then it dawned on us: Eric is sitting out there in his native Los Angeles, twiddling his thumbs until June 1! Hence the hurried phone call.

If Eric takes on all his other assignments with the enthusiasm and expedition with which he tackled this first one, he should do very well in his new job. You can read his Los Angeles report on page 6 of this issue.

*Eric Bishop*

Eric's coming to MESSENGER is the indirect result of a long-standing relationship between the magazine and the communication department of the University of La Verne (California). As a member of the university's Journalism Advisory Board, I have been to La Verne many times over the years. Five ULV journalism students have served as interns on our magazine staff. I had learned to know Eric as editor of *Campus Times*, the ULV student newspaper, and as the writer of excellent editorials on social issues. When I called George Keeler, one of our former interns and a member of the journalism faculty, and asked if he had anyone to recommend for our opening, he suggested Eric. And I had a feeling at once that we were on to something.

I still have that feeling. Welcome Eric to our midst if you see him at Annual Conference. And if you see George there too, thank him for recommending his protegé. George is serving at Richmond as our *volunteer* photographer for Annual Conference—his third year in a row.

Kermon Thomasson

COMING NEXT MONTH: Our summary of the 206th recorded Annual Conference, plus our usual features.

Messenger Vol. 141, No. 7 July 1992

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8–20: Randy Miller
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***Cover story**, page 12: Weary refugees plod along in flight from intensified fighting in Sudan. Brethren workers wait hopefully to resume their work.*

# In Touch

## Getting to know you

**Daisy Kabagarama** knows well that when cultures come together, it's a matter of "different things for different people." In her homeland of Uganda, a wave of the hand means "Come here," not "Hello." When Daisy first came to the United States she wondered why so many people wanted her to follow them!

*Daisy Kabagarama is doing something to foster better cultural understanding: She's writing a book,* Breaking the Ice.

Now a permanent US resident, and associate professor of sociology and anthropology at McPherson (Kan.) College, Daisy knows all about hand signals and other aspects of cultural differences. In fact, she has written a book about the matter. Coming out this fall from Allyn and Bacon of the Simon and Schuster Education Group is Daisy's book *Breaking the Ice: A Guide to Understanding People From Other Cultures.*

What's driving Miss Daisy is her awareness that "we are an interdependent world." So, for Americans, who are notorious for being ignorant of and insensitive to other cultures, this sounds like a handy little guidebook.

"When you think about it," says Daisy, "others have their standards, too. Many of us judge others according to our own standards. It's helpful to learn that different peoples operate according to different cultural rules.''

Besides outlining a 7-step process of cultural understanding, *Breaking the Ice* offers poetry by Daisy, as well as anecdotes. The book's dedication says much about the author's aspirations: "To my fellow citizens who dream of a better world—a world of hope, joy, and tranquillity; a world of harmony, justice, and truth; a world that was intended to be."

Daisy prepared her initial manuscript in longhand, using a pen. A *cultural* quirk, one supposes.

## Sweatin' it out

"The day goes better if I sweat," says **Art Hunn,** pastor of Polo (Ill.) Church of the Brethren. Often that sweat is worked up by cross-country bicycling. Fitness walking, tennis, and volleyball also bring it on.

Art's son, Jeff, got him into bike-riding. He got a 10-speed as a Father's Day gift in the 1970s. The first long-distance ride was from Polo to Dayton, Ohio–340 miles. The longest ride has been to Wichita, Kan.–700 miles.

Art believes that activity and fitness make living a lot easier and life more productive. "It makes life go better," he says.

It makes you look better, too. Who would believe that this biking pastor and the "old man" of the Dixon Spikers volleyball league is *60 years old*?

*For 60-year-old Art Hunn, the secret to fitness is simple: Work up a sweat.*

## Names in the news

**Tony Groves,** of New Paris (Ind.) Church of the Brethren, a high school senior,

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to ''In Touch,''* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

*Tony Groves (left) and David Fouts (right) are two budding Brethren artists. Tony, who works mainly in watercolor, pastels, and charcoal, is headed for The Columbus School of Art and Design. David hasn't settled on his plans; he "may take some courses at the Maryland Institute this fall."*

has been awarded a $16,000 scholarship to study at The Columbus College of Art and Design, in Columbus, Ohio.

- **David Fouts**, a Bridgewater College senior and member of Long Green Valley Church of the Brethren, in Glen Arm, Md., was featured in an art exhibit at the college in April. David's art works included charcoal drawings, oil paintings, and sculpture.
- Political activist **Wayne F. Buckle**, a member of the Arlington (Va.) Church of the Brethren, has been elected to the Temporary Platform Committee for the Democratic National Convention.
- **John David Bowman**, who recently completed an interim pastorate at Lancaster (Pa.) Church of the Brethren, is adjunct faculty in Church of the Brethren history and polity at Evangelical School of Theology, Myerstown, Pa.
- **Paul Swartz**, of Glendale (Ariz.) Church of the Brethren, a 17-year volunteer at Westside Food Bank, received the Hon. Kachina Award from KPNX-TV. Director of Westside since 1974, he has seen it grow until it distributes 14,000,000 pounds of food a year to the needy.
- **Carrie** and **Carl Beckwith**, of Union Bridge (Md.) Church of the Brethren, currently are serving as directors of World Friendship Center, in Hiroshima, Japan. Before retirement, the former Nigeria missionaries worked nearly 20 years for SERRV, at the New Windsor (Md.) Service Center.
- **Robert** and **Linda Shank**, of Antelope Park Church of the Brethren, Lincoln, Neb., are in Ethiopia for two years, where Robert, contracted by World Bank, is using his skills as a plant breeder to focus on corn production.
- **Doug Armey**, pastor of Fresno (Calif.) Church of the Brethren had an article, "Building Attendance Through Special Sundays," published in *Net Results*, a magazine of the National Evangelistic Association.
- **Gene Chamberlin**, of San Diego (Calif.) Church of the Brethren, was commended by the State Historical Resources Committee for his 20 years work toward the preservation of California history and for providing historical sites with designation plaques.
- **Ed Butler**, of McPherson (Kan.) Church of the Brethren, was named 1991–92 Outstanding Faculty Member by the National Association of Student Personnel Administrators Region IV-West. He has been associate professor and coordinator of the college student personnel program at Emporia (Kan.) State University since 1990.
- **Roy Crist**, of Quinter (Kan.) Church of the Brethren, celebrated his 100th birthday April 11. He taught religion, philosophy, logic, and ethics at the University of La Verne (Calif.), 1935–1948.
- **Patricia Heinz**, an Oberlin College student from Chippewa Church of the Brethren, Creston, Ohio, has helped start a journal, *Ichthys*, "designed to create a campus dialog about Christianity." Patricia hopes the journal will disprove stereotypes that students hold. Lots of students, she says, perceive Christians to be "conservative, close-minded, and not informed about issues, intolerant of other beliefs."

## Remembered

**Harl Russell**, 89, died April 26, in Elkhart, Ind. He worked on the national staff in stewardship, planned giving, and pensions 1947–1969. Also he served as secretary of the Pension Plan 1948–1958 and 1959–1969.

- **Joe Van Dyke**, 89, died May 10, in Alma, Mich. A poet and writer, he did a series of 30 articles for *The Gospel Messenger* in the 1930s titled "The Roamer." They were based on his own foot-loose travels across the USA and called for action on many social justice issues that engage Brethren in the 1990s. Joe also was a pioneer in the Brethren camping program.

# Close to Home

## This pew's for you

Folks with walkers or in wheelchairs don't have to wonder if they are welcome at **La Verne** (Calif.) Church of the Brethren. Recently La Verne lopped four feet off several pews in its main sanctuary so that disabled people can sit comfortably and inconspicuously among the other worshipers.

"Often these people are relegated to the very front or back of a sanctuary, or are forced to sit conspicuously in the aisle," says associate pastor Carol Wise.

*Miriam Stover Beery tries out one of La Verne church's new pew spaces created for disabled worshipers.*

The project was initiated by the congregation's Health and Welfare Task Force. The pew-cutting was done by carpenter Wayne Hanawalt, a long-time La Verne member.

"By these simple alterations, we affirm and welcome people with disabilities to worship with us and feel themselves a part of the congregation," says task force chairwoman Mary Ann Harvey.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

*Sunday school children at Stone church raised $178 to buy a sheep for donation to Heifer Project International.*

## Into sheep, not bunnies

Sunday school children at **Stone** Church of the Brethren, in Huntingdon, Pa., set a goal to raise $120 during Lent to buy a sheep, through Heifer Project International (HPI) for a needy family.

The sheep theme was highlighted in classes, on bulletin boards, and through craft projects. On Easter Sunday the final tally came to $178.30, enough for the sheep . . . and maybe a lamb besides.

## Campus comments

On Founders Day, **Bridgewater College** presented Outstanding Service Awards to John C. Eller, Sebring, Fla., long involved in activities related to health care; John M. Kline Jr., Bridgewater, Va., retired vocational agriculture teacher; and Merlin G. Shull, Bridgewater, Va., retired executive of Shenandoah District of the Church of the Brethren.

- The **University of La Verne** took vicarious pride in the achievement of a 1987 graduate, Cindy Darby, when the San Gabriel Valley *Tribune* staff photographer had photos featured on the covers of *Time* and *Life*. The photos were of Anissa Ayala, bone marrow transplant receiver, and her baby sister, Marissa, the transplant donor.

- **Bridgewater College** has received two very large gifts of money from college alumni. Randall G. Spoerlein, a dairy farmer and former mayor of New Windsor, Md., left Bridgewater $1.125 million on his death last year. Robert Myers McKinney, a Du Pont chemist, from Westminster, Md., upon his death in January, left the school $10.5 million, the largest single gift in Bridgewater's 112-year history.

- **Juniata College**, in its 7th-annual District History Day, took on the Columbus quincentenary (see June, pages 14–17, 32), with the theme "Discovery, Encounter, Exchange in History: The Seeds of Change."

- The Brethren Student Fellowship of **Bridgewater College** held a "hunger awareness meal" in April, to focus students' attention on the worldwide hunger problem. Also in April, the college's Student Council on Religious Activities sponsored a CROP meal and a 10-kilometer CROP walk.

- A new courtyard at **Elizabethtown College** was dedicated in April, honoring the founders and leaders of the 93-year-old Brethren school. The 20 x 40-foot area was named the Alpha Courtyard. Prominently featured is a bronze statue of J. G. Francis, a Church of the Brethren minister who, in 1898, conceived the idea of establishing the college.
- **Manchester College**'s Peace Studies Institute and the Zunkel Peacemaker Fund sponsored a series of lectures by Wayne Zunkel in April. He is pastor of **Panorama City** Church of the Brethren, in Granada Hills, Calif.
- At **Juniata College**'s May 10 commencement service, the speaker was Chaim Potok, chronicler of contemporary Jewish life in America.
- Hyedima Bwala, of Maiduguri, Nigeria, a 1971 graduate of **Manchester College**, was the school's commencement speaker May 23. He is a medical doctor and former Borno State health commissioner.

## Love on the cross

**Hatfield** (Pa.) Church of the Brethren wasn't too subtle with its symbol for a series of Lenten services. A large wooden cross with a red heart on it was erected on the church lawn. Other symbols of the crucifixion were added weekly. Miniature replicas of the lawn cross were distributed to worshipers at each service.

"The program was held to help richen the spiritual life of people during Lent," explained pastor Dale Hylton. "The cross is the central symbol of our faith, and the heart symbolizes love on the cross."

## A Gujarati group

The history of **Naperville** (Ill.) Church of the Brethren's Gujarati group of worshipers added a new chapter heading recently when James Pandya, a native of Bulsar State, in India, was ordained as a Church of the Brethren minister.

A group of about 40 Gujarati Christians worships at Naperville. James conducts a monthly service for them. A Gujarati choir richens the Naperville services with its singing.

*James Pandya's family in India sacrificed its high caste to become Christian.*

*With a heart on a cross for symbolism, Hatfield's pastor Dale Hylton held Lenten services to richen members' spiritual life.*

## Let's celebrate

**Central Evangelical** Church of the Brethren, a Korean Brethren congregation in Los Angeles, Calif., is breaking ground for its new building.

- **Ivester** Church of the Brethren, Grundy Center, Iowa, will celebrate its 125th anniversary September 5–6.
- **Greenville** (Pa.) Church of the Brethren dedicated an addition to and renovation of its meetinghouse March 29.
- **Mountville** (Pa.) Church of the Brethren honored Harry Enders for his 50 years in the ministry, at its March 1 Sunday service.
- **Bannerville** (Pa.) Church of the Brethren celebrated its centennial May 3, with a Sunday morning service "in the old Dunkard fashion." German was used for part of the service.
- **Memorial** Church of the Brethren, Martinsburg, Pa., honored Ira Petre for his 60 years in ministry in a special Sunday morning service March 29.

In addition to stateside ministry, Ira and his wife, Mary, were missionaries in Nigeria, 1939–1961. There they began the Brethren work in Chibuk. A special feature of their March tribute was the presence of Boaz Maina, a Nigerian from Chibuk.

- **Eversole** Church of the Brethren, in New Lebanon, Ohio, honored Oliver Dearing for his 60 years in ministry in a special service April 5.
- **Hostetler** Church of the Brethren, near Meyersdale, Pa., will celebrate its centennial August 15–16, with the theme "Our Past, the Foundation for the Future."

## Los Angeles Brethren were affected by the LA riots

The healing process for the city of Los Angeles has begun. In many places it is business as usual with the stores and shops that are left beginning to open. In some areas it is hard to believe that in a matter of one day, "The City of Angels" became a city of fire and rage. Few envisioned that the decision of 12 ordinary citizens would have such a far-reaching effect on the lives of millions of people as it did.

The civil disturbance that started April 29 began shortly after a jury delivered not-guilty verdicts for four Los Angeles police officers on trial for the beating of motorist Rodney King. The verdicts sparked outrage and violence in the South Central community, and triggered riots in which 58 people were killed.

During the disturbance, Korean and Caucasian shop owners were targeted by groups moving through the city burning and looting businesses. Over 3,000 fires were started throughout the area.

Caught in the devastation and violence were five congregations of the Church of the Brethren—Bella Vista, Imperial Heights, Ladera, Central Evangelical in Koreatown, and Jesus Cristo Es la Verdad. Though most of the churches and their members were not affected, four families from Central Evangelical had businesses damaged or destroyed.

According to pastor John Park, the families of Young Suh, Koo Kim, David Park, and Chung Kim all had their businesses either burned or looted. All the shops were located in South Central Los Angeles in predominantly African-American neighborhoods.

*Thousands of businesses, including four owned by Brethren families, were damaged during the riots triggered by the acquittal of four police officers in Los Angeles.*

Suh's small gift shop was completely burned down after being looted. Koo Kim, who owns a gas station and auto repair shop, had his building spared from fire, but it was completely looted with all of the goods taken, including tires, tools, and all the auto parts located in the store.

Three of the four shops have reopened and are again doing business in the same community. The fourth, the burned gift shop, is awaiting a decision of the owner, who is planning to reopen if possible.

According to John Park, "Each of the families had fire insurance, but couldn't get insurance on the merchandise because the insurance companies did not want to insure them because of the location of the businesses."

Small restaurant owner David Park had everything taken from his hamburger shop except the fixtures, including bowls, containers, a slicing machine, and the toaster.

Probably the least affected was Chung

## After riots, Brethren begin relief, reconciliation efforts

"It's hard to imagine how many buildings have been burned" in the Los Angeles riots, said Irven Stern, Pacific Southwest District co-executive. "It is sad to see your city go like that."

"After this kind of explosion there's a sudden desire to express the brotherhood of mankind," said district board chairman Todd Hammond. "All kinds of people want to respond in some way."

The district directed relief goods to the Bella Vista church in East Los Angeles for distribution, and directed donations to the denominational disaster relief office.

The district also created a task force to work at issues raised by the riots and at reconciliation. The group includes black, Hispanic, Korean, and Caucasian Brethren.

Cooperative Disaster Child Care volunteers were at work almost immediately following the riots, coordinated by Norma Hanawalt, of the La Verne (Calif.) congregation. The CDCC volunteers cared for children in a Red Cross center and in federal Disaster Application Centers in Los Angeles, Long Beach, Pacoima, Compton, and Hollywood. The denominational disaster relief office has also offered to help the Red Cross in rebuilding homes.

The day after rioting began, Church of the Brethren general secretary Donald Miller called on Brethren around the country to join in an emergency National Day of Prayer for racial justice May 3. He has also urged Brethren to observe a season of prayer until Pentecost "that God's spirit might purge the racism in this society."

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

im, whose auto parts store had about ne-quarter of its merchandise stolen.

According to Bella Vista pastor ilbert Romero, several members of his hurch had to evacuate their homes uring the riot and were affected by the urfew placed on residents of the city.

"The rioting was close by, real close, ut luckily it was far enough away for us the church) not to be affected," said omero. The Bella Vista church, which s located in East Los Angeles and serves s a men's home, was also used as a helter during the disturbance for those vacuated from their homes.—ERIC ISHOP

## Haitian refugees arrive at New Windsor center

The New Windsor (Md.) Service Center has been housing up to 32 Haitian refugees at a time, beginning in mid-May. The influx of refugees was to last several weeks, according to refugee and disaster services director Donna Derr.

The refugees were to be placed with Haitian communities in the area. Most arrived in the US via a processing center in Miami, Fla., and the US naval base in Guantanamo Bay, Cuba.

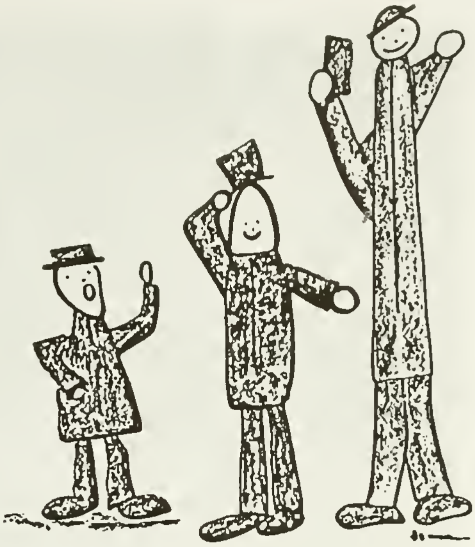
Derr reported that 3–5,000 Haitian refugees arrive each month by boat at Guantanamo. Many are repeat arrivals who were returned to Haiti and again fled because of harassment, she said. As of mid-May, 30 percent of the refugees at Guantanamo are allowed into the US, Derr said.

## Brethren heroes return in new video release

Three children's books about Brethren heroes—*The Little Man*, about Isaac Newton Harvey (I.N.H.) Beahm; *The Middle Man*, about John Kline; and *The Tall Man*, about Johannes (John) Naas—are being made into a children's video by producer David Sollenberger. Titled "LittleMiddleTall," the video will be available this summer from Brethren Press for $14.95.

The books were written in the 1960s by Dorothy Brandt Davis and her children, Sara and Carl, and feature colorful illustrations and simple texts. The stories are about I.N.H. Beahm (1859–1950), a Brethren educator and evangelist; John Kline (1797–1864), a Civil War-era preacher, doctor, and martyr; and John Naas (1669–1741), a Brethren minister in Germany and Switzerland who, according to tradition, was captured and tortured in a futile effort to persuade him to join the Prussian Army.

Brethren Press is reprinting *The Middle Man* as a book and will sell children's T-shirts with an illustration of John Kline and his motto, "God Loves Everyone." To order, call (800) 441-3712.



## Bethany Academy created for non-degree training

A new Bethany Academy will be the "administrative umbrella for ministry training in the Church of the Brethren at the non-degree levels," according to Richard Gardner, who will direct the academy. Gardner is Bethany Seminary dean and director of ministry training for the General Board.

The academy will oversee continuing programs—Training in Ministry, Education for Shared Ministry, and the three-year reading course—as well as new projects. Jointly administered by the Seminary, the board, the districts, and church-related colleges, the academy will begin functioning January 1.

Special projects are in the works for 1993—an extension school at Elizabethtown College related to a satellite campus the seminary is planning in Pennsylvania; a center for ministry training in Puerto Rico; a study tour to Israel and Greece; and a national consultation on leadership training. "A whole host of issues seem to make (a consultation) timely," Gardner said, including evangelical concerns and new options for Brethren colleges as partners in training.

New resources are being developed—a newsletter on ministry training, a video on the task of district ministry commissions, a study video on Brethren faith and heritage featuring Bethany professor Dale Brown, and a resource in Spanish.

The academy also will work with districts on documents giving "some common set of competencies that we agree should be demonstrated by all candidates for ministry," Gardner said.

### Calendar

**Civilian Public Service Reunion** for Unit 98 (Coast and Geodetic Survey) at Asilomar Conference Center, Pacific Grove, Calif., September 7–11 [contact William E. Wildman, 532 Reed Dr., Davis, CA 95616, (916) 753-3671].

**Junior High Ministry Workshop** featuring youth ministry leader David Stone at the Hagerstown (Md.) Church of the Brethren, October 3 [contact Chris Michael at (800) 323-8039].

**National Older Adult Conference** sponsored by the Association for Brethren Caregivers at Lake Junaluska Assembly, near Waynesville, N.C., October 5–9 [contact Association for Brethren Caregivers, 1451 Dundee Ave., Elgin, IL 60120, (800) 323-8039].

**Peace With Justice Week**, a congregational focus for local and international peacemaking beginning on World Food Day and ending with World Disarmament Day, October 16–24 [contact PWJW, 777 U.N. Plaza, 12th Floor, New York, NY 10017].

**Study tour of Israel and Greece** sponsored by Bethany Theological Seminary, January 5–19, 1993 [contact Bethany Seminary at (708) 620-2200].

## Evangelicals may cooperate but pursue own programs

At a second annual meeting, a group of evangelical leaders decided to establish their own Brethren evangelical ministry training programs in eastern Pennsylvania, while still cooperating as much as possible with Bethany Seminary.

About 50 evangelical Brethren, district, and denominational leaders attended the May 7 meeting at the New Fairview church, near York, Pa. The meeting was a follow-up to a May 1991 gathering where about 100 evangelicals discussed "the lack of evangelical training" for leaders in the Church of the Brethren, and sanctioned an ongoing committee—the Brethren Evangelical Ministry Training Committee (BEMTC)—to bring proposals in a year (see July 1991, page 6).

Tentative plans for the new Susquehanna Valley Campus of Bethany Seminary, scheduled to open its doors in the fall of 1993, were shared by newly named Bethany Seminary dean Richard Gardner, Atlantic Northeast District executive Allen Hansell, and Southern Pennsylvania District executive Warren Eshbach. They invited evangelicals to join hands in shaping the satellite, rather than pursuing similar goals on separate tracks. An advisory board, including evangelical representatives, would oversee the satellite's program, said Hansell, and Atlantic Northeast and Southern Pennsylvania will cooperate with Bethany in sponsoring the project.

While BEMTC proposals and cooperation with the satellite appeared to be at odds, by day's end the group had approved both by consensus. "We could have gone apart," said moderator David Rittenhouse, minister from Pocahontas County, W. Va., "but we were drawn together. While we work separately on some issues, we're still committed to each other."

BEMTC proposals approved by the group were:

—that an ongoing committee be established "to oversee evangelical ministry training issues" in the church;

—that this committee lay the groundwork for an endowed evangelical chair of ministry training, which could be used to place an evangelical Brethren faculty member in a school of the committee's choosing;

—that a one-year, non-degree program and a three-year degree program, with evangelical Brethren faculty teaching Brethren distinctives, be offered in conjunction with existing institutions in the East.

In addition, the group approved measures to enhance cooperation with the larger church—an amendment to include a district executive on the ongoing evangelical committee, and a proposal to appoint a BEMTC representative to serve on the soon-to-be-formed Bethany Satellite Advisory Board.

Mistrust between evangelicals and denominational leaders was evident at several points. During the discussion, at times punctuated by periods of silence, BEMTC member Kathy Pickering, of the Springfield (Pa.) congregation, cautioned, "Before we join hands with Bethany we need to see some concrete changes." William Wenger, pastor of the Mount Zion Road congregation, near Lebanon, Pa., opposed pouring the "new wine" of evangelical ministry training efforts into Bethany's "old wine skins."—Don Fitzkee

Mueller's elbows

**American Christians** continue to send food to Russia. Above, Martha Bowers, a member of the Troy (Ohio) Church of the Brethren, organizes food to be sent to the New Windsor (Md.) Service Center in response to a worldwide ecumenical hunger project to aid the former Soviet Union. The project was organized by the World Council of Churches. As of May 15, approximately 60,000 boxes of food had been processed through New Windsor, with nearly 100 more arriving each day.

## Church agencies consult on funding, leadership

Fundraising and the calling of church leadership headed the agenda of a May 9 consultation of Brethren agencies, called by Annual Conference moderator Phyllis Carter. She referred to the Denominational Structure Review paper passed by Conference last year, which expressed concern about "a proliferation of major fundraising campaigns by . . . Brethren related agencies."

Agency representatives, however, said attempts to control or regulate fundraising would not be productive. Many agencies are almost constantly involved in fundraising, and although sharing information about fundraising would be helpful, a central "clearing house" would not be feasible, participants said.

Participants represented Annual Conference, the General Board, the Council of District Executives, Bethany Seminary, the Association of Brethren Caregivers, On Earth Peace, the Outdoor Ministries Association, Brethren-related colleges, the Brethren Benefit Trust, and Brethren-related retirement communities.

A second agenda item—leadership—sparked lively discussion focused on the problems of the colleges and the seminary in attracting Brethren youth. The colleges have "felt a sense of frustration," said Elizabethtown College president Gerhard Spiegler. "Higher education is not a priority for the denomination."

The gathering also heard information on the Brethren Foundation and its programs, and discussed ways to alert Brethren agencies of Conference recommendations that may affect them.

Throughout the meeting, Carter emphasized that the institutions are in ministry together as agencies of the church. "We are one church with a number of missions," she said.

Richard B. Gardner

Donald C. Richter

Eric Bishop

Phyllis Michaelsen

Ronald Wyrick

Jeff Quay

## General Board, Bethany announce staff changes

**Richard B. Gardner** begins July 1 as dean of Bethany Theological Seminary. He will also continue in his present positions as associate professor of New Testament at Bethany and as director of ministry training for the General Board. Gardner is a graduate of Juniata College, Bethany Seminary, and the University of Wurzburg, Germany.

**Donald C. Richter** resigned in June as assistant professor of Christian education for Bethany Seminary. He has accepted a position with Candler School of Theology, Atlanta, Ga.

**Eric Bishop** began June 1 as managing editor of MESSENGER and director of news services for the General Board. A graduate of the University of La Verne, in California, he served on the staff of the school's publications *Campus Times* and *La Verne Magazine*.

**Phyllis Michaelsen** began May 18 as coordinator of Brethren Volunteer Service recruitment for the Board. She previously coordinated a People's Action Council in Iowa.

**Ronald Wyrick** has resigned as of July 31 as General Board planned giving staff, to accept a position at Juniata College as director of planned giving. He has served the board since 1987.

**Jeff Quay** began May 1 as program coordinator for the On Earth Peace Assembly. He has held the position as an independent contractor for the past year.

Karen Peterson Miller

**Karen Peterson Miller** begins July 15 as director of district ministries for the Board. She previously served the Board as editor of study resources and most recently was interim pastor of nurture at the Mountville (Pa.) Church of the Brethren.

## Women's program postpones event, begins new projects

The 1992 Women's Event will be postponed, probably until 1995, according to Judith Kipp, director of the General Board's Program for Women.

The program has also begun new projects—a "Sister's Exchange," aimed at matching diverse women's groups across the denomination; and a newsletter, "Program Notes." The newsletter will take the place of the resource booklet that has been published annually by the program, Kipp said.

The Women's Event was postponed in part because "we began to question whether there were enough women attending the events" to justify the expenditure, Kipp said.

## Jubilee children's curriculum will replace Foundation series

*Jubilee: God's Good News* has been chosen by the Anabaptist Curriculum Project for Children (ACPC) as the name for curriculum to replace the Foundation Series for children in 1994.

The partners in the project—the General Conference Mennonite Church, the Mennonite Church, the Church of the Brethren, and the Brethren in Christ—are working together on the curriculum.

The development council of the ACPC felt that the word "jubilee" had distinct and powerful Anabaptist connotations, especially in the areas of peace, service, and wholeness. The group also appreciated the name's connection to both Old and New Testaments.

"I thought of the story of Jesus in the temple when he read from Isaiah about proclaiming good news," said Jean Moyer, Church of the Brethren representative. "Jesus is the good news; he fulfilled a jubilee from God."

## Public Education Committee work focuses on choice

A newly named denominational committee will focus on public education as a "religious issue and one of justice as well," according to chairwoman Lois Snyder, of Chicago.

Other members are Diane Eveland, of Plymouth, Ind., Lowell Brubaker, of La Verne, Calif., and Dwayne Brubaker, of McPherson, Kan.

The group is at present focusing on choice in education as a concern. "It's very threatening to the local school system," Snyder said. "Maybe a certain amount of (choice) is good," she said, but when parents pull children out of schools, they pull funds as well. The issue is connected to racism and other justice concerns, she said.

The committee also plans to print the Annual Conference statement on public education with a study guide.

# El Salvador: On the wings of peace

## by Suellen Shively

*"The peace so profoundly wanted by our people at last opens its wings and brings hope for a better tomorrow"* (statement from the Emmanuel Baptist Church in El Salvador, a sister church of the Church of the Brethren).

"As a historic peace church, the Church of the Brethren should be vocally, joyfully celebrating the peace accords in El Salvador," says Yvonne Dilling, denominational representative for Latin America/Caribbean. "We ought to be leading the way in helping the churches who want to do their part to construct a just peace."

On January 16, 1992, a peace agreement was signed between the Salvadoran government and the Farabundo Marti National Liberation Front (FMLN), ending El Salvador's 12-year civil war. Peace advocates are rejoicing at this conclusion of war without a military victor. "The only victors are the Salvadoran people," said El Salvador's president Alfredo Cristiani, following the signing.

The peace accords represented the culmination of 20 months of negotiations under the leadership of United Nations secretary-general Javier Pérez de Cuellar. This historic agreement produced documents on social/economic, electoral, and judicial reforms, as well as dramatic changes in the Salvadoran Armed Forces.

Unfortunately, the implementation of these reforms has been fraught with difficulty. Most people involved agree now that the original timetable was unrealistic. Fundamental change is often met with resistance, and the broken trust and insecurity born of over a decade of repression and war in El Salvador make reform an even more cumbersome process.

"The fundamental obstacle to peace in this country is the attitude of the military and the oligarchy. . . . They have been opposed to it from the beginning, and they are going to be waiting for their opportunity to sabotage the whole thing," commented Charles Beirne, vice rector of the University of Central America, in a recent interview with *Christianity and Crisis.*

In reform of the Armed Forces, the accords called for a 50-percent reduction of troops and a new doctrine based on respect for human rights. The two sides completed the first reduction without incident, but complaints of peace violations have since been filed by both parties.

To separate police and military, the accords require the dissolution of the current structures. Serious questions were raised when President Cristiani announced that the Treasury Police and the National Guard, both notorious for human rights abuse, will be renamed but not restructured. This violation had not been resolved as of late May.

On February 1, a cease-fire went into effect, prohibiting any military activity that "disturbs the cease-fire or violates human rights." ONUSAL, the United Nations human rights verification mission, is responsible for the confirmation of all processes agreed to in the peace accords. Efforts leading toward disarmament are under the direction of the National Commission for the Consolidation of Peace (COPAZ), which includes representatives from the government and the FMLN.

Although the peace accords address some economic and justice issues, they are basically an agreement to bring an end to the fighting. For the accords to succeed, the crucial issues of economic and political restructuring of the country must be addressed.

BVSer Tania Mireles wrote from El Salvador, "The war is over, but not the social injustice. And it is the social injustice which lies at the the root of the war. . . . Hopefully, (the accords) will create an atmosphere where people can continue to work toward social justice, without being tortured or killed for doing it."

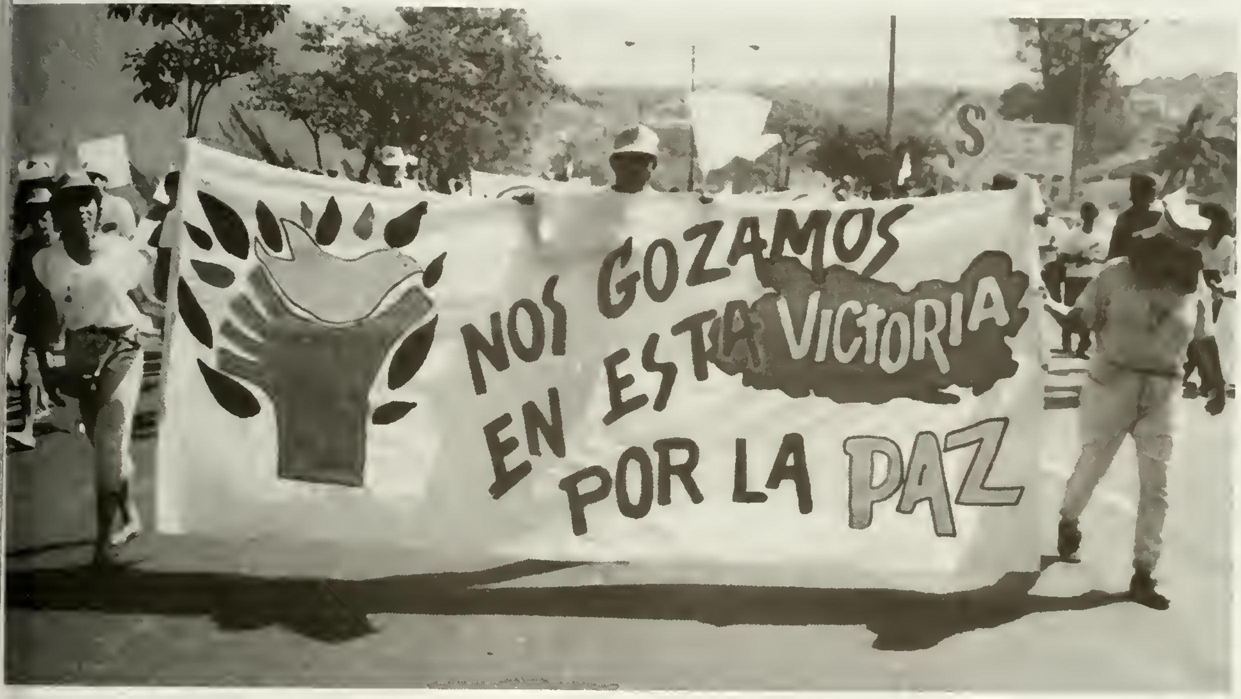
Others share Mireles' fear that without reform in economic structures and the land distribution, the roots of civil war will remain, making the return to conflict quite likely.

Agrarian reforms detailed both in the accords and in El Salvador's constitution require that all agricultural land over 245 hectares be transferred to the state, which thereby will legalize land ownership in the FMLN zones. The government has yet to implement this part of the agreement, however, and many difficulties have arisen in deciding who has valid claims to land.

BVSer Ben Brooke, working with the Lutheran Church of El Salvador, wrote that he feels both hope and skepticism regarding the future of the peace accords. "I think the Salvadoran people . . . have a good chance of pulling off some significant reform in the country. But also I doubt that the traditional power games o the wealthy, the military, and the US in El Salvador will stop."

Brooke added that it is the task of popular movements and civic organizations to insure that the peace accords can be used successfully by the people of El Salvador to establish more just economic, social, and political systems.

"Power games" have had a longstanding role in El Salvador's civil war. US aid to El Salvador increased dramatically in the first few years of the war. In 1978, no aid was provided to El Salvador, but by 1983, military aid totalled $281.8 million, with economic aid at $87.1 million. The entire budget for the Salvadoran government at that time was



*"We rejoice in this victory for peace," proclaims a banner carried by two members of the Emmanuel Baptist Church in El Salvador during the celebrations following the signing of the peace accords on January 16.*

approximately $800 million.

The US continued to provide aid at nearly $1 million per day to El Salvador, which Dilling believes perpetuated a war that led to thousands of deaths in massacres at the Sumpul River, Mozote, and Copapayo, as well as many smaller incidents. In all, nearly 80,000 people were killed during the war, many of them civilians, including children.

During the war, the US provided $4 billion in aid, which played a central role in El Salvador's destruction. In light of this, some people feel that the US also should pay most of the estimated cost of reconstruction in El Salvador—$1.8 billion.

In April, Congress passed a resolution that caps military assistance to El Salvador for the next six months at $85 million, over $21 million of which has been labeled "non-lethal" assistance. The remaining $63 million will be transferred to a special Demobilization and Transition Fund to support peacekeeping efforts and implement the accords.

The opportunity for peace has come in part as a result of the recent reduction in the East-West arms race. The end of the cold war helped to eliminate both the US and Soviet motivations in funding a war in El Salvador. Many feel that this, as well as the murders of the six Jesuits in November 1989, led to the sudden willingness of the US to discuss peace in El Salvador.

The role of churches in El Salvador's peace has been virtually ignored by the secular and (to some extent) religious media. From the beginning of the war, church people such as Archbishop Oscar Romero and the martyrs of the Jesuit University emphasized the urgent need for peace, in spite of the threats of the Salvadoran death squads. Thousands of US people of faith lobbied the government to decrease its military spending. Religious groups worldwide launched efforts for peace in El Salvador.

"We have said, and we are convinced, that this victory of the Salvadoran people is also your victory, this peace we have begun to construct here in El Salvador is also your peace," wrote Miguel Tomás Castro, pastor of the Emmanuel Baptist Church, in a recent letter.

In rejoicing with El Salvador in this historic moment, Dilling feels that as Christians, we also must "accompany" them in the difficult journey toward peace. Two Brethren have already accepted this responsibility—John Keller, of North Manchester, Ind., and Phyllis Dodd, of Laurel, Md. (see April, page 6).

Dodd and Keller traveled to El Salvador in January as part of a National Council of Churches delegation. Their role was to accompany members of the Salvadoran Council of Churches, who continued to receive death threats even after the accords were signed on January 16.

Dodd wrote in the newsletter of the Brethren Peace Fellowship in Mid-Atlantic District, "There is a sense of resurrection in the people of El Salvador today in that God is among them. . . . Reconciliation now must walk hand in hand with truth and justice." M.

# Sudan: The suffering seems endless

## by Cheryl Cayford

Brethren field staff Roger and Carolyn Schrock left southern Sudan in mid-May for what they hoped would be a temporary absence, when fighting in the country's civil war approached their home in the town of Torit. Their leave-taking was in response to the urging of Sudanese church leaders and colleagues. They traveled by car, driving to Nairobi, in neighboring Kenya.

New Sudan Council of Churches (NSCC) chairman and Roman Catholic Bishop Paride Taban chose to stay in Torit with his parishioners. Three Brethren disaster relief workers—Grant Verbeck and Jiggs and Violet Miller—left Torit in advance of the Schrocks. The workers had spent three months in Torit, rebuilding structures damaged in the civil war.

The Schrocks had known for some time that they might be forced to leave. In March, government military forces from the North of Sudan began a new military offensive against the Sudanese People's Liberation Army (SPLA)—the rebel organization based mainly in the south of the country.

In the renewed fighting, government troops recaptured several SPLA-held towns in southern Sudan. However, Carolyn Schrock reported before leaving Torit that peace talks had been planned in Nigeria in May, according to the British Broadcasting Corporation, and at the time it seemed "that all parties are willing to attend."

Sudan's civil war began soon after the country gained independence from Great Britain in 1956. It has been waged off and on ever since, with the current phase dating from the early 1980s. (See "Sudan: Why Is There a War?" January 1987.) The basic conflict has been between the northern, fundamentalist Muslim government, and the SPLA in the southern, mostly Christian part of the country.

Ezekiel Kutjok, a southern Sudanese, is general secretary of the Sudan Council of Churches, located in northern Sudan. He blames the war on the racial, religious, and cultural differences, as well as the development disparities between the North and the South. Christians, particularly, perceive a threat of a more aggressive Islamization spreading into Africa from the Arab world.

With all these causes, Sudan's civil war is complicated further by tribal conflicts in the South, as well as a split within the SPLA. In addition, civilians sometimes are the target of armed groups or bandits not associated with government or rebel forces.

The government's attempt to institute Islamic *Sharia* law even in the mainly Christian South has intensified the religious conflict. Under *Sharia*, Islamic law is used even in cases involving Christians or people of other religions, creating a feeling of second-class citizenship among non-Muslims.

The Schrocks have been working with the New Sudan Council of Churches (NSCC), coordinating church work in the South of Sudan. The NSCC was founded in 1989 because the North and the South are so separated by war and politics that the original Sudan Council of Churches, which continues to operate in the North, could not work in the South. "We are part of the same body that has been divided by the war," Roger Schrock says, "but once there is peace, we will be one council."

The Schrocks' assignment has been with the NSCC office in Torit, with funding from the Church of the Brethren and other denominations. The Schrocks have worked on the NSCC's priorities of theological and other training, hunger relief, and development. They have helped produce a newsletter and prepared for NSCC general assemblies. Roger Schrock serves as executive secretary, and Carolyn Schrock as communications/interpretation coordinator. Participants in the NSCC include Episcopal, Roman Catholic, Presbyterian, Orthodox and other Christian groups.

Another part of the Schrocks' work is what is called "accompaniment"—working and living as fellow Christians with the Sudanese. "The larger problem in this whole happening is the abandonment that the Sudanese feel when all the NGOs (staff of international non-governmental organizations) have pulled out," Roger Schrock reports. In response to this feeling, the Schrocks stayed in Torit as long as possible and even then left reluctantly, determined to return as soon as safety could be insured.

"I have had to remind myself over and over that being here is just as important as moving ahead on projects," Carolyn Schrock wrote in late April. "I have always known it to be true, but I forget so often."

The NSCC held an assembly in March, at a time when northern troops had "captured two towns in the last two days," Carolyn Schrock reported. "The next town down the road is Kapoeta, which is on our main exit artery to Kenya. If Kapoeta falls, then I think we will evacuate. But there have been so many other predictions and talk . . . that I guess I am immune to feeling very upset about it all."

The war has had a "terrible effect . . . upon the lives of the civilians," she wrote. There was a "complete lack of consumer items—even the ones most of us consider basic essentials, such as food, salt, and soap."

The war has at least exacerbated, and perhaps been a major cause of the hunger and starvation in Sudan. The Sudanese government has a history of interfering with international shipments of food into starving areas, and the current military offensive by the North seems intended to cut supplies of food and outside assistance to the South, *The*

*Fleeing refugees strung out along the road to Bor are symbolic of one of the worst features of civil war in Sudan—innocent people caught up in violence, forced to run hither and yon as the fortunes of war change.*

*New York Times* has reported.

Aid organizations and the United Nations had been involved in the South in a major relief project called Operation Lifeline Sudan, but with the new offensive, the government has refused entry to all humanitarian aid, according to Presbyterian sources. Occasional food shipments still get through, however.

In addition, refugees in the area of the northern capital, Khartoum, have been forced out into the desert by the government, and many have died. The government is destroying many makeshift settlements around Khartoum, and more than 400,000 refugees have been moved into the desert, according to the Mennonite Central Committee.

As of May last year, there were an estimated 3.2 million people homeless in Sudan. "No one knows how many people have been killed in this war," says SCC leader Kutjok.

The rift in the SPLA has also increased the suffering of civilians, and the NSCC and churches in the South have acted as mediators to help restore peace in SPLA-held areas. When an SPLA split occurred in August last year, the NSCC sent a letter to the SPLA urging dialog and reconciliation. With help from church leaders, talks resulted in a ceasefire between rival factions by the end of the year. The agreement also released 40 political prisoners and set the goal of democratizing the rebel movement, according to the NSCC.

"There is not one peace to be sought, between the North and the South," the NSCC said in its letter to the SPLA, "but a second peace, between our own brothers, and it is this one that must come first. We cannot talk peace with the North until we are united."

The relative silence of world Christians grieves those in Sudan. The international Christian community is not "speaking loudly enough on the suffering of the people of southern Sudan," NSCC chairman Taban told the World Council of Churches in April. "The response we get from the international community is that the war in Sudan is an internal matter."

Taban also criticized some relief agencies for withholding supplies to the South because "they do not want it to fall in the hands of the SPLA.

"If you cannot give us food on charity," he said, "then give it to us on loan. God willing, we will pay it back to you when we gain our freedom."

*Roger and Carolyn Schrock work for the New Sudan Council of Churches, Roger as executive secretary and Carolyn as communications/interpretation coordinator.*

NEW
SUDAN
COUNCIL
of
CHURCHES
INTERNATIONAL
FESTIVAL

BRETHREN WORLD ASSEMBLY PARTICIPANTS

# Meet the Church of the Brethren

*This month five major Brethren groups will celebrate 250 years of annual meetings by holding a first-ever Brethren World Assembly. Since March,* MESSENGER *has been presenting monthly installments of a series on those five Brethren groups. Author for the first four installments was William G. Willoughby. This final article is an adaptation of Joan Deeter's* Who Are These Brethren? *(Brethren Press, 1991). We thought that an interesting approach to covering our own denomination would be to present a description written specifically for people new to the Church of the Brethren. Doubtless, the story will be instructive to many people within the Church of the Brethren, as well, unfamiliar with their heritage. For information about the Brethren World Assembly, read Donald Durnbaugh's "Freedom to Come Together," October 1991 (but note that the dates are July 15–18, not July 25–28, as given in that article).*

## by Joan Deeter

A simple description of the Church of the Brethren would have been easy 100 years ago. Then, there were clear guidelines for everything, even the way the Brethren dressed. Today, only a few congregations still try to achieve such uniformity. In its place is a diversity of practice and emphases. In the face of this diversity, however, the Brethren are guided by the strong convictions that created the church almost 300 years ago.

The Church of the Brethren began in the early 18th century, when groups of men and women throughout Europe were dissatisfied with the established churches. They felt that the sermons were lifeless and that there was too little attention given to the Bible. They gathered in homes to study the Bible, discuss its implications, and join in prayer and praise. The Brethren emphasized the New Testament as their rule of faith and practice. They began to act on what they found in the Bible and soon ran into trouble for refusing to take oaths or to engage in military service. Convinced that baptism was only for believers at an age of accountability, the early Brethren drew the attention of the authorities for failing to have their children baptized as infants. Soon, their meetings were forbidden, and some of the followers were imprisoned.

Many of the early Brethren left their homes and property behind to move to areas where the ruling princes were more tolerant. Schwarzenau, Germany, was one of these places. It was here in 1708 that Brethren leader Alexander Mack and seven others resolved that to be obedient to the New Testament, they must give outward expression to their faith through baptism. This baptism denied the validity of their infant baptism and thus challenged the authority of the existing church. Because the churches were so closely identified with the state, adult baptism was not only heresy but also treason. Those who received it and administered it often were persecuted.

In 1719, weary of persecution and intolerance, Brethren began leaving Europe for America. The first congregation was formed in Germantown, Pa. On Christmas Day 1723, the Brethren had their first baptism and love feast in America. The love feast continues as a profound, central symbol for the Brethren (see April, pages 16–22). A typical love feast begins with a period of self-examination, followed by a feetwashing service. The feetwashing directly follows the story in John 13, in which Jesus washed his disciples' feet. John 13:15, "For I have set you an example, that you also should do as I have done to you," is quoted. The feetwashing is followed by a simple meal as a reminder of the food Jesus shared with his disciples. The final act in this feast of love is the communion, the sharing of the symbolic bread and cup.

Throughout the 19th century, the Brethren grew rapidly, and congregations followed the migration west into Ohio, Indiana, Illinois, and later Califoria. The Brethren underwent several ame changes throughout this time eriod. The first eight newly baptized rethren chose simply the word “breth- n,” which, for them, included both rothers and sisters. In 1836, the Breth- n were listed in legal papers as the raternity of German Baptists. They ecame the German Baptist Brethren in 871. In 1908, the German identification as dropped as they chose the name hurch of the Brethren. Some say that it again time for a name change, since e 20th-century understanding of rethren” generally refers only to males. et for now, the name remains as a minder to the Brethren of the deep nnections they have as sisters and rothers in the faith.

When members are received into the urch, the specific words vary from ngregation to congregation, but all firm their belief in Jesus Christ as Lord d Savior and promise to turn from sin d to live in faithfulness to God and to e church, taking the example and achings of Jesus as a model. Seeking follow Romans 12:2, “Do not be con- rmed to this world,” Brethren insist at members should not thoughtlessly lopt the patterns of those around them. t an earlier time, dress, homes, and eetinghouses were distinctively plain. rethren were expected to live “the mple life.” All Brethren refused mili- ry service and practiced nonresistance the face of violence. They refused to ke oaths or to go to court to solve oblems. These practices set them art from the world.

Today, the Church of the Brethren eks to interpret biblical teachings in esh ways. Members are encouraged to ink about how they use money in an fluent society. Sensitivity to the limited sources in the global community is also lvocated. The Church encourages ople to “affirm” rather than “swear” hen taking an oath. Brethren still lieve that all war is sin, and many gage in peace and reconciliation forts. The Church of the Brethren is e of the three historic peace churches, ong with Quakers and Mennonites.

The denomination speaks out on a mber of lifestyle issues through Annual Conference, its decision-making body composed of delegates from each congregation. Members are called to be faithful in marriage and to strengthen the family. Gambling has been condemned. Members are urged to adopt good health habits and to avoid harmful substances, including alcohol, tobacco, and destructive drugs.

Many years ago, when Brethren were insisting on uniformity, they sternly enforced the church's teachings on matters of lifestyle and practice. Gradually, however, the church has abandoned its efforts to *enforce* obedience. Today, Brethren continue to agree that the Bible is the authority for decisions, but disagree about how it is applied to faith and practice. Some Brethren would like to see more pressure for uniformity, while others celebrate the denomination's diversity. These differences, combined with the typically strong convictions of the Brethren, led to three splits within the denomination.

Deep conviction has always propelled Brethren to share their faith with others. Some of the Brethren moved west in the 19th century for the specific purpose of planting churches. Many Brethren opposed the idea of overseas mission, however, because they saw it as one more way in which Brethren would be conforming to the world by following the example of other churches. In time, however, the Church of the Brethren made missions a primary focus of the church.

The idea of service is important to the Brethren. They believe following Christ means following his example of serving others, healing the broken, and bringing new life and hope to the despairing. Out of this belief came programs such as Heifer Project International (HPI), a project begun in 1937 by Brethren relief worker Dan West (now an independent ecumenical agency). The Church of the Brethren also was instrumental in the creation of Church World Service (CWS), Christian Rural Overseas Program (CROP), and International Christian Youth Exchange (ICYE). Through two current programs—Brethren Agricultural Exchange Program and Brethren Volunteer Service (BVS)—the church continues to work with partners around the world to share resources and to meet human need.

The headquarters of the Church of the Brethren is in Elgin, Ill., and most of its national staff work there. Since 1944, the New Windsor Service Center, in New Windsor, Md., has been the headquarters for many service-related activities. The center trains thousands of volunteers, and massive amounts of clothing and medical supplies are processed and sent where they are needed most. The center also handles relief supplies for Lutheran World Relief and Church World Service, as well as housing SERRV (self-help handcrafts), Brethren Disaster Service, and On Earth Peace Assembly (one of whose emphases is training Brethren youth in the denomination's peace beliefs).

Although there is now a diversity of practice in the Church of the Brethren, and groups within it differ in their emphasis of certain beliefs, the denomination continues to consider its actions in terms of following the example of Jesus Christ. Inclusiveness of the many racial, cultural, and age groups is one issue facing the church. A current goal is to draw in more Hispanics, Koreans, and African-Americans. Another focus is an expanded program for evangelistic outreach. In response to the church's Goals for the '90s program, there is new mission work in Korea and the Dominican Republic, the beginning of a deaf ministry, and expansion of young adult ministry.

As it nears its 300th anniversary, the Church of the Brethren struggles to maintain an identity true to its founders' vision, using the New Testament to guide its adaptation to the rapidly changing world in which its members live.

*Joan Deeter is executive for the World Ministries Commission on the national staff of the Church of the Brethren.*

*This adaptation, by Suellen Shively, of Joan Deeter's booklet was first done for use by* The Church Herald, *a publication of the Reformed Church in America.*

# *Staying in focus:*
# A Brethren vision for the '90s

## by Donald E. Miller

In the June MESSENGER (page 28), Ron Faus asked whether Brethren can continue to try to meet every need around the globe. Brethren Vision for the '90s is an effort to give a limited focus to the church's program in this decade.

In 1987, all the 1,000 congregations in the denomination were invited to respond to the question "Where is the Spirit leading the Church of the Brethren in the 1990s?" From some 600 responses, the Goals for the '90s were formulated, and the 1988 Annual Conference adopted them. Brethren across the country were remarkably similar in what they asked for.

We Brethren overwhelmingly want a focus upon *evangelism and witness.* Our goal for the decade is to plant 110 new churches and to raise average Sunday morning worship attendance to 100,000, up from the current 75,000. Recent Annual Conferences have asked for special efforts in Korean, Hispanic, and black ministries. The new evangelism effort includes these multi-cultural groups. Interested congregations will be offered special help with their evangelism efforts.

Annual Conference also has asked that the Church of the Brethren be planted in the Dominican Republic and South Korea. Seven congregations are now established in the Dominican Republic. They have organized themselves into a sub-district related to Atlantic Southeast District. With regard to South Korea, we are in the process of finding staff who will plant the Church of the Brethren there.

Ron Faus is right that we cannot do *everything.* The Goals for the '90s are heavy in their focus on evangelism at home, but they also call for defined overseas efforts.

The Goals for the '90s also call for *youth and family ministries.* We are dramatically expanding youth and young adult ministries with new programs. A denominational youth cabinet and a similar young adult cabinet are planning seminars, retreats, youth-to-youth ministries, work camps, youth camps, peace activities, newsletters, and denominationwide conferences to include as many youth and young adults as possible.

Curtis and Anna Mary Dubble currently are serving as volunteer staff for a year to develop a program in family life for the denomination. They are reviewing the need felt by our churches and are surveying available resources.

Another of the Goals for the '90s is *peace and service.* Brethren already have the On Earth Peace training seminars for youth. We have 145 volunteers in 15 countries, with many of them engaged in activities of peace and reconciliation. We are outspoken on issues of peace and justice in international affairs. We give more than $500,000 a year in disaster relief at home and abroad.

The Association of Brethren Caregivers (ABC) is proposing to assist Castañer Hospital in Puerto Rico build staff housing. Brethren conscientious objectors established Castañer Hospital in 1942, during World War II. Later it was given to the Castañer community. The denomination is also proposing to give an additional $500,000 over five years to alleviate world hunger, primarily in Sudan, where hunger is devastating and where we have staff workers.

Ron Faus asks why we should begin an agricultural exchange program in the Soviet Union when we already are overextended. The new agricultural exchange program comes as a request from Church World Service, which will fund it. The new program actually represents a *cutback* of staff time and funding on our part.

Annual Conference has called for *scripture and heritage resources.* Our goal is a new church school curriculum. We are providing videos describing our programs and our heritage. Materials ar being translated into Korean and Spanish for new Brethren. We want to support the vital ministry of the Germantown mother congregation in Philadelphia as well as establish a museum for visitors to see exhibits of the early history of the Brethren.

Finally, Annual Conference has called for *leadership and spiritual renewal.* Presently an Annual Conference committee is examining the need for pastoral leadership in the church (see June, page 21). Much depends upon the new program that Bethany Seminary is developing as it plans to move to Richmond, Ind. (see June, page 6).

In the midst of these Goals for the '90s is a call for *spiritual renewal.* Brethren are praying and working for renewal in the church. When we open our hearts anew to the love of God in Jesus Christ, when we are consumed by a commitment to follow the way of Christ, when repentance and daily prayer for renewal characterize our lives, our church will be renewed.

The Goals for the '90s finally rest in God's hand. And renewal is happening. We Brethren are reaching out to our neighbors with the message of God's love. Youth are praying for renewal of the church. Our peace and service witness is being renewed. This can be a great time in the life of the church.

Goals for the '90s is Annual Conference's effort to keep the church's program focused, not to be all things to all people. The goals rest upon the power of God among us. But God's power will be evidenced by whether we support these programs or not.

*Donald E. Miller is general secretary of the Church of the Brethren.*

Church of the Brethren

General Board

1992 Annual Report

# VISION

*We, the Church of the*
*Brethren, seek*
*to lead a life worthy*
*of the calling*
*to which we have*
*been called (Eph. 4:1)*

*. . . going into all the world*
*to make disciples*
*(Matt. 28:19)*

*. . . teaching all that*
*is commanded (Matt. 28:20)*

*. . . maintaining*
*the unity of the spirit*
*in the bond*
*of peace (Eph. 4:3)*

*. . . letting the oppressed*
*go free and*
*breaking every yoke*
*(Isa. 58:6)*

*. . . calling one another*
*according to the measure*
*of Christ's gift (Eph. 4:7)*

*or the equipping of the saints*
*for the work of ministry,*
*for building up the body*
*of Christ (Eph. 4:12).*

—1989 Annual Conference

Phil Grout

## YOU SPOKE, THE CHURCH LISTENED, AND THIS IS WHAT IT HEARD

Facing into the 1990s, Church of the Brethren members from far and wide voiced their dreams for the new decade. You longed for your denomination to advance on several fronts, but foremost you wanted your church to bolster its spiritual foundation.

And so at the core of Church of the Brethren goals for this decade is spiritual renewal. Rooting the church and our lives in the gospel of God's grace. Seeking within community the mind of Christ. Cultivating the life of prayer and an openness to the Spirit.

Brethren Vision for the '90s is not a return to a vaunted past, but an awakening to God's leading toward what lies ahead. An adventure whereby we as Brethren "lead a life worthy of the calling to which we have been called" (Eph. 4:1).

You asked your church to center in. It has begun. What more shall we do together?

# FAMILY: 'REDEEMING OUR RELATIONSHIPS'

In envisioning goals for this decade, you asked that a premium be placed on family ministries. On ministries that help us confess our brokenness, that enable us to understand diverse family structures, that advocate permanence of marriage, that respond to the needs of children, that address family violence and sexual abuse. You asked for help in "redeeming our relationships as sisters and brothers in God's household."

**Partner connections**

In launching Family Ministries, Curtis and Anna Mary Dubble are establishing partner connections with congregations. They are identifying leaders who can nurture families. They are compiling resources and assisting in family camps, retreats, and workshops. As one-year volunteers they are building on work of the former Family Ministries Task Committee.

**Modeling Christlikeness**

"We come believing we are to encourage persons in congregations to model Christlike family life," the Dubbles reflect. "We come believing that by the grace of God we are to model Christlike relationships between one another and in all we do within the church."

Family issues are complex, the needs urgent. "Redeeming relationships" is a task for each and all in the household of God.

*For the '90s, a focus on family, youth*

Phil Grout

# YOUTH: THE CHALLENGE TO RENEW AND REVIVE

The '90s began with the largest National Youth Conference ever, a summit in the Colorado Rockies (see cover photo). The exuberance of the 3,600 participants augurs well for Spirit-centeredness in the church.

Youth involvement continues at a high level. This year seven workcamps were offered nationally. The 1992 Christian Citizenship Seminar focused on Native American concerns and included eight Navajo participants. Youth to Youth, a program in which trained youth visit peers in neighboring churches, will have reached seven districts by this fall.

Other strides in Youth Ministries include the first national youth peace camp, a national youth speech contest, and the creation of a national junior high youth cabinet.

**Call to Renewal**

Most heartening of all is youth participation in the Call to Spiritual Renewal. The National Youth Cabinet has invited youth groups each Sunday evening to join in prayer and to emphasize Bible study, worship, and fasting. The youth theme, "Renew, Revive" from Psalm 51, is a petition to God "to renew a right spirit within."

# EVANGELISM: HEARTS 'SPILLING OVER' WITH THE REALITY OF JESUS CHRIST

A widespread yearning among Brethren is to reach out and receive friends and strangers into the household of faith.

To engage in evangelism not out of guilt or greed but out of gratitude. To learn of transformation in the Bible but, even more, to experience transformation through changed lives and changed congregations, out of which vibrant outreach flows.

## New resourcing

To aid this change, new resources on evangelism are being created. The materials build on such recent initiatives as the Evangelism Leaders Academy and Passing On the Promise, but they venture into broader realms.

An example is the Congregational Growth/Evangelism Consultation that was piloted this spring in the Southern Ohio District. The approach utilizes nationally known consultants to "launch" congregations into new levels of growth.

## The Oakland experience

Among participants in the Congregational Growth/Evangelism Consultation was Fred Bernhard, pastor of the Oakland Church of the Brethren Brethren, Gettysburg, Ohio, where new church facilities will accommodate the 127-year-old congregation's spurt in growth. With its average worship attendance over the past four years up from 163 to 304, Oakland is in the top one percent of American churches experiencing increased worship attendance. In three years Oakland received 98 new members. The church found the Congregational Growth/Evangelism Consultation to be both "affirming and revealing."

Oakland typifies a growing number of Brethren congregations pulsating with new life, observes evangelism consultant Paul Mundey. The challenge to each local church for the '90s, he states, is to multiply the number of hearts and lives "spilling over" with the reality of Jesus Christ.

Rebecca Maurer

*Oakland pastor Fred Bernhard, prospective members Dennis and Connie Riffell*

### MEGAGROWTH FOR THE BRETHREN

A Church of the Brethren megachurch? Yes, in Nigeria over 5,000 Brethren gather as the Maiduguri congregation. By some reports the Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria) is ministering to over 170,000 persons on any given Sunday. Former missionary E. Paul Weaver cites the following reasons for such megagrowth:

- Members eagerly tell what God has done in their lives.
- Preaching points are constantly multiplying.
- Lively choirs sing of their faith with joy.
- Youth organizations reach out with enthusiasm.
- Members go visiting from home to home regularly.
- EYN is known as a caring, mutual aid society.

*EYN: Choirs sing of the faith with joy*

Irven Stern

# HUNGER: 'LETTING THE OPPRESSED GO FREE, BREAKING EVERY YOKE'

The Church of the Brethren has a special concern for the world's hungry. We identify strongly with the biblical cry of "letting the oppressed go free, breaking every yoke" (Is. 58:6).

### Assistance in Sudan

Much of our concern today is directed to Sudan, where continuing civil war and drought place the lives of an estimated seven million people at risk.

Over past months the Church of the Brethren has sent $50,000 from the Emergency Disaster Fund to southern Sudan for food, seeds, farming tools, and hospital supplies. Nearly half these funds went to the New Sudan Council of Churches, the agency that serves the estranged southern region of the country.

Another $20,000 grant from Brethren helped Nuers resettle in their homeland in southern Sudan. After years in shanty towns near Khartoum, hundreds of thousands of southerners were driven at gunpoint by government forces into the desert, presumably to be left to die. In returning to their cattle and fields the Nuers aspire once again to become self-sufficient.

Phil Grout

*Hunger in Sudan: a special priority*

### Target of persecution

The witness in Sudan requires attention to immediate relief needs but also to the causes underlying mass dislocation and hunger. Christians are especially vulnerable, a prime target of persecution.

The Church of the Brethren is committed to continuing a vital presence in Sudan. One means for enabling our response is the Global Food Crisis Fund, which Brethren Vision seeks to enhance. Grants from the fund are channeled to partner groups working with the hungry and homeless both in this country and overseas, with Sudan designated a special priority.

# CHURCHES SEND 2,000 TONS OF FOOD TO RUSSIA

Brethren responded vigorously to the ecumenical appeal for emergency food aid for Russia early this year.

From the New Windsor Service Center, 68 containers, each 40 feet long and holding 960 boxes of foodstuffs, were packed and shipped to the Commonwealth of Independent States. All told, the cargo totaled 2,000 tons valued at $3.9 million.

The New Windsor shipments were coordinated by the United Methodist Committee on Relief. Church of the Brethren volunteers provided 288 days packing the shipments; at least 84 Brethren churches prepared boxes of their own. The Atlantic Northeast District provided 987 boxes—more than a full container.

Toward long-term help, the Church of the Brethren has been invited by Church World Service to administer a three-pronged program of consultancy, provision of seeds and technology, and agricultural training with the former Soviet republics.

# LAFIYA: THE CONGREGATION ENGAGES IN WHOLE-PERSON HEALTH MINISTRY

Lafiya, a Hausa term meaning "I am well, I am whole," comes out of the Rural Health Program of the church in Nigeria. In the US context, Lafiya seeks to enlist congregations in a whole-person ministry that addresses physical, emotional, and spiritual dimensions alike.

Lafiya is concerned with the well-being of the individual but also of the congregation. It is a fitness program, so to speak, for the whole faith community, modeling Jesus' approach of openness and compassion.

## Three essential steps

To embrace Lafiya in the congregation, three steps are pivotal:

- assisting the community to discern its own whole-person health needs,
- empowering the community to take charge of its whole-person health needs, and
- encouraging the community to find the resources to meet those needs.

Initially 10 congregations have laid the foundation for developing such a preventive and healing ministry. Their efforts are coordinated by the Association of Brethren Caregivers.

## Castañer expansion

Also in concert with ABC, health ministries are to be expanded in Puerto Rico. In this 50th anniversary year of Brethren presence on the island, the latest effort is to build staff housing for Castañer Hospital.

The housing is seen as crucial for this mountain community to attract qualified medical personnel. The plan also looks to placing more Brethren volunteers in service in Castañer, in medical fields and in general assistance roles.

The Brethren witness in Puerto Rico remains strong. What began as a social and education ministry in World War II today includes a cluster of vital congregations and new church starts in both rural and urban areas.

## Enrichment and growth

Together, on the continent and on the island, the Lafiya and Castañer programs seek new dimensions of health and spiritual growth, within the Brethren family and beyond.

*Wholeness and wellness: worshipers at Castañer*

Mary Lahman Sollenberger

# CALLING AND TRAINING: LEADERSHIP, RENEWAL FOR THE LOCAL CHURCH

To receive the gifts of spiritual life from sisters and brothers in churches around the world and to call and form candidates for pastoral leadership are actions called for by the Goals for the '90s mission statement.

A decisive response to this call will begin in January 1993 when the new Bethany Academy for Ministry Training is launched.

A cooperative venture of Bethany Theological Seminary and the General Board, the Academy will equip persons for ministry especially in the small congregation and through non-degree programs.

*Academy staff: Rick Gardner (seated), Wayne Eberly, Jean Hendricks*

Howard Royer

## New dimensions

New projects include a center for ministry training in Puerto Rico; an extension school at Elizabethtown College related to a satellite campus that Bethany Seminary is planning in Pennsylvania; a study tour to Israel and Greece; and a national consultation on leadership training.

Existing efforts such as Education for Shared Ministry (EFSM), Training in Ministry (TRIM), and the three-year reading course will be incorporated.

## Staff for the Academy

Richard Gardner, new dean of Bethany Seminary, will direct the Academy. Key associates are Wayne Eberly, New Windsor, Md., and Jean Hendricks, Lawrence, Kan., field staff in ministry training programs.

Resources to be developed are a video on the task of the district ministry commission, a video on Brethren faith and heritage with Bethany Seminary professor Dale Brown, a resource in the Spanish language, and a newsletter on ministry training.

## Inclusive calling

The Goals for the '90s mission statement lifts up the commissioning of "older adults, youth, women, and people of all ethnic backgrounds to be leaders in every aspect of church life, so our leadership is inclusive according to the fullness of Christ."

The Bethany Academy is committed to calling and training leadership out of that understanding.

# NEW GUIDES AID CHURCH IN WORSHIP

Two creative guides to congregational worship and spirituality are making their appearance this year.

*Hymnal: A Book of Worship* is the latest in a line of Brethren hymnbooks that date back to 1720. Produced cooperatively with Mennonite churches, the volume offers over 900 hymns and worship selections.

More than 65,000 prepublication copies were ordered by Brethren congregations.

*For All Who Minister* is both a pastor's manual and a book of worship for pastors and laity alike. Its classic and contemporary prayers and orders of service reflect the essential character and style of Church of the Brethren worship. The resources are coordinated with the new *Hymnal.*

# MISSION: TO PLANT THE CHURCH AND PROCLAIM THE FULL GOSPEL

Jesus' mission to "go, make disciples, baptize, teach" becomes our mission, a 1989 Annual Conference statement declares. The statement calls on Brethren "to plant the church and proclaim the full gospel . . . wherever we are able to go."

Currently the focus for new Church of the Brethren mission is on these four points:

**Dominican Republic**

The seven congregations and nearly 100 members of the Church of the Brethren in the Dominican Republic convened their first constituent assembly in February 1992. Moderator Phyllis Carter and General Secretary Donald Miller participated in the celebration. The group elected its own general board and named former Dominican pastor Guillermo Encarnacion of Lancaster, Pa., as moderator.

More recently, Estella Horning conducted the first Theological Education by Extension course. The general board elected Fausto Carrasco as executive secretary.

**Korea**

Leadership exchanges, training events, service projects, and church plantings are components of the Korea program.

Appointments are pending on two field staff to work on program developments in Korea.

Kent Naylor

*Church of the Brethren baptism in the Dominican Republic*

**Sudan**

In the midst of civil war and persecution, the Christian church in Sudan is growing.

Working with the church are Roger and Carolyn Schrock, executive secretary and communications staff for the New Sudan Council of Churches, based in Torit. The Church of the Brethren hopes to place a second family in southern Sudan.

For three months in 1992 Brethren builders Jiggs and Violet Miller and Grant Verbeck constructed church facilities damaged by war.

**Brazil**

Communidade Pacifista Crista, a fellowship in Brazil organized by Onaldo Pereira, is seeking to identify with the Church of the Brethren. The group has been in contact with a number of stateside church leaders. In 1991 a Brethren disaster team helped the group rebuild following a flash flood.

David Radcliff

*Korea: an emerging Brethren witness*

The group is working with new fellowships in three other areas of Brazil.

# THIS IS THE MINISTRY WE DO TOGETHER: ‘BUILDING UP THE BODY OF CHRIST’

In decisions over the past five years, Annual Conference has given new shape to the church's ministry and mission.

The process began with the adoption of Goals for the '90s, which identified broad priorities. In subsequent actions, the delegate body has called for special emphasis on evangelism, youth and young adults, Dominican Republic, Korea, leadership, urban ministry, and black Americans.

## Projected shortfall

Against the dreams for a heightened Brethren witness stand five-year projections indicating that increased giving or reduced expenses will be required to avert a serious shortfall in funding by 1995.

To add new or enlarged programs in some areas inevitably requires tightening in other areas. Toward this end the General Board has streamlined administration, established cost containment measures, and eliminated or combined aspects of existing programs.

## Appeal to individuals

Further, to achieve new goals, Brethren Vision for the '90s was created to raise an additional $10 million by 1995, over and above regular giving and largely from individual donors. The gifts through Brethren Vision are to provide $4,645,000 for Goals for the '90s priorities, as well as help sustain ongoing program and increase denominational endowment.

Glenn Mitchell

*"For building up the body of Christ"*

Of the $10 million goal, $6.7 million is sought in cash and pledges and $3.3 million in deferred gifts. Cash and pledges are nearing $2.5 million; deferred gifts, $6.0 million.

## Congregational response

Because of the foremost role congregations carry in Brethren outreach, Annual Conference in 1991 asked each local church to take action on four challenge steps by

- increasing support for Brethren outreach ministries 10 percent a year through 1995,
- providing biblical stewardship education,
- teaching tithing as a basic spiritual discipline, and
- naming a congregational advocate for Brethren outreach ministries.

## What can you do?

You can encourage your congregation to enact the above four challenge steps on outreach. You can give your personal support to Brethren Vision for the '90s.

And you can dedicate anew your energy, your vision, your prayers to "equipping the saints for the work of ministry, for building up the body of Christ" (Eph. 4:12).

## THE CUTTING EDGE OF BRETHREN MINISTRY AND MISSION

Funding for Goals for the '90s priorities (over 1990 levels)

| Expanded Ministry Area | Additional by 1995 |
|---|---|
| Evangelism and Witness (mission at home) | $1,275,000 |
| Evangelism and Witness (new mission abroad) | 500,000 |
| Youth and Family | 650,000 |
| Health Ministries | 750,000 |
| Global Hunger | 500,000 |
| Ministry/Renewal/Heritage | 775,000 |
| Brethren and Black Americans | 195,000 |
| Total Expanded Ministry | $4,645,000 * |

* This figure, along with amounts for on-going program, endowment, interpretation costs and deferred gifts, is part of the $10.0 million Brethren Vision goal.

# the church ALIVE

**by Paul E. R. Mundey**

*"The Church Alive" is an evangelism column that appears three times a year.*

## Cinnabon values

Recently, my kids and I went to a shopping mall near our home. During our visit, we ate at Cinnabon—a fast-food restaurant featuring six-inch-wide cinnamon rolls.

As we devoured our fatty breakfast, I noted the cup I was drinking from. On one side was the restaurant logo; on the reverse side was a list of Cinnabon values: "We act 'Guest First'; we are clean and attractive; we are fast; we always deliver high quality; we enjoy working here."

This listing got me to thinking about the importance of values in any social group. Vital, alive, effective organizational life is not just a matter of technique, charisma, or skill; rather, it also is a matter of assumptions and beliefs. Cherished beliefs—values—drive effective organizations, including effective congregations.

What are the values of your church? What beliefs and assumptions "fuel" who you are?

Growing congregations include "Cinnabon values" (they act "guest first"; they are clean and attractive; they always deliver high quality) as a complement to more theological values (they honor Christ; they uplift the work of the Spirit; they look to the Scriptures).

Such congregations realize that along with undergirding our work, we also need to propel it into the future. Balanced value systems help that to happen.

## Agape loaf visit

Numerous Church of the Brethren congregations now follow up first-time visitors in a tasty fashion. Within 48 hours, these newcomers are briefly visited and given a loaf of homemade bread.

The Agape congregation in Fort Wayne, Ind., reports that out of 28 "loaf visits" in the past year, 14 visitors returned to Sunday worship and began to attend regularly.

Two resources are available to help with this form of agape ministry:

- A planning guide (from Passing On the Promise) outlining a Friendship Sunday, in which the idea of an agape loaf visit is introduced to the congregation.
- A video training guide, "Reach Out Calling," which trains persons to make brief visits to first-time visitors.

Both of these resources can be obtained by calling the Parish Ministries Evangelism Office, (800) 323-8039, ext. 280.

## Baby busters

Much has been written about the thirty-something generation (baby boomers)—but what about the twenty-something generation (baby-busters)? As William Dunn has pointed out, the so-called baby bust "began in 1965 and ended when births began to rise in 1976. Today the busters are solidly within the ranks of teenagers and young adults."

This generation, like all generations, has particular traits. Writing in *USA Today*, Kim Painter has pointed out a number:

- They are more likely to live with their parents, at least through their early 20s.
- They marry later.
- They have greater financial incentives to earn college degrees, even if it means spending half a decade in and out of classes.

The buzzword associated with the generation is "boomeranging," that is starting and stopping activity in every part of life. As Martha Fransworth Riche has observed, this tendency results from people having "more choices to make, not because they're immature."

*Paul E. R. Mundey is the General Board's staff for evangelism.*

# God and I would look for seashells

interviews by Karla Boyers • photography by Randy Miller

*Jesus said, 'Unless you change and become like children, you will never enter the kingdom of heaven' (Matt. 18:2–3). So we need to pay more attention to what children say. At last year's Annual Conference, Karla Boyers asked some children about their ideas of God. The answers provide food for thought.*

**Corinne Lipscomb**
***Springfield, Ill.***

*What does God know?*

"Maybe God knows math."

**Anna Gross**
***North Manchester, Ind.***

*What do you ask God when you pray?*

"When my great-grandpa was sick I asked God to let him die, because he was in a lot of pain and wanted to die. He did die. I felt kind of good, but kind of sad too, because he died while we were at Conference, and we couldn't go back for the funeral."

**Brenton Mitchell**
***State College, Pa.***

*What is God like?*

"God is like a watch, because he keeps all the cycles going around and around and around."

## Jennifer McPherson

**Nampa, Idaho**

*What do you like about God?*

"God never lies about something."

*Where would God go on vacation?*

"He would go to the ocean with me. God and I would look for seashells. I think about when he created things; I would leave the things he created."

*What would God look like if you painted a picture?*

"He would be holding my hand."

## Jesse Reid

**Austin, Texas**

*What do you like most about God?*

"He's a kind of nice guy, and he makes miracles happen."

*How do you know that God answers your prayers?*

"If something good happens after you pray, then you know that God has just answered you."

## Natalie Neher

**Wenatchee, Wash.**

*Where would God go on vacation?*

"California, maybe. He might want to have a nice hot breeze."

## Kelsey Swanson

**Elgin, Ill.**

*What do you like about God?*

"I like God because he made me be alive, and he made my mom and my dad and my brother."

## Jesse Kline-Smeltzer

**Modesto, Calif.**

*What does God do for fun?*

"I play with God. We talk."

*What do you say when you talk to God?*

"I tell God I like him."

### Jill Kline
### *Fort Wayne, Ind.*

*What is heaven like?*

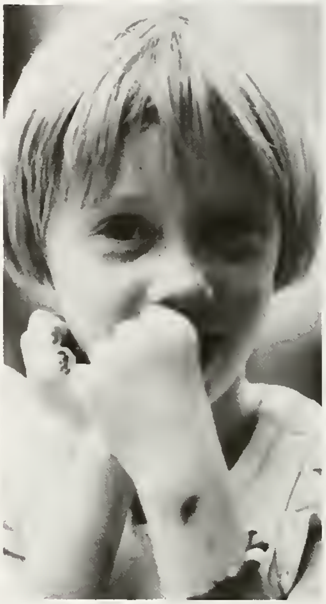
"Heaven is a bunch of clouds and sky."

*Who is in heaven?*

"Angels and people who have died. They have robes and wings. They fly around and talk to each other about what they used to do."

*Where does God go on vacation?*

"Probably to the other side of heaven."



### Christine Wilkinson
### Seattle, Wash.

*What is God like?*

"God is a pony."

*What does God do?*

"He likes to neigh a lot. He eats grass. On rainy days, he stands in the barn and eats hay."

### Jennifer Sanders
### *Oakland, Md.*

*What does God do?*

"He gives you love, family, friendship, the earth, your life."

### Timmy Eikenberry
### *Tacoma, Wash.*

*What kind of miracles does God do?*

"Sometimes he gives you power to heal people. God gave Peter and John power to heal this blind man."

*When do you think of God?*

"When I do bad things and when I'm at church."

### Robbin Judd
### *Yuba City, Calif.*

*What is God like?*

"He sits around in his chair on his free time, watching us. He sees us through something like a TV screen."

*Karla Boyers served as an editorial assistant with* MESSENGER, *1990–1991. She is a member of Arlington (Va.) Church of the Brethren.*

*Randy Miller is senior journalist for World Vision International, Monrovia, Calif. A member of La Verne (Calif.) Church of the Brethren, he served as an editorial assistant with* MESSENGER, *1974–1975.*

# stepping STONES

**by Robin Wentworth App**

Humor is a topic near and dear to my heart, since God is all too often viewed as the "Great-Spoil-Sport-in-the-Sky." Humor has value, not just as entertainment, but as *communication.*

Humor provides a common denominator even within a wilderness of differences. Some of my favorite people are self-proclaimed "male chauvinists." If we would take inventory of the issues about which we *agree*, the pickings would be slim indeed. But we find a lot to joke about (usually each other) and our laughter creates a bond that neutralizes the tension.

Humor builds bridges over barriers. I know a young man who is athletically ungifted and academically unmotivated. In most schools, his opportunities for recognition are limited. However, Dan has a marvelous wit.

One day while he was talking to friends who were all "Star Trek" fans, a teacher entered the conversation and began to heckle them a bit: "Where do those guys go to the bathroom out in space, anyway?" Dan didn't miss a beat: "Why, Mr. Johnson, they go where no man has ever gone before."

This kid's ability to employ humor provides for him a bridge over the invisible barrier in teen culture that says only the rich, the beautiful, the jocks, and the brilliant are worthwhile.

Another benefit of humor is its power to precipitate an emotional breakthrough. Whenever I feel resistance from an individual or group, I know that if I can get them to laugh we'll make headway.

Once we establish an emotional connection with another, it positions us to influence and teach. Ask adults sometime about their favorite teacher from high school. They likely will say that the teacher "was a lot of fun." No matter how valid the information, it will not "stick" without an accompanying emotional dimension.

Laughter puts problems in perspective . . . or makes molehills out of mountains. I use this principle as an informal way to gauge progress in marriage counseling. I know that if a couple can still laugh together (or learn to laugh together again) the possibility of healing for the relationship increases greatly.

A constructive outlet for anger is another benefit of humor. I had a professor in graduate school who had managed to elicit resentment and hostility from every student in the class. After a particularly arrogant action on his part, a group of us iconoclasts gathered to ventilate our frustration. By the end of the evening we had created an elaborate revenge fantasy and were so spent from laughing that we were like balloons that had had the air let out.

Humor also provides an excellent context in which to experiment with new behaviors and explore new roles. This is especially so with young people in the midst of identity struggles. Through joking, they can go a little farther with their rebellion, move a little closer to the edge, than what would be acceptable otherwise. In this respect, humor becomes a low-risk way to test limits.

When we employ humor as communication it is imperative to make *ourselves* the object of our jokes. This actually amounts to a form of self-disclosure. And since self-disclosure tends to generate a reciprocal response, this is one way by which humor helps build intimacy.

Although ethnic slurs and cross-generational slams are often peddled as humor, I point out that such words are more likely to abort understanding than to enhance it.

Sarcasm is also a poor substitute for humor because it gives a dual message that leaves the recipient feeling at best, confused, and at worst, attacked.

The Preacher of Ecclesiastes tells us "there is a time to weep and a time to laugh." And I think the time is *now* for Christians to start taking "fun" more seriously. M.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

# Flags don’t belon

*The Star-Spangled Banner:*
*Oh! long may it wave . . .*
*in its proper place, which isn’t*
*a Brethren meetinghouse*

## by Dale W. Brown

An honor guard of small Scouts processed with the Star-Spangled Banner. As they clicked their heels and turned square corners, parents stood proudly and reverently. But the man by my side muttered, “Shades of fascism . . . Heil Hitler . . . Nazis.”

I had invited Hans Werner Bartsch, a New Testament scholar from Germany teaching at Bethany Seminary, to attend a meeting of the Parents Teachers Association. We each had a son in elementary grades. After the meeting, my German friend seemed puzzled that I was not as outraged as he. In discussing the widespread use of flags in the United States, I disclosed that they could even be found in some Church of the Brethren meetinghouses. He was emphatic: “No flag of any nation belongs in the church of Jesus Christ!”

### Of one blood

I agree with Hans Werner Bartsch that where we place flags is not merely a political issue. It involves whose we are and how we worship. Christians belong to a community that transcends national boundaries and loyalties. It was in church that I was taught that from one, God has made all peoples (Acts 16:26). Like Abraham, we receive blessings so that all nations will be blessed (Genesis 12). In Christ we gather to celebrate our one fellowship of love throughout the whole wide earth. Our international students at Bethany Seminary have stressed that it is rare to find national flags in places of worship other than in the United States, not even in the state churches of Europe.

This consciousness of the universal nature of the body of Christ is inherent in the stance of separation. Early Brethren rejected territorialism. They insisted that membership in the church should not be conjoined with or coerced by the state. For this reason, they rejecte infant baptism, the keystone of territori religion. Instead they believed in voluntaryism, a conviction that supports believers baptism. When Count Zinzendorf, the Moravian leader, arrive in the American colonies, he pleaded with the sects of Pennsylvania to unite. Brethren feared the rise of a new state church. Brother Harold Martin reports that conservative plural free-ministry churches today do not display the Unite States flag or the “Christian” flag in their meeting places because of strong views regarding separation of church and state.

With many Americans, we Brethren treasure our Bill of Rights. The state cannot favor any one religion nor the church demand revenues from the state. Because of first-amendment protection of religious freedom, the Supreme Court in 1943 overruled a law that required the pledge of allegiance to the flag in public schools. They were responding to a case in which children had been brutally beaten for adhering to the teachings of their Jehovah’s Witnesses parents. This was the milieu that led Governor Michael Dukakis of Massachusetts later to veto a similar law, an actio which became an issue during the 1988 presidential election.

The principle of separation means there are Brethren who fly flags at home and yet oppose their presence in the house of worship. They prefer that the Stars and Stripes fly over courthouses, post offices, public schools, and the capitol.

### No other gods

When asked how I feel about the pledge of allegiance, I have answered ambivalently. I can honor the part of the pledge that declares our nation is under God, which was added by President Dwight D Eisenhower. Likewise, I feel good that we Americans are a people who promise

# churches

erty and justice for all.

At other times, however, the degree of verence emits an aura of idolatry. Then th sadness, it is difficult for me to be a rt of what I feel. For I learn that the rliest flags were totem poles and mily symbols that boasted descent from e gods. Congress has made it more fficult for our Brethren tradition to cept sanctuary flags by passing a law quiring that the Stars and Stripes be ven the place of honor when displayed church. Biblical commandments rbid us from making idols or having y other gods (Exodus 20:4-6). The ace church tradition has insisted that gher allegiance be given to Christ than even national self-interests.

One version of civil religion regards e nation as being under God. The love country is similar to the love we have r our children: If we love them, we not approve of everything they do. uch was the civil religion of Abraham incoln, who, as a young member of ongress, opposed the war of aggression f his government against Mexico.

Another common version of civil ligion wraps the Bible and the cross in n American flag. The failure to differntiate results in a worship of the state. hose who espouse "my country right or rong," seem to be the ones who wave e greater number of flags. Brethren ho have been taught an allegiance to hrist's kingship over Caesar's cannot nbibe this brand of civil religion. Some henandoah Valley Brethren symbolized his by picturing the flag with their motto Peace is Patriotic."

### Things that make for peace

rethren believe that Jesus wants us to e about the things that make for peace. lags have been objectionable because hey are so often associated with the hings that are associated with war. rimitive flags often were tribal symbols vith figures such as birds, serpents, and nimals. Lions and eagles were used ecause of their power to kill. Flags often erved as a symbol of patriotic devotion that inspired the fighting spirit of a group of warriors. Soldiers carried flags into battles so generals, who remained safely in the rear, could tell the progress of the battle.

Francis Scott Key wrote the "Star Spangled Banner" while watching bombs burst over Fort McHenry in Maryland. Few Americans who sing the national anthem are aware that this War of 1812 was folly. The war began with an invasion of Canada over charges against Britain that no longer were true. The bombs exploding over Baltimore harbor constituted a British response. The war was opposed by New Englanders, who supposedly were being protected. It was inspired by "War Hawks" in the South who wanted to seize Florida from Spain and by "War Hawks" in the West who wanted to seize huge land masses from the British-supported Indians. It is a shame that the flag too often has been used, then and now, to support a patriotism that destroys the very peace and justice concerns professed in the pledge.

### Worship the Lord God and serve only him

Christians meet to place their trust in God. The flag too often points to our ultimate trust in the nation. The apostle Paul teaches that true freedom comes from obedience to God. The flag symbolizes for most people that our freedoms have been gained by the blood of soldiers. The atmosphere around the flag often suggests we are secure because of military might. Christians believe that security lies in being faithful to the way of Jesus. Our Lord disarmed the "rulers and authorities and made a public example of them" (Col. 2:15) by refusing to bow before their self-glorification. Biblical interpreters suggest that rulers in high places thereby are disarmed of their ability to convince us that they are our primary security.

Though we fail to live it, and define it in different ways, Brethren still espouse simplicity in life and worship. A quote from the 1946 Church of the Brethren *Minister's Manual* applies this concern. "Flags, pennants, charts, record boards, clocks, and all such paraphernalia belong somewhere else than at or near the center of worship. . . . Do not smother his divine presence with stuff." One can agree with this advice . . . and wish for a better word than "stuff" (because of biblical admonitions to maintain respect for our leaders and nation).

Along with my holding a concern for simplicity, my aesthetic sense judges that placing flags on stands indoors may be disrespectful: Flags are made to not gather dust in buildings, but to ripple in the breeze.

### Maintain the unity of the Spirit in a bond of peace (Eph. 4:3)

Where and whether we should display flags will remain a controversial issue among Brethren. So much so that our 1990 Annual Conference dealt with the issue by *refusing* to deal with it. More fairly, it should be said that the delegates voted to let each congregation decide. It is true that the symbolism of the flag can reveal our love for the best ideals of our nation without implying many of the above negative meanings.

When I was pastor, my congregation struggled with this flag issue. Many members did not want to offend a wonderful family that had offered to give a flag to the congregation as a memorial to one we loved. Other members sincerely stated that they would be offended if a flag were brought into our sanctuary. Fortunately, the lines were not drawn deep enough to reject our compromise that the memorial money be used for something we *all* could cherish.

A recent issue of the Mennonite *Conciliation Quarterly* newsletter contains stories about conflict resolution in congregations. One congregation faced the flag issue. It had help from a training program designed to reconcile victims and offenders in cases referred to it by the criminal justice system. Next, it studied "When You Disagree," an audiotape series dealing with decision making in the church. It held a meeting to talk about differences among its members. Eight persons were chosen from each side to express their opinions.

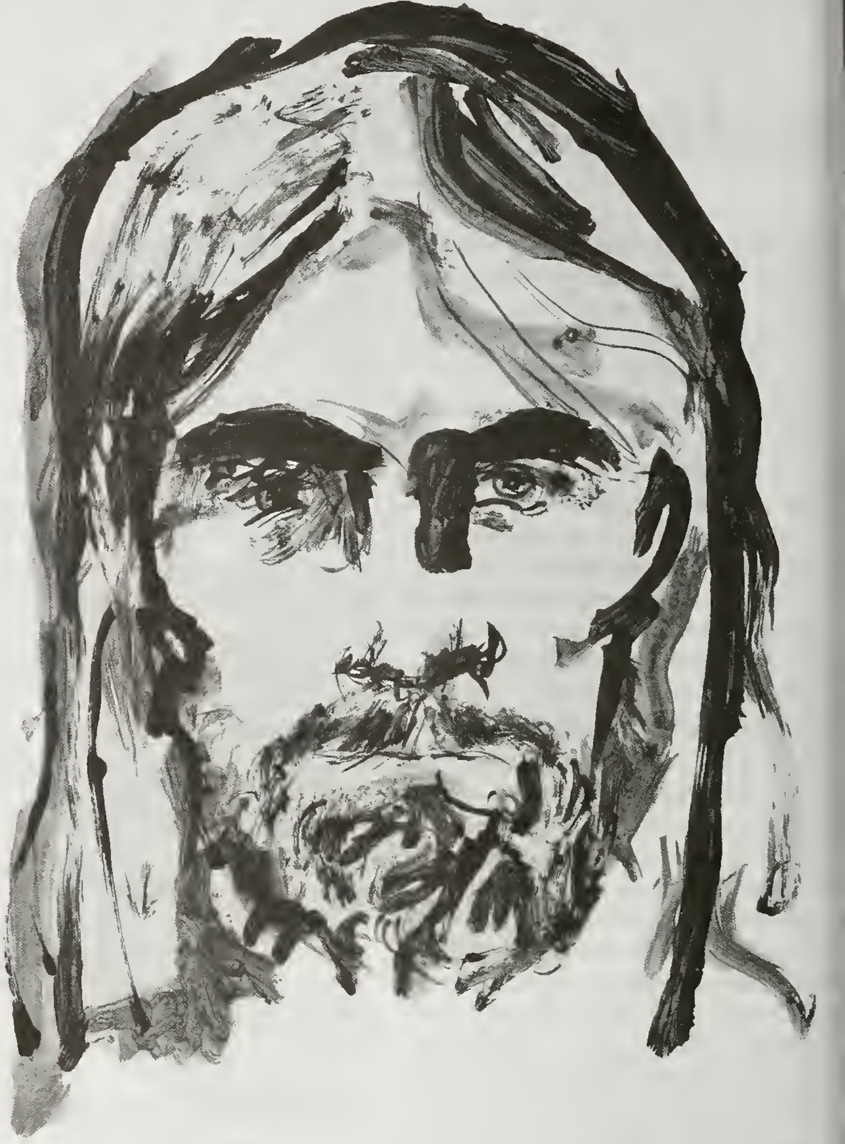
At the end of the first meeting, one person from each side was asked to summarize the views of the other side. In the second session, they made a list of the things they could agree on from the convictions of both sides. This was followed by attempts of small groups to propose things they could do to embody both affirmed agreements about Christian patriotism as well as the dangers of an idolatry of the state. They reported that they found solutions. At the same time, they emphasized that it was not an easy or short process.

In our desire to maintain the "unity of the Spirit in the bond of peace," it is important to emphasize that the issue of flags in assemblies for worship need not be a question of patriotism. Rather, it is a question of how and where we symbolize a proper love of our country in the context of our faith priorities.

In our desire to "maintain the unity of the spirit in the bond of peace" John Kline's remarks about Christian patriotism may serve us well: "My highest conception of patriotism is found in the man who loves the Lord his God with all his heart and his neighbor as himself. Out of these affections spring the subordinate love for one's country; love truly virtuous . . . in its most comprehensive sense takes in the whole human family. Were this love universal, the word patriotism, in its specific sense, meaning such a love for one's country as makes its possessors ready and willing to take up arms in its defense, might appropriately by expunged from every national vocabulary."

(John Kline was a Brethren leader in Virginia who in the Civil War traveled between North and South to maintain unity among the Brethren. He was martyred as a suspected traitor to the South.)

*Dale W. Brown is professor of Christian Theology at Bethany Theological Seminary, in Oak Brook, Ill.*



# Jesus is Lord

## by Chalmer Faw

With this claim the early Christians entered the kingdom. By it they lived. And, in a day when Caesar was Lord, by it they often died.

But for us it is a well-worn cliché. We are dulled to its meaning. What *is it* shouting to the world?

**Jesus is in Control.** Contrary to all appearances, this is true. He is the center of all existence. "For in him all things in heaven and on earth were created. . . . He himself is before all things, and in him all things hold together" (Col. 1:16-17).

The four fishermen dropped their nets and followed Jesus before they fully knew who he was. Then, after his death and resurrection, when he revealed himself as Lord, they and thousands like them gave him their lives throug all eternity.

When young Saul of Tarsus, proud persecutor of Christians, was met by Jesus outside Damascus, there was fi *struggle* ("Who are you, Lord?"), the *submission* ("he could see nothing, s they led him by the hand") and finall *healing*, a *Spirit-infilling* and a *comn sioning* under a new Commander.

In the early 1980s, Bob ran a thriv real estate enterprise in the suburbs v of Chicago. Business was good, but h home was falling apart. First there w the drinking. Then, though he had a lovely wife and two small children, t were the other women; it all "went v the territory," you know. Despite the od United Methodist upbringing, their nily no longer belonged to Christ. osperity had tripped them up.

Finally some of Bob's friends who d not lost the original Wesleyan essage of salvation brought him to the ord. Sue came along with him gladly, ving seen what "the world" had done to r husband. The rededication of their es was accompanied by an infilling of e Holy Spirit and urge to praise the ord in everything.

Then one day Bob was led to show up Bethany Theological Seminary and ek admission to study there. When e admissions office looked over his etchy educational background and nsidered how long he had been out of hool, it hesitated. But it was finally cided that Bob would enter as a special udent.

He was such a dynamic Christian itness that everyone on campus learned know him and his hearty "Praise the ord!" It was easy to see who was *in ntrol* of his life. He later graduated d became a much-loved Methodist inister in the area. His witness was ade. *Jesus is Lord!*

**Jesus is Adored.** In Matthew 28:16– ), a favorite among Brethren for the reat Commission and our baptismal rmula, the very first thing the disciples d was to fall down and *worship* the sen Lord. And why not?

As Lord of the universe, Jesus is to be ved, adored, and worshiped. He is not harsh sovereign, but a friend (John 5:15) to be trusted, one who doesn't rd it over others, but stoops to serve Mark 10:45; John 13:1-5).

This is why Mary Magdalene was verjoyed to have met the Master after e rose from the dead. She announced ith great ecstacy to the other disciples, *have seen the Lord*" (John 20:18). It as with similar adoration that John outed, "It is the *Lord*!" when he cognized Jesus on the beach. And it as with adoration that Peter sprang lly clothed into the lake to be with sus (John 21:7).

As Brethren, we have expressed our worshipful adoration of Jesus in an old love feast favorite, "My Jesus, I love thee, I know thou art mine, for thee all the follies of sin I resign" and on to a chorus that ends with "If ever I loved thee, my Jesus, 'tis now!" Yes, when we are really "into it," we sedate Dunkers can express our adoration deeply and then go out and express it in serving our fellow human beings.

In our Sunday services we sing great hymns of adoration and listen to the choir praise the Lord: And praise is often mentioned in our public prayers. Yet, as a rule, unlike the Brethren of centuries past, we are not known for our fervor, either publicly or in private. It's like a congregation I've heard of that sings "Stand up, Stand up for Jesus" *sitting down*, and drags the tune at that!

It is not just liveliness in singing that we need, but a maximum involvement by each worshiper in unreserved fashion. There should be freedom to praise the Lord with upraised hands, "Amens," and "Hallelujahs" as long as these expressions are genuine . . . and freedom to do so without embarrassment. And there should be the freedom *not* to use those expressions if the Spirit does not so lead.

A good text for the individual is "I will bless the Lord at all times; his praise shall continually be in my mouth" (Psa. 34:1). And a model for the congregation might well be the continuous worship of God by the 24 elders of Rev. 4:8-11 and the joyous shouts of the myriads of angels, accompanied by the voices of every creature in the universe singing praises to Jesus, the Lamb upon the throne (Rev. 5:11-14).

Praise is the language of heaven. Let the Brethren begin to learn it now.

**Jesus is Obeyed.** It is not enough, however, that the Lord Jesus be worshiped and adored. He is to be followed and *obeyed*. Some individuals and whole denominations specialize on the *praise* and are weak or selective on the *obedience*. They are just as one-sided as those who have never learned the joy of wholehearted praise.

Conditioned as they were in obedience to the Torah, the first generation of Christians knew what it meant to follow the commands of the Lord without question. And they taught the need to obey Jesus even while they preached salvation by grace through faith and the freedom of the Spirit-filled conscience. The church would not have survived had they not been willing to obey him unto death.

So also the Anabaptists and Brethren, in their attempt to recover New Testament Christianity for each generation, have, *at their best*, been strong on obedience. Right from the start, they took seriously the command of Jesus to forsake all and follow him. This meant a strong biblical faith, taking everything in the Word of God at face value, with Jesus at the center and the New Testament as the ultimate written authority.

The command was to make a radical break with the world—a life of peace, rugged honesty, strong family life, concern for the poor and needy, and a willingness to suffer for their convictions. The supreme command is to love God and one's fellow human beings. And, along with the Friends and their fellow-Anabaptists, the Mennonites, the Brethren have a good record of *caring ministries* to people in many places and of diverse backgrounds.

Less impressive, however, has been the Brethren record of obedience to the commands *to make disciples*. The Methodists, Baptists, and various groups of Pentecostals have done and are still doing this far better. Perhaps we would prove to ourselves and to others that Jesus is *our* Lord if, for an intensive period of time, we Brethren would, in addition to our three dips at baptism and our washing of feet at love feast, *immerse ourselves* in the Book of Acts, in the Power that made it possible and the wonderful works that God achieved in it.

*Chalmer Faw is a retired Bethany Theological Seminary professor and Nigeria missionary, living in McPherson, Kan.*

# Letters

## The value of youth news

I appreciate MESSENGER including news about youth. As an active youth in Memorial Church of the Brethren, Martinsburg, Pa., I believe this is very important.

When youth see news about other youth (or themselves) in MESSENGER, they are encouraged to become more involved in church activities. Seeing youth news also encourages adults to support their youth spiritually and financially.

*Inga Mountain*
*Martinsburg, Pa.*

## Everybody loves a Dunker?

Don Miller, in the April installment of "Forward . . . Seeking the Mind of Christ," starts out with the headline "Everybody Loves a Dunker."

On my first visit to Sears in Chicago in 1939, as a new student at nearby Bethany Seminary, I saw its food market. I was struck by the sign "Delicious Dunkers." I wondered if Sears knew us that well. Probably not, I concluded when I saw that they were selling doughnuts.

Not everybody loves a Dunker, and Dunkers often are not "delicious," but there is interest in our Dunker faith. Recently I led a group of volunteer interpreters at Antietam Battlefield Park, at Sharpsburg, Md. They wanted to know more about the Dunkers of the Mumma meetinghouse that was riddled by shot and shell during the September 1862 battle. This gave me a chance to witness to the simple faith of our spiritual forebears and of us, their descendants.

*Newton Poling*
*Hagerstown, Md.*

*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

## How far with King James?

Milton M. Baugher (May Letters), defending "Brethren" as our denomination's name by citing its use in the King James Version of the Bible, writes, "That is the sense in which we use the name 'Brethren,' dictionary definitions notwithstanding."

He is correct. That is how "we" use the name. And that's at the heart of the problem with our denomination's name: It's not the "we" who know what we mean, but others who *don't* know what "we" mean who become confused with what "we" mean by using a masculine term and calling it inclusive.

If we saw on a bulletin board in front of a church the sermon title "Pissing Against the Wall," we would be shocke But "pisseth" is a biblical term in the King James Version of the Bible (I Sa 25:22 and five other places).

We no longer use that word in churc because nowadays it is socially offensiv even though it is used in the Bible (KJV). What, then, makes the word "brethren," which also is socially offensive to some, any more acceptable

If "pisseth" was good enough for the King James Version of the Bible, *surel* it is good enough for us.

*Michael Morr*
*Lafayette, In*

## Love feast reflections

I am 100-percent in favor of the love feast. But I always have wondered why, when we say we follow the example of Jesus, we don't actually follow the sequence of events in John 13.

Why don't we eat first, then wash feet? Why don't we lay aside our garments just before we, individually, wash another's feet? Why don't we gird ourselves with the towel instead of girding another? Why don't we follow Jesus' routine?

I've been participating in love feast since I was 12, and I am now 79 . . . an still wondering.

*Donald B. Snyd*
*Waynesboro, V*

- April's "From the Editor" was right on. I agree with it, 100 percent.

When my congregation began the practice of "bread and cup" communion I participated. But every time I did so, I felt that something vital was missing— that it was only half a service. I finally stopped participating.

I agree that we should not discard our beliefs and practices to accommodate people who have not been brought up as

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ethren. We should tell them what we
ieve and practice, explain why, and let
o at that.

They are free to accept or reject us.
er all, the Bible, itself, is a stumbling
ck to some people.

*Pearl L. Weaver*
*Marion, Ohio*

## uestioning Islam's peace

m not happy with the item titled
eace" in the March article "What
're Worried About." The Persian Gulf
r was a clear indication that the Arabs
nt to rule the world through Islam.
slam preaches peace but practices
r, injustice, oppression, and backrdness. We Nigerians know it because
live with it.

We join Americans in desiring a US
sident who will work for world peace
sed on justice. The cold war's end
ist not open the way for the divided
rld that Islam is seeking.

*Yusufu H. Mshelia*
*Maiduguri, Nigeria*

## d Orders and evangelism

rew up with Old German Baptist
ethren (see "Meet the Old German
ptist Brethren," April) neighbors and
ends and have an appreciation for
ir church. On the matter of foreign
ssions, however, they differ greatly
m the Church of the Brethren.

I attended sessions of the 1990 Old
ders' Annual Meeting. In response to
uery from Kansas, Standing Commit-
stated that two men might go to
stern Europe with a shipment of
bles, "if they did not at any time give
y interpretation of the Scriptures, for
at would be foreign missions."

Three hours later, I left while the sixth
eaker on Matthew 28:19-20 was saying
emphatically what the five previous
eakers had said: "Jesus never meant
at for us, just for the 11 disciples."

I heard nearly every instance in the
ew Testament related to evangelism
d witnessing to the faith misinter-

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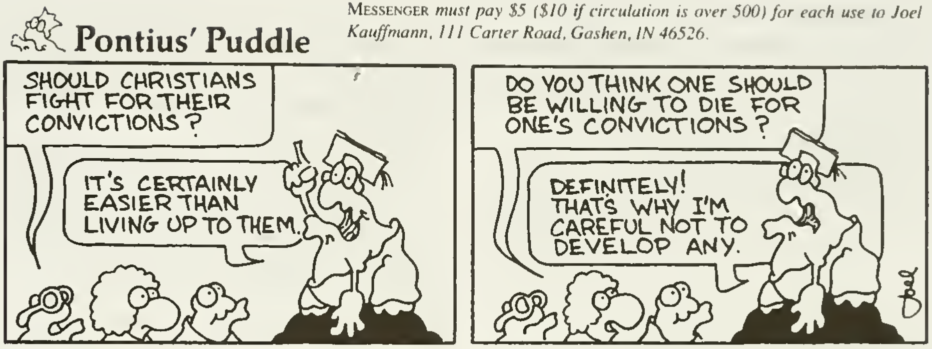
Pontius' Puddle
SHOULD CHRISTIANS FIGHT FOR THEIR CONVICTIONS?
IT'S CERTAINLY EASIER THAN LIVING UP TO THEM.
DO YOU THINK ONE SHOULD BE WILLING TO DIE FOR ONE'S CONVICTIONS?
DEFINITELY! THAT'S WHY I'M CAREFUL NOT TO DEVELOP ANY.
Joel

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— Phil Miller ('65) and Pearl Fruth Miller ('67)
Conrad, Iowa

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preted, abused, and, at times, almost mocked. Apparently, if someone inquires about your faith you are free to talk about it, but never, never take the initiative, never evangelize, never witness to the faith unless you are asked.

*Olden D. Mitchell*
*Elkhart, Ind.*

## Rallying for CO stance

I disagree with Laddie D. Oliver's statement in his March letter, "Conscientious objection for the sake of Christian beliefs is constant and does not suddenly emerge when war comes." I would hope that the characteristics of my Christian faith are not always constant, but are growing and changing. Conscientious objection became a dramatic characteristic of my Christian faith aroused by the Persian Gulf war.

Raised Brethren in a peacetime America, I never really had thought seriously about conscientious objection until the Persian Gulf war. Because my CO convictions crystallized, I entered Brethren Volunteer Service to work for peace nonviolently.

Had there not been a war, I would not have thought through my beliefs as I now have. Although I have not served in the military, I can attest that a person's conscience can be aroused in wartime even if it has not been similarly spurred in peacetime.

*Todd A. Wenger*
*Washington, D.C.*

## Paying the piper

Regarding the conscientious objectors (COs) whose stories are told in the January MESSENGER, I can't understand how anyone could enlist in the military, expecting to reap all the good things offered, and then suddenly refuse to do the things they had sworn to do and had been trained to do.

How could they say, in effect, "If I h known that I might have to fight, I wouldn't have enlisted. I just wanted t money and good times"?

The number-one priority of the military is to kill. As a veteran, I can attest that the military is not now, nev has been, and never will be, a fair and just employer.

Anyone could have told those Persia Gulf COs, "The military will demean and debase you, pick you up and smac you down, reward you for doing a goo job by giving you the worst assignmen imaginable . . . all in the name of making you part of a fighting machin And it works.

If you dance to the tune, you must pay the piper. If Christ calls these Persian Gulf COs when the going gets tough, will they say to him, "Hell, no! I won't go"?

*John M. Ryn*
*Luray,*

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# )n confronting gays as sinners

*Fitzkee*

## 'e call gays vay from sin

sponse to Lee Krähenbühl (April
ions): Once there was a man called
;. Jesus loved God. All his life he
been told that he should not associ-
vith certain people—tax collectors,
titutes, outcasts. But Jesus replied
s critics, "Those who are well have
eed for a physician, but those who
ick; I have come to call not the
eous but sinners" (Mark 2:17).
ıd so he called men such as Matthew
ax collector to be his disciples. He
ved a woman of questionable
tation to anoint his feet with expen-
perfume. He associated with people
m the Pharisees shunned.
ıt when he called sinners to follow
he required them to turn away from
sins. As a result of his encounter
Jesus, Zacchaeus the tax collector
ged to repay fourfold anyone he had
ted (Luke 19:1-10).
'hen Jesus was confronted by scribes
Pharisees with a woman caught in
tery, he shamed them into going
y. Jesus told the woman that he did
condemn her. But he dismissed her
ı "Go your way, and from now on do
sin again" (John 8:1-11).
ı his ministry, Jesus was a model of
:ptance and compassion. But he
er confused compassion with permis-
ness. His was a tough love that called
ple away from their sins.
nce there was a man named Paul.
loved the Lord and invited people from many walks of life into Christ's church. But when some of these same people argued that their freedom in Christ allowed them to engage in all types of sexual immorality, Paul never confused compassion with permissiveness. In fact, he even advocated expelling an unrepentant adulterer from the church. He recognized that "a little yeast leavens the whole batch of dough"

---

*old in respect and fellowship those in the*
*ch with whom we agree or disagree is a*
*acteristic of the Church of the Brethren. It is to*
*ontinuation of this value, and to an open and*
*ing forum, that "Opinions" are invited from*
*ers.*
*'e do not acknowledge our receipt of obvious*
*inions" pieces, and can print only a sampling*
*hat we receive. All "Opinions" are edited for*
*ication.*

---

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(1 Cor. 5:6). For the sake of the sinner and the purity of the church, Paul would not tolerate gross sexual sin.

Some thought that Paul was being unnecessarily harsh and unloving. Likely they accused him of being narrow and judgmental. But Paul would not give in. Even as he recognized and confessed the sin in his own life (Rom. 7:15), he continued to call others away from their sins. Those who refused to turn away from their sins, he said, should not be a part of the fellowship of believers.

Once there were people called Anabaptists. They loved God. All their lives they had been part of churches that failed to uphold biblical standards. In their day, even the clergy in many established churches openly engaged in sexual immorality and other forms of sin. The Anabaptists had been told by others that God's grace and the sacraments of the church were sufficient to cover the blatant sin of these unrepentant "carnal Christians."

But the Anabaptists were convicted by God that the New Testament church was to be radically different from the perverse institutions of their day. It was to be a caring community of people who helped each other and held each other accountable. Because they loved God and wanted to obey, at times they were forced to lovingly confront members of their church who strayed from biblical standards. But even when they asked someone to leave the fellowship for a time, they prayed that the errant member might repent and be restored.

It was painful for them to confront each other, because in so doing they h to come to grips with the sin in their o lives. But they refused to take the easy way out and accept behavior that Chri himself would not accept.

Other believers reviled them for this and accused them of being harsh and unloving, narrow and judgmental. Because they loved God, his church, and all God's people, they continued t uphold biblical standards as best they could. They recognized that allowing people they cared about to live in sin w not Christian love.

These days, there are people in the church who will not equate love with permissiveness. We love God and we love homosexuals. We refuse to embra the confusion of the world. On the one side are those who hate homosexuals a wish to deny them basic rights. On the other side are those who accept sinful homosexual behavior. We believe that both these views are wrong. We will continue to reject these extremes in fav of Christ's tough love that reaches out all people and calls them away from si

Other believers will revile us for this saying that God's love is not in us. The will accuse us of being harsh and unloving, narrow and judgmental. But we will persevere because we love Christ, his church, and all God's people.

*Don Fitzkee is a licensed minister in the Chiqu Church of the Brethren, near Manheim, Pa., and member of the General Board. He served 1986–1988 as an editorial assistant with* MESSENGER.

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Applicants need to provide 3 or 4 letters of reference.

## CLASSIFIED ADS

WANTED—Circus tent. Project Global Village, a Church of the Brethren supported Hondurean development agency, needs large, used, canvas tent for evangelistic meetings in slums of Tegucigalpa. Tent should be large enough to hold 500–1,000 people. We will supply support posts. Only canvas is needed. Please direct all replies to Chet Thomas in Honduras. Fax (504) 31-4328, P.O. 1149, Tegucigalpa, Honduras or John Blough, Maple Springs Church of the Brethren, Rt. 1, Hollsopple, PA 15935. Tel. (814) 629-9279.

FOR SALE—Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fund-raisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller of Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 118 Wayside Drive, Bridgewater, VA 22812.

FOR SALE—Dbl.-wide mobile home, 24 x 50 w/ carport. Wash room/utility bldg. w/ washer, electric dryer. 10 x 20 screened/enclosed front porch w/ table, 4 chairs. 12 x 24 master bdrm. w/ walk-in closet, walk-in shower. King-size bed, dresser, chest of drawers. Bedroom w/ regular bed, springs/mattress, closet. 12 x 22 living rm. or larger. Sofa, reclining chair, swivel chair rocker, TV. 7 x 9 dining area w/ table, 4 swivel chairs w/ arms. Kitchen has electric stove, refrigerator, few pots, pans, skillets, dishes, glasses, cups. Central heating/air. Good condition. $24,000 (negotiable). Located on US 41, five miles south of Sarasota, Fla. Exit/entrance road to I75-(Exit 36) right at entrance to L Village Mobile Home Park. As of 7-1-92, lot rent $271.5 includes mowing grass on lot, water, sewage, trash pick twice a week. For further info. contact William and D Sievers, 525 15th St., Logansport, IN 46947. Tel. (2 753-7930.

TRAVEL—Hawaii, Tournament of Roses Parade. Mid-w ter tour to Rose Bowl parade on New Year's Day, the balmy, warm Hawaii. Dec. 31–Jan. 10. Write: J. Kenn Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

INVITATION—In Atlanta, Ga., join Faithful Servant Chu of the Brethren for 10 a.m. church school and 11 a worship at Shoney's Inn at intersection of Indian Trail and I-85 North, exit 38, Norcross. Contact pastor, Jordan at (800) 782-9796, or John and Debbie Ham (404) 448-9092, 5584 Wilmer Dr., Norcross, GA 30092

# urning Points

## :w

## :embers

**ipe**, N. Ind.: Kyle Morris, Martha Flickinger, Jeffrey Welch

**bler**, Atl. N.E.: Joseph Kerschner, Farrell Black

**:adia**, S/C Ind.: Danny & Christopher Smalley, Krysten Miller, Brenda Catron, Scott & Karen Chase

**Creek**, S. Plains: Max & Janis Meyers, Jay Taylor, Linda Lewis, Janene Gerfin, Bronc Henderson, Elsie Harmon

**idford**, S. Ohio: Karl Brumbaugh, David & Phyllis Kenworthy

**dgewater**, Shen.: Rob Lineweaver, Ryan Kiracofe, Lew Longenecker, Ben Grove, Heather McNett, Christina Rigney, Brooke Fawley, Meg Riner, Joyce & Greg Smith, Dorothy Stafford, Janet Miller, Alan & Pat Clague

**ook Park Community**, N. Ohio: Cindy Carty, Evelyn & Jeff Gough, Matthew Jr. & Matthew Sr. Haren, Peggy Hussain, Elizabeth & Norman Mihocik, Kelly & Kevin Moe, Jennifer Shell, Nicole Thomas

**okville**, S. Ohio: Larry, Karen, & Jennifer Inman, Mark Fuller, Randy Tomlin, Mary Ann & John McInnes

**dorus**, S. Pa.: Jason & Jeremy Hartman, Betsy Miller, Wayne Diehl, Andrew Knaub, Karen Markey

**unty Line**, W. Pa.: Julie & Greg Barnhart, Beth & Bradley Wilson, Josh, Abbey, & Jared Miller, Brenda McNeil, Cheryl Geary, Doreen Anderson

**:hart City**, N. Ind.: Penny Sage

**erett**, M. Pa.: Amanda Price, Renee Defibaugh, Nicole Bouch, Amanda Morral, Mitch Pennabaker, Michael Diehl, Dennis Dibert, Carla Crabtree

**ersole**, S. Ohio: Desmond & Stacie Layman, Barbara & Duane Denlinger, Rick Miller, Danny & Jessica Jones, Mildred Michael

**st-Johnson City**, S.E.: Audrey McMichael

**shen City**, N. Ind.: Robert Wilson, Nicke Bricker, Ryan Haney, Kristi Lamb, Jon Otto, Holly Wells, Scott Lovely

**ngsport**, S.E.: Pamela Lewis, Michael Price

**okomo**, S/C Ind.: Steve Reynard, Steve, Andy & Rick Phelps, Randy & Debbie Conaway, Tom & Judy Gillam, Doug & Valerie Arnold, Charles & Betty Michael, Margarette Clark

**ma**, N. Ohio: Alan Ray

**titz**, Atl. N.E.: Joshua Enck, Joel Gibbel, Pam Groff, Alexander Kettering, Todd Kurl, Jeff Ludwig, Angela Oetama, Brian & Jintana Witmer, Kevin Zook, Kelly Zug

**ttle Swatara**, Atl. N.E.: Keith Brandt, Tanya Feathers, David & Sharon Hoke, Miriam Nye, Mark Gagliano, Randy Heltzinger, David Leis, Louanne Boltz, C. Eugene & Carole Siegrist, Gail Malsbury, Herman & Connie Manbeck, Steve & Rita Bostwick, Kenneth & Florence Rose

**Long Run**, Atl. N.E.: Clifford & Joy Connfer, Robert & Kathy Harris, David Zeigenfus, Donna Sutters

**Manassas**, Mid-Atl.: Susan & Rob Dommer, Jeff & Sharion Rigney, Jennifer Murphy, Doug & Jeanette Shonk, Mary Paugh, Joan Strawderman, Ellison McKeefer

**McPherson**, W. Plains: Emily Flagg, Bruce Orr, Joletta Friesen, Natalie Dutrow, Jennifer Taylor, Jeremy Hackleman

**Middle District**, S. Ohio: Heather Cook, Larry & Jason Lutz, Diane & Shane Mortemore, Samantha & Asa Shelton

**New Carlisle**, S. Ohio: Gladys Cook, Deena Slanker, Rusty Knight

**Nokesville**, Mid-Atl.: Jennifer Eby, Eric Croushorn, Alexis Bear, Jenny Sanford, Sara Jenkins, Katy Rother, Robin Shipe, Douglas Barefoot, Jonathon Perry, Jamie Morris

**Oakton**, Mid-Atl.: Matthew Street

**Ottumwa**, N. Plains: Charles & Ruth Graham, David Johnson, Esther Norris, Evelyn Ritz

**Peoria**, Ill./Wis.: Fred & Sandy Smith, Jenelle King, Todd & Angela Wright, Christopher & Stephanie Dean, Blanche Parker, Mildred Roth, Jim & Wanda Bennett, Edna Kohrs, Anne Stewart, Art & Bets Schlis, Gene & Judy Harshbarger, Wes & Marilyn Sedrel, Janice Bruster

**Pleasant Hill**, S.E.: Joe & Violet Campbell, John Davis, Jeffery Garst

**Plymouth**, N. Ind.: Phillip Cook, Trenton Glaub, Janet & Thad Manuwal, Cheryl Middaugh, Ian Rogers

**Rayman**, W. Pa.: Tina Smith, Suzanne, Melvin, & Joshua Enos, Natasha, Vanessa, & James Will, Brandon McQuillen, Patricia Marshall

**Stone**, M. Pa.: Carrie & James Ake, Stephen & Barbara Chilcote, Sylvia & Thomas McDowell, Marie Wasnick

**Thurmont**, Mid-Atl.: Eva Jean Bollinger, Wanda & Bernard Lambert, Barbara Lowe, Melva & Wilmer Witmer, Charles & Sandra Lease, Sandra Toms, Sharyn Gilliam

**Topeco**, Virlina: Connie Ray & Jamie Huff, Sam Harris

**Troy**, S. Ohio: Mary & Angie Couser, Christine Manning, Matt Carr, Shawn Chaney, Peggy & Bill Kidwell, Eva & Byron Lightner, Nancy & Jim Locke, Chris & Nathan Lovett, Joshua & Zachary Martin, Kim Ott, Mark & Yvonne Riege, Brian Roop, Maxine & Harry Russell, Kristin & Rob Scherer, Chris Zimmer, Dave Morris, Mel Ward

## Licensing/ Ordination

**Bunch**, Christopher, licensed Apr. 11, 1992, Anderson, S/C Ind.

**Edmonds**, Edwin, licensed Mar. 21, 1992, Williamson Road, Virlina

**Emmons**, Anthony, licensed Mar. 21, 1992, Oak Grove-Roanoke, Virlina

**Foster**, Chris, licensed Mar. 21, 1992, Germantown Brick, Virlina

**Norman**, Shirley, ordained Nov. 16, 1991, Union Chapel, W. Pa.

**Rodarte**, Ceasar, licensed Feb. 29, 1992, Bella Vista, Pac. S.W.

**Rouse**, L. Wayne, ordained Jan. 18, 1992, Astoria, Ill./Wis.

**Teeter**, Allene, licensed May 20, 1991, Amaranth, M. Pa.

**Teeter**, C. Frank, ordained Jan. 18, 1992, Amaranth, M. Pa.

**Van Voorhis**, Laura, licensed Apr. 11, 1992, Anderson, S/C Ind.

**Weller**, Raymond, licensed Apr. 11, 1992, Roann, S/C Ind.

## Pastoral Placements

**Bryant**, Thomas, from Lynchburg, Virlina, to Empire, Pac. S.W.

**Dunn**, Kathy Neufeld, from other denomination to Shalom Community, Mich.

**Kaucher**, Howard, from Dunnings Creek, M. Pa., to Lebanon Valley Brethren Home, Atl. N.E.

## Wedding Anniversaries

**Atwood**, Arley and Marie, Sigourney, Iowa, 50

**Boone**, Kenneth and Allegra, Olympia, Wash., 55

**Bortner**, Paul and Irene, West Manchester, Ohio, 50

**Colyar**, Vance and Alice, Olympia, Wash., 50

**Harmon**, Alvin and Macie, Floyd, Va., 60

**Hollinger**, Ben and Ruth, Manheim, Pa., 60

**Holdeman**, Daniel and Ruth, Manheim, Pa., 55

**Horst**, Dan and Kathryn, West Salem, Ohio, 55

**Johnson**, Woody and Jessie, Brook Park, Ohio, 50

**Karns**, Willis and Dorothy, Tipp City, Ohio, 60

**Klotz**, Lyle and Gladys, Olympia, Wash., 50

**Leckrone**, Joe and Helen, Silver Lake, Ind., 60

**Olwine**, Verl and Helen, Troy, Ohio, 55

**Palsgrove**, Robert and Mary, Bradford, Ohio, 50

**Palsgrove**, Jack and Elnora, Bradford, Ohio, 50

**Petticoffer**, Ammon and Clara, Manheim, Pa., 60

**Rose**, Laurel and Edith, Tipp City, Ohio, 60

**Shidler**, Walter and Treva, Goshen, Ind., 50

**Shuman**, John and Anna, Lebanon, Pa., 55

**Tyler**, Jim and Faye, Huber Heights, Ohio, 50

## Deaths

**Adolph**, Buell, 88, Worthington, Minn., Apr. 6, 1992

**Angel**, Ora, 76, Rocky Mount, Va., Apr. 3, 1992

**Ault**, Mildred, 67, Brookville, Ohio, Dec. 12, 1991

**Baker**, Alice, 90, Waterford, Calif., Jan. 11, 1992

**Baldner**, Herman, 64, Dallas Center, Iowa, Apr. 17, 1992

**Beach**, Beulah, 73, Leonard, Mo., Mar. 22, 1992

**Beadles**, Charles, 91, Lacey, Wash., Feb. 7, 1992

**Bechtel**, Kenneth, 93, McPherson, Kan., Mar. 20, 1992

**Boldosser**, Frank, 70, Spring Grove, Pa., Mar. 28, 1992

**Bowman**, Mildred, 86, Bridgewater, Va., Mar. 23, 1992

**Bowman**, John, 65, Monroeville, Pa., Mar. 1, 1992

**Brower**, Gladys, 82, Troy, Ohio, Feb. 23, 1992

**Bucklew**, Jesse, 89, Brookville, Ohio, Jul. 16, 1991

**Bucklew**, Mary, 90, Brookville, Ohio, Oct. 26, 1991

**Callison**, Rolland, 79, Dixon, Ill., Mar. 26, 1992

**Carey**, Clyde, 80, Bradford, Ohio, Feb. 25, 1992

**Clapper**, Horace, 84, Hopewell, Pa., Apr. 6, 1992

**Cleaver**, Lucile, 75, Carlisle, Pa., Mar. 16, 1992

**Clegg**, Russell, 76, Brookville, Ohio, Mar. 14, 1992

**Clemons**, Ethel, 85, Fort Wayne, Ind., Apr. 17, 1992

**Daggett**, Winona, 97, Lee's Summit, Mo., Mar. 7, 1992

**Eklund**, Richard, 68, Olympia, Wash., Mar. 18, 1992

**Eshleman**, Helen, 82, Greencastle, Pa., Jul. 15, 1991

**Eshleman**, Samuel, 90, Greencastle, Pa., Feb. 29, 1992

**Fisher**, Magdalene, 68, Tipp City, Ohio, Apr. 2, 1992

**Flora**, Charlie, 99, Boones Mill, Va., Apr. 26, 1992

**Gephart**, Dennis, 71, Laguna Beach, Calif., Mar. 8, 1992

**Ginder**, John, 86, Lancaster, Pa., Feb. 27, 1992

**Good**, Charles, 76, Grottoes, Va., Nov. 8, 1991

**Herr**, Victor, 92, Pottstown, Pa., Feb. 14, 1992

**Hill**, Floyd, 78, Bradford, Ohio, Aug. 23, 1991

**Hodgden**, Mabel, 92, Kansas City, Mo., Feb. 20, 1992

**Holp**, Edith, 86, Brookville, Ohio, Jul. 23, 1991

**Hykes**, Eugene, 35, Greencastle, Pa., Jan. 28, 1992

**Jacobs**, George, 85, New Oxford, Pa., Apr. 5, 1992

**Jackman**, Ralph, 77, Independence, Mo., Sep. 8, 1991

**Jenkins**, Jesse, 78, New Oxford, Pa., Apr. 10, 1992

**Johnson**, Jewell, 74, Ottumwa, Iowa, Mar. 28, 1992

**Kalafatis**, Hazel, 93, La Verne, Calif., Mar. 6, 1992

**Keim**, Orville, 70, Johnstown, Pa., Mar. 30, 1992

**Kennedy**, Harold, 69, New Carlisle, Ohio, Feb. 12, 1992

**King**, Gertrude, 88, North English, Iowa, Mar. 29, 1992

**Kuhn**, Howard, 75, Monroeville, Pa., Mar. 27, 1992

**Lamb**, Martha, 68, Vandalia, Ohio, Feb. 28, 1992

**Landers**, Mabel, 87, Sebring, Fla., Apr. 14, 1992

**Lowe**, Elda, 88, Ottumwa, Iowa, Jan. 2, 1992

**Marshall**, Glen, 72, Bradford, Ohio, Feb. 25, 1992

**Miller**, Lawrence, 65, Bradford, Ohio, Feb. 28, 1992

**Miller**, Thelma, 90, Greenville, Ohio, Mar. 10, 1992

**Mongold**, Robert, 53, Bridgewater, Va., Apr. 6, 1992

**Moyer**, Elwood, 71, Elizabethtown, Pa., Feb. 23, 1992

**Murrey**, Glenn, 85, Waterford, Calif., Jan. 3, 1992

**Nauman**, Emma, 80, Manheim, Pa., Jan. 2, 1992

**Neff**, George, 88, Goshen, Ind., Apr. 9, 1992

**Newcomer**, Kamryn, one week, La Verne, Calif., Mar. 12, 1992

**O'Donnell**, Hubert, 73, Elizabethtown, Pa., Oct. 27, 1991

**Palsgrove**, Mary, 67, Bradford, Ohio, Feb. 21, 1992

**Pfaltzgraff**, Sophia, 91, New Oxford, Pa., Mar. 25, 1992

**Prizer**, S. Russell, 92, Parker Ford, Pa., Feb. 4, 1992

**Pyle**, Wilbur, 85, Claypool, Ind., Feb. 26, 1992

**Reck**, J. W., 85, Bradford, Ohio, Dec. 31, 1991

**Ringgold**, Carroll, 71, Bridgewater, Va., Mar. 26, 1992

**Ritchie**, Harriet, 92, Salem, Ohio, Sep. 7, 1991

**Rolle**, Olive, 96, Olympia, Wash., Jan. 31, 1992

**Rotz**, Wayne, 90, Greencastle, Pa., Dec. 23, 1991

**Russ**, Charles, 77, Williamsburg, Pa., Mar. 11, 1992

**Russell**, Harl, 89, Elkhart, Ind., Apr. 26, 1992

**Sargent**, Mary Jane, 71, Bradford, Ohio, Aug. 2, 1991

**Saul**, William, 62, Boones Mill, Va., Apr. 12, 1992

**Schomer**, D. Sandra, 48, Uniontown, Pa., Apr. 4, 1992

**Seegmiller**, Agnes, 76, Waterloo, Iowa, Mar. 23, 1992

**Seiders**, Margaret, 77, Martinsburg, Pa., Mar. 6, 1992

**Shank**, Frank, 100, Brookville, Ohio, Feb. 2, 1992

**Shenefelt**, Estella, 84, McPherson, Kan., Apr. 9, 1992

**Sterner**, Russell, 77, Greencastle, Pa., Sep. 27, 1991

**Stouffer**, J. Luther, 84, Greencastle, Pa., Apr. 10, 1992

**Sturm**, Merle, 92, Troy, Ohio, Jan. 8, 1992

**Stutsman**, Orpha, 93, Peoria, Ill., Mar. 31, 1992

**Thompson**, Mary, 86, New Carlisle, Ohio, Mar. 17, 1992

**Tkach**, Vera, 81, Waterford, Calif., Nov. 2, 1991

**Whitmer**, Joseph, 77, Bradford, Ohio, Nov. 3, 1991

**Wood**, Ruth, 72, Lima, Ohio, Mar. 30, 1992

**Wood**, Robert, 78, Georgetown, Del., Mar. 31, 1992

# Doggedly dealing with our racism

My great-great-great-great grandma, writing her will in 1851 in Henry County, Va., had a problem—how to divide her slaves equally among her sons. There were three sons and 12 slaves, so one's first thought might be that the solution was to give each son four slaves. But slaves, just like other property, such as cattle, had different individual values.

So the executor of the will assessed the value of each slave and divided them into groups of roughly equal value, with the three heirs drawing lots to decide which group they inherited. The first group consisted of David ($600), Indi ($600), John ($200), Sam ($150), and Ann ($425); total value—$1,975. The second group was Leonard ($800), Milley ($700), Suck ($250), and Sucky ($150); total value—$1,900. And the third group was Peter ($800), Ruth ($700), and Mary Jane ($350); total value—$1,850.

Reading that will and the record of its execution never fails to chill my blood. This creature who presumed to possess her fellow human beings was my very own great-great-great-great grandma! Moreover, if I had been living in 1851, I likely would have thought that she was the sweetest, dearest old lady there ever was.

It also is sobering to reflect that, at my birth, my family was only 71 years removed from being slaveholders. Plenty of old-timers had personal memories of those times. I grew up in a pre-Civil Rights culture in which the large population of blacks in the area were "kept in their place" by the poll tax, school segregation, and other cruel laws and customs.

By the time I was through college (Bridgewater was the first liberal arts college in Virginia to accept black students), I believed that I had put the racial prejudice of my culture behind me. I was proud of myself.

As the years went by, I detected, from time to time, annoying little pieces of evidence to the contrary, dealt with them, and assured myself that *now* I was free of taint. I continued to be proud.

More years went by and I finally evolved to my present position: Much as I would like it not to be so, I still carry that taint and will never be rid of it entirely. But I will doggedly keep working at erasing it, nevertheless.

The basic racial problem in this country is not about blacks and their troubles, but about whites and their delusions. I agree with author Andrew Hacker (in his 1992 book *Two Nations, Black and White, Separate, Hostile, Unequal*): "Everybody of Caucasian, European descent does believe we belong to a superior strain." Whiteness is a delusional state of mind, according to Hacker, that was used to justify slavery and that persists to this day to justify white privilege.

But whatever our belief about ourselves as it pertains to racism, who among us (both black and white) has not, in recent weeks, thought and thought about the violence in Los Angeles that followed the verdict in the Rodney King police brutality case and wondered about the causes and what is to be done?

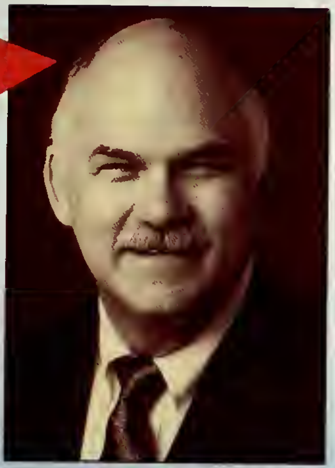
For us Brethren, this is one situation in which, to our credit, we already had done some preparation. We have our 1991 Annual Conference paper on "Brethren and Black Americans," which has 14 recommendations for action that provide handles for all of us to grab. Reread them and take hold of at least one.

Heartening developments for which we can be grateful are these:

- A "Violence and Urban Peacemaking" project was launched last fall, in response to a call from Pacific Southwest District. It could not be more timely. Call the peace consultant's office at (800) 323-8039 for more information.
- The General Board has plans to hire a full-time staff member for urban ministry this year.
- A full-time staff member for black ministry will be hired by 1995, the board pledges.
- The Committee on Interchurch Relations (CIR) is working on a partner relationship between the Church of the Brethren and a black denomination.
- Annual Conference officers and human resources staff are developing affirmative action practices.
- A Black Advisory Committee recently was named to respond to the recommendations of the paper on "Brethren and Black Americans" mentioned above (see June, page 9).

See page 6 of this July MESSENGER for news about Los Angeles Brethren affected by the riots and about Brethren who immediately began relief and reconciliation efforts for them. Not all is gloom and despair. Regrettable as the recent riots were, they served to raise our awareness of a problem our society, even our church, has largely ignored. And they have created a context in which we Brethren can show ourselves at our best. Let's keep the momentum.—K.T.

# Junior High MINISTRY WORKSHOP



## Don't miss this one - day event with David Stone!

David Stone has been in youth ministry more than 25 years. He has written many books including *Spiritual Growth for Youth Ministry, The Complete Youth Ministries Handbook, Catching the Rainbow* and others. David is currently president and founder of Youth Ministries Television Network. He is in high demand as a workshop leader throughout the country for both denominational and interdenominational events. He's an energetic, humorous communicator and one of the leading experts in the U S on junior high ministry.

**When?** October 3, 1992
Saturday 9:00 a.m.-4:00 p.m.

**Where?** Hagerstown, Church of the Brethren
15 South Mulberry Street
Hagerstown, MD

**How Much?** Only $5 registration to cover the cost of lunch.

**For Who?** Pastors, teachers and all persons interested in junior high ministry.

- Does your church need to begin or strengthen a ministry with junior high youth?
- How can you interest and involve junior high's in the church?

**Why is This Workshop Important?**
Effective junior high ministry is the future of the church. We must learn how to effectively communicate, guide and inspire this dynamic age group. Doing so will prepare tomorrow's Christian leaders for their role in the church.

## REGISTRATION FORM

*Return by Sept. 15, 1992*

Name ______________________________

Address ______________________________

Congregation ______________________________

District______________________________

Send along with $5.00 to Chris Michael
Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120

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you hungry?

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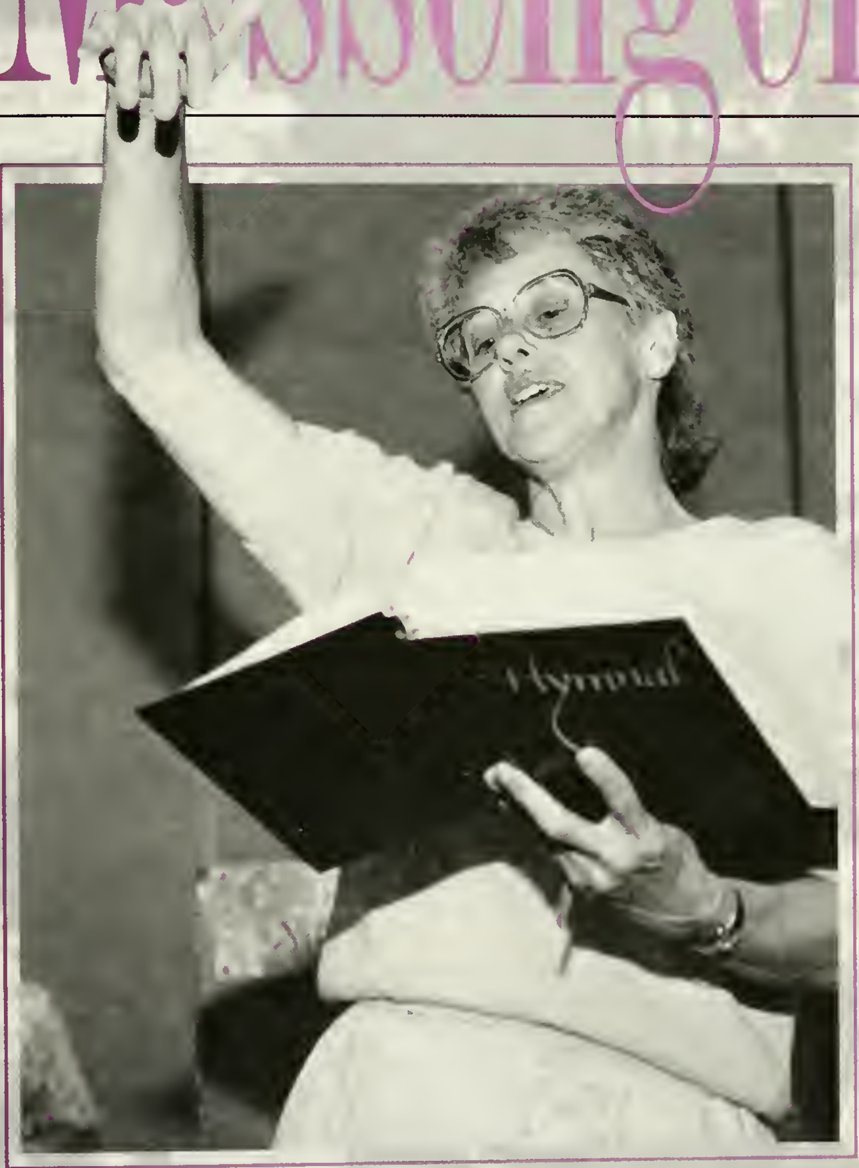
**GLOBAL FOOD CRISIS FUND**

Messenger
Church of the Brethren
August/September 1992

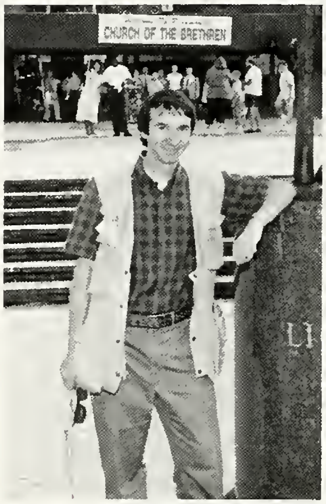


# Richmond '92

## *An Annual Conference marked by newness*

# From the Editor

The Richmond Annual Conference had an aspect of déjà vu about it for a couple of us who covered it for MESSENGER. When the Brethren last met in Richmond, in 1977, a University of La Verne student, George Keeler, was working with MESSENGER as a summer intern through ULV's Summer Service Program. In fact, I first laid eyes on George when I picked him up at the Richmond airport.



*George Keeler*

This year in Richmond, George was back ŵith us, serving as our Conference photographer (as he did in 1979, 1990, and 1991). Now it is *Dr.* George Keeler, associate professor of journalism at La Verne. But as he flitted to and fro at Conference, shooting 46 rolls of film, he seemed still to be the energetic boy of 1977.

That summer of 1977 was the beginning of a wonderful relationship we have maintained with George. After Conference that year, we sent George off to Johnstown, Pa., on very short notice, to cover the big flood story. He handled that assignment with aplomb, and won a national journalism award for his story and photos, doing us up proud.

Through the years, George has steered other ULV students our way, and I have enjoyed serving with him on the La Verne Journalism Advisory Board. As noted in this column last month, it was George who encouraged our new managing editor, Eric Bishop, to apply for the position.

Not the least of George's contributions to MESSENGER has been his willingness to provide his photography services at Conference as a volunteer, saving us hundreds of dollars.

George assures me that he will be available again next year. That's one reason we already are looking forward to yet another Annual Conference. See you in Indy . . . be sure to smile for the camera.

Kermon Thomasson

COMING NEXT MONTH: Puerto Rico is revving up for its celebration of 50 years of Brethren work. Our October issue will carry an extensive report on happenings there.

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C. Wayne Zunkel explains that faith is something you do, not an affirmation that we can read.

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*Cover story: Surely this exchange between Nathan Northup, Poway, Calif., and Robert Houff, Douglas, W.Va., was more cordial than it appears in this photo from Richmond. Still, Annual Conference is an occasion for Brethren to get down to the nitty-gritty of the issues. Our report begins on page 16.*

# In Touch

## Adventures of an album

Some readers of the May MESSENGER story on Miss Nelie Wampler have wondered where all the good photos came from that illustrated the article.

Behind those photos lies another story, of someone who worked alongside Miss Nelie and led a long life of selfless servanthood herself.

As the Miss Nelie story was developing, the MESSENGER editor, in a chance conversation with a worker in the Brethren Historical Library and Archives (BHLA), discovered that an old album of snapshots related to the Church of the Brethren Industrial School in Greene County, Va., had been donated to the archives in 1991. The album had belonged to **Elsie Finckh**, a teacher at the Industrial School from 1925 to 1932.

From these small snapshots, details were cropped and enlarged to accompany the article.

The editor had jumped to the conclusion that the album had been donated to BHLA upon the death of the donor. Recently, in another chance conversation, he discovered that Elsie Finckh was alive and well, in Worthington, Minn., at age 94! It turned out that the donation was just the long-delayed follow-up to a suggestion that M.R. Zigler had made to Elsie years ago.

*Elsie Finckh is 94 now, but she well remembers her years as a young teacher in the Church of the Brethren Industrial School in Greene County, Va., in the late 1920s. Her heart went out to the children, particularly to orphans such as Thomas Deane—one of many taken in by Miss Nelie Wampler.*

Born and raised near Worthington, Elsie grew up with the desire to become a nurse. But before that desire was implemented, she was persuaded to go teach at the new Industrial School in Virginia. After her stint there, the rest of her career was spent in rural schools in Minnesota.

A licensed minister since 1924, Elsie taught Sunday school continuously until recent years. Not too long back, she told the children's story in morning worship at Worthington, quoting Luke 2 from memory. Elsie is now almost blind.

She recalls with clarity her days of working with Miss Nelie, rising at 4:30 a.m. to wash clothes for the boys and girls, then rushing to her first class at 9 a.m. On Sundays she "went up the hollows" to mission outposts to teach Sunday school.

The old photo album, Elsie says, was put together to interpret the work of the Industrial School at Annual Conference. Now she is pleased that it has performed an interpretive function again, illustrating the pages of MESSENGER.

It is hoped that her story will encourage others in the church to donate historical material to the Brethren Historical Library and Archives. Elsie Finckh's album was a fitting gift, already having given herself in service for more than 90 years.

## This wrestler's no fake

It's a good combination—a coach whose teams are consistent winners and a coach who is better known for his positive influence on his players than for the wins and trophies. That combination is found in **John Stern**, a high school wrestling coach in Midland, Mich., and a deacon in Midland Church of the Brethren.

In his 20-year career, John has guided his teams to five

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

*Wrestling coach John Stern, surrounded by past and present wrestlers and a few of the trophies his athletes have won, is recognized for his 20 years of service to his school.*

straight Tri-Valley Conference championships and four district titles and coached four state champions.

But what John is best remembered for is his nurturing of his team members. One of his protegés says of him, "He's very, very honest —a straightforward person. He treats all his wrestlers like sons. He plays no favorites."

For all John's giving of himself and to show their appreciation, John's past and present wrestlers, his family, friends, and fans recently honored him with a surprise party.

Said John's director, "He doesn't walk on water, but he comes close." Bullock Creek High School's athletes don't wrestle with an angel, but apparently they come close.

## Names in the news

**Mark Ebersole**, a pastoral intern at Conestoga Church of the Brethren, Leola, Pa., and a 1992 Elizabethtown College graduate, won first prize ($400) in Elizabethtown College's annual M. R. Zigler Peace Essay contest. Mark's essay was titled "Jesus and Nonviolence."

- **Linda Weber**, a member of York Center Church of the Brethren, Lombard, Ill., traveled to Jordan in May for a "Mother's Day Peace Mission" under the auspices of Grandmothers for Peace, International and The Middle East Children's Alliance.
- For his service project leading to achieving his Eagle Scout rank, **Chris Davis**, of Frederick (Md.) Church of the Brethren, built a trail at Shepherd's Spring, the new Church of the Brethren Camp near Sharpsburg, Md.

*Chris Davis*

- Four 1992 high school graduates who are members of Big Creek Church of the Brethren, Cushing, Okla., received recognition in state and national 4-H and Future Farmers of America (FFA) competitions. **Danea Kuykendall** placed reserve champion at three national shows with her cattle. **Tracy Tarver** received a $5,000 FFA scholarship. **Janene Gerfen** received two scholarships and numerous honor awards. **Laresa Fick** received a $1,000 scholarship.
- **Tanya Roop**, a member of York Center Church of the Brethren, Lombard, Ill., and 1992 Manchester College graduate, was selected as an Outstanding Future Educator by Indiana Association of Colleges of Teacher Education.
- Among her other awards and scholarships, high school graduate **Charity Knighting**, a member of Linville Creek Church of the Brethren, in Broadway, Va., received the *Daily News-Record* Leadership Award. She was presented with $2,000 to help pay for continued education or to help launch her career.

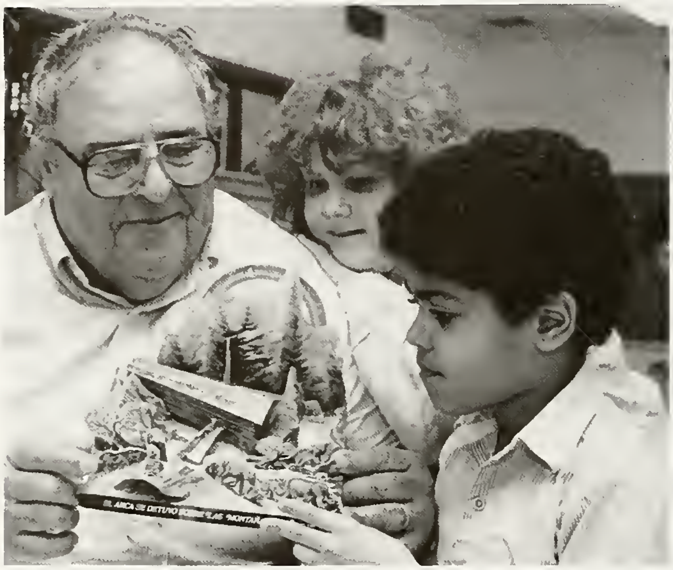
## Remembered

**Joyce Hicks**, 54, died May 29, in Dayton, Ohio. She was a member of the Lower Miami Church of the Brethren, in Dayton, and had been on the General Board since 1987. She narrated the World Ministries Commission video "Mission in Christ's Way."

# Close to Home

## He speaks the language

**Harrisburg** (Pa.) **First** Church of the Brethren was looking for a way to minister to its many Spanish-speaking neighbors, when it heard about Rafael Rivas.



*Rafael Rivas enjoys the Noah's Ark story with Yvonne Clouser and David Lopez in a tutoring session at Harrisburg First church.*

Rafael, a 77-year-old Puerto Rican, had been doing effective work with Alpha and Omega Life Center in Lancaster, Pa. Harrisburg First now has him over, Tuesday through Friday each week, to work in the Hispanic community. In his first three months, he counseled 37 people in drug, alcohol, marital, and mental health problems.

Rafael likes to work with young people, in an effort to prevent problems developing. "They trust me," he says. "I give them a lot of paternal advice. Some don't want to turn to their parents, so they talk with me."

Harrisburg First also offers children a weekly tutoring program in Spanish, and Rafael conducts a Spanish language class for Anglos.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*

## Brethren on the bayou

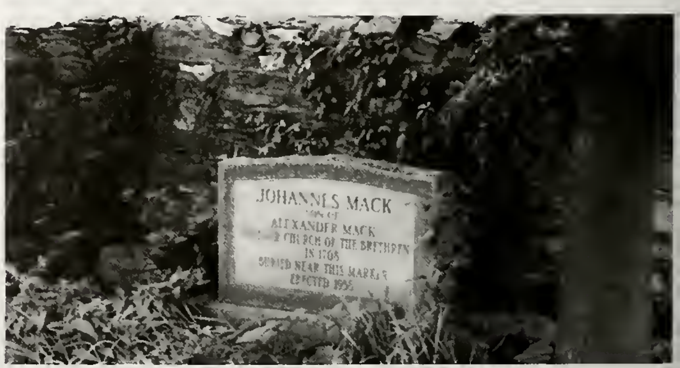
With financing from four partners firmly in place, organizers of a new congregation in Lake Charles, La., are seeking a pastor and a committed cluster of laity to begin the work as early as September. Southern Plains District executive Martin Gauby (P.O. Box 57, Waco, TX 79093) is watching the mailbox for takers. Sponsoring partners in the Lake Charles project are **Roanoke** (La.) Church of the Brethren; **Chiques** Church of the Brethren, near Manheim, Pa.; **Southern Plains** District; and the **General Board**.

## A cemetery saved

The owner of the property on which a historic Brethren cemetery is located has agreed to give the cemetery plot to **Southern Pennsylvania** District.

The Mack family cemetery is located between Waynesboro, Pa., and nearby Rouzerville. Johannes Mack, second son of Brethren pioneers Anna and Alexander Mack, presumably is buried there.

*Confident Brethren placed this marker in the old burying ground near Waynesboro, Pa., in 1958, although the exact location of Johannes Mack's grave is not known.*



## A Brethren gathering

Just over a century ago, Brethren were doing the splits, but nowadays the descendants of the 1880s disputants are looking for ways to get together.

In early May, several Brethren Church, Church of the Brethren, and Grace Brethren groups got together at Memorial Chapel on the **Ashland** (Ohio) **University** campus for an evening of fellowship and musical praise.

Featured were songs by the **Ashland Theological Seminary** (ATS) choir, individual church choirs, a brass ensemble, and a combined choir of over 200 voices (for the grand finale).

Participating in the gathering were **Ashland City**, **Ashland Dickey**, and **Mapel Grove** Church of the Brethren congregations; **Park Street** and **Garber**

*A choir of 200 voices rocks Ashland's Memorial Chapel.*

Brethren Church congregations; **Ashland, Southview**, and **Mifflin** Grace Brethren congregations; the **University** church (an on-campus church related to the Park Street Brethren congregation); and the Ashland Seminary community. An additional participating church (not of the Schwarzenau-derived Brethren) was the Ashland Brethren in Christ congregation.

About 900 people attended the event. It was the brainchild of Ronald Sprunger, ATS professor of music, and ATS vice president Fred Finks.

A feature of the evening was the choir and congregation singing a special arrangement by Ronald Sprunger of Ken Morse's hymn "Move in our Midst." In the opinion of everyone in this unique Brethren gathering, the Spirit did, indeed, move.—RAY HILEMAN

*Ray Hileman is pastor of Ashland (Ohio) Dickey Church of the Brethren.*

## Campus comments

Two **Manchester College** students are serving this summer as interns in Church of the Brethren congregations. Gregory Mosier, from Van Wert, Ohio, is in the Northview church, in Indianapolis, Ind. Israel Young, from Warsaw, Ind., is in the Lanark (Ill.) church.

- **Manchester College** has given the 1992 Alumni Honor Award to Joan Deeter, executive of the World Ministries Commission on the General Board staff; Arden Ball, director of Camp Mack, Milford, Ind.; and Celia and Owen Shankster, North Manchester, Ind., who served 41 years as Church of the Brethren missionaries in Nigeria.

*Joan Deeter, Arden Ball, and Celia and Owen Shankster received Manchester College Alumni Honor Awards.*

- **Ashland University** president Joseph R. Shultz retired July 1. The university, located in Ashland, Ohio, is affiliated with The Brethren Church. The denominational offices are also in Ashland. During the 13-year Shultz presidency, Ashland doubled its enrollment, to 5,000, and grew from a college to a university. Walter B. Waetjen is now serving Ashland as interim president.

*Joseph R. Shultz*

- The 24-voice **Bridgewater College** Chorale, directed by Jesse Hopkins, toured Poland, Germany, and France in May. A highlight was the chorale's performance in Thomaskirche, where Johann Sebastian Bach worked and is buried, in Leipzig, Germany.
- **Manchester College** has appointed Deanna Brown as campus minister, to begin when school takes up this fall. She has been pastor of Kalamazoo (Mich.) Church of the Brethren.

## Let's celebrate

**Michigan City** (Ind.) Church of the Brethren will celebrate its 60th anniversary October 4 with worship, potluck dinner, memory time, and love feast.

- **Pleasant Valley** Church of the Brethren, near Middlebury, Ind., is celebrating its 125th anniversary throughout this year, with special features each month.
- **Brook Park** (Ohio) **Community** Church of the Brethren celebrated its 35th anniversary in worship on June 7.
- **Laton** (Calif.) Church of the Brethren will celebrate its 90th anniversary October 11.
- **Pleasant Valley** Church of the Brethren, near Middlebury, Ind., celebrated pastor Olden Mitchell's 60 years in the ministry June 21, with 1992 Annual Conference moderator Phyllis Carter as guest speaker.
- **McPherson** (Kan.) Church of the Brethren celebrated Don Frederick's 40 years as Senior Choir director, upon his retirement May 24. Don came to McPherson College and the congregation in 1946, right out of Bethany Seminary. He retired from the college music faculty in 1982. Don composed the anthem for the 250th anniversary of the denomination in 1958, as well as other music that Brethren sing and enjoy.

## Shantilal Bhagat represents Brethren at the Earth Summit

Global warming and other environmental concerns were the focus of both the United Nations Conference on Environment and Development (UNCED, also known as the Earth Summit) and the World Council of Churches (WCC) conference held in Rio de Janeiro, Brazil, in early June. Shantilal Bhagat, a General Board staff member, represented the Church of the Brethren at both the WCC conference and at UNCED.

The theme for the WCC event was "Searching for the New Heaven and the New Earth." Approximately 180 delegates from 54 countries participated, including Protestants, Roman Catholics, Orthodox, and Anglicans. The conference was held at a Roman Catholic retreat center in one of the poorest areas of Rio, Baixada Fluminense, a few miles from the Rio Centro where the Earth Summit leaders met.

"Worship and theological reflection were a hallmark of the week," Bhagat said. Members of the WCC conference also worked together on a letter that was shared at the Global Forum and will be shared with the churches.

"We write with a sense of urgency," the letter reads in part. "The earth is in peril. Our only home is in plain jeopardy. We are at the precipice of self-destruction. For the very first time in the history of creation, certain life support systems of the planet are being destroyed by human actions."

A statement presented to US President Bush by members of the Eco-Justice working group of the US National Council of Churches "urged US commitment to reduce emission of carbon dioxide and other greenhouse gases to 1990 levels by the year 2000, to reduce toxic and nuclear wastes, and to support alternatives to fossil fuels," Bhagat said. "Only within an ethical framework seeking social and environmental justice can we achieve positive economic development within our own country and in our world," the statement said.

There was a consensus among religious leaders that the Earth Summit was a success, although not everyone felt it lived to its potential. "The fact that the summit took place and that the United Nations brought the world together around these issues is an achievement in itself," Bhagat said.

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

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## House committee hears testimony of conscience

On May 21, a first-ever hearing on the US Peace Tax Fund Act was held before the Select Revenue Measures Subcommittee of the House of Representatives.

The bill would redirect the portion of a conscientious objector's federal income tax currently designated for the military, putting it into a Peace Tax Fund for research into nonviolent solutions to international conflict and programs for peace.

John A. Lapp, executive secretary of the Mennonite Central Committee, testified on behalf of the Quakers, Mennonites, and the Church of the Brethren—the "historic peace churches." Lapp said the tax issue is not new, but is closely linked to the government's recognition of conscientious objector status permitting alternative service in place of military service. The peace churches gained acknowledgement of conscientious objection through much effort in the 1940s.

Other oral testimony in support of the bill was provided by an Episcopal bishop, a Catholic bishop, and a Jewish rabbi, in front of a standing-room-only crowd of over 300 people.

As of May 21, the subcommittee has also received 2,288 letters from supporters of the bill. More congressional support must be built by constituents, however, before the act can move forward in the legislative process.—TODD WENGER

## Brethren arrested at a rally for peace near West Bank

Kyle Hall, a Bethany Seminary student, was one of six members of an 11-member Christian Peacemaker Team (CPT) delegation who were arrested during a peace walk in Israe
CPT is a Mennonite and Brethren peacemaking organization.

Paul Dodd, a Brethren member from University Park, Md., was among CPT participants not arreste
during the march, which marked the 25th anniversary of the Six Day Wa
A total of 113 marchers were arreste
for civil disobedience and held for 4
hours by the Israeli authorities.

The arrests took place because of
lack of communication on the part o
the police, according to Dodd. The a
rests were made following a rally approximately one kilometer from the green line (the border of Israel and the occupied West Bank). Dodd said peacemakers at the rally were told that arrests would take place one ho
after the permit for the rally expired, or at 6 p.m. At five minutes to five, police said arrests would take place

### Calendar

**Hymnal Celebration Sunday** to celebrate the completion of the new *Hymnal*, September 27 [for special worship resources, contact Brethren Press at (800) 441-3712].

**Computer Applications for Ministry Conference** (CAMCON IV), sponsored by seven denominations including the Church of the Brethren, in Dayton, Ohio, October 28–31 [contact Howard Royer at (800) 323-8039 or Francie Coale at (410) 635-8792].

**National Junior High Sunday** for the Church of the Brethren, November 1 [contact Chris Michael, Youth Ministry Office, 1451 Dundee Ave., Elgin, IL 60120; (708) 742-5100].

**Hispanic Assembly of the Church of the Brethren**, in Castañer, Puerto Rico, November 19–22 [contact Guillermo Encarnación, 708 Wabank St., Lancaster, PA 17603, (717) 299-6901].

THE WAIL
COLOGNE - J

*ethany student Kyle Hall (third from right) took part in a peace walk in Israel. Also ictured are Kristi Dyck, Wally Shellenberger, Gene Stoltzfus, Larry Penner, Hedy awadsky, Elaine Schrock, and Duane Ediger, of the Christian Peacemaker Team.*

mmediately. "It took time to get the nformation to people," Dodd said. "If ou were not used to peace actions, it night have looked like resistance."

The marchers who were not arrested eturned to a kibbutz where they had een staying and found they were no onger welcome there. "It took us until 0:30 to reach a consensus that we would ross the green line (into the West Bank)," Dodd said. "By then the police had gone and there were no road blocks or barricades. It was a small victory."

Dodd said people on the West Bank were nervous but very excited about meeting the visitors. "The people went out and got fresh food and juice and water. The next morning they made us fried potatoes and boiled eggs. I think they gave us all they had."

Palestinians living on the West Bank have jobs, Dodd said, but earn very little. Israeli authorities can impose a military curfew at any time, and West Bank residents can get shot coming from or going to work. The area the peace marchers visited had no irrigation and residents carried water and food home for each meal.

Dodd noticed a different lifestyle at a Jewish settlement, where there was running water and the homes were nice. A "scary reflection" was provided when peace marchers asked an Israeli child what should be done with the Palestinians. The child responded, "Exterminate them."

"It was so powerful" for peacemakers to state that the situation can be changed "without weapons, that it can be done peacefully," Dodd said. "What if the walk from Selma (Ala.) never took place, where would we be then? I got caught up in realizing the power such a walk could have."

Dodd is concerned, however, about possible repercussions of the visit for their West Bank hosts. "I had to ask myself, 'What will happen when we leave?' "—ERIC BISHOP

**'astors** of Brethren-related colleges net in June: (clockwise from top) Deanıa Brown (Manchester), Judith Georges La Verne), Chris Michael (General Board staff), David Satterlee (Juniata), stand-in for Robbie Miller (Bridgewater), David Valeta (McPherson), and Joan Austin (Elizabethtown).

## Former Soviet Union gets $3,500,000 in food relief

"There was an expression of deep appreciation to the international community," said H. Lamar Gibble, General Board representative for Asia, following a trip to Russia in June. This winter and spring, Russians received food from American Christians.

The Church of the Brethren participated in the ecumenical food lift, in which a total of 62,400 food boxes were shipped from the New Windsor (Md.) Service Center for distribution to the hungry in Russia. Approximately 26,000 additional boxes were shipped from other locations in the US. The boxes contained a total of $3,500,000 in groceries.

The food lift, administered by the United Methodist Committee on Relief, was organized in response to shortages and high food prices in Russia. Each box contained a variety of staples, such as flour, sugar, rice, and powdered milk (see March, page 7).

Over 84 Brethren congregations were involved in packing nearly 3,000 boxes. In addition, Brethren volunteers worked 2,320 hours inspecting boxes as they arrived in New Windsor.

The food was distributed in Russia by an interdenominational relief committee, Gibble said. Some boxes have been stored for distribution later this year.

"Things feel much better in Moscow right now," Gibble said, "but it's summertime, so there are vegetables and meats in the sidewalk stands." He said the Russian infrastructure may not have improved enough to provide for food needs next winter. "It's just too early to know if we'll need to do another (food lift) next year or not," he said.

## Bethany, district, Board announce staff changes

**Debra L. Eisenbise** begins September 1 as development associate for Bethany Seminary. She has served as coordinator of Brethren Volunteer Service orientation and recruitment since 1989.

**John Tomlonson**, Western Plains District executive since 1983, has resigned effective December 31. He has served as Michigan District executive and pastored the Skyridge church, Kalamazoo, Mich.

**Barbara Walburn** has resigned as manager of the New York SERRV store. She and her husband will serve the United Church of Christ in Nepal.

*Debra Eisenbise*

*John Tomlonson*

*Barbara Walburn*

May Peace Prevail On Earth
Let there be

**The 1992 Youth Peace Travel Team** visited five youth camps this summer. Members are Darin Keith Bowman, Buena Vista, Va., Christopher Forney, Silver Spring, Md., Erin Kremer, La Verne, Calif., and Demetra Heckman, Richmond, Va.

## US church leaders ask World Council to investigate racism

Protestant denominational leaders and the National Council of Churches have called for an investigation of racism in the United States, asking the World Council of Churches to make a commitment to help eradicate US racism.

The request came from 30 church representatives who met in April, less than two weeks before riots broke out in Los Angeles. The group asked that a delegation of religious leaders hold hearings in racially oppressed communities in the US and report its findings to the press, the WCC, and the United Nations Human Rights Commission.

"The idea is to raise the issue of US racism in the context of an international body," said N. Jean Sindab, NCC program director for economic and environmental issues.

The representatives produced a comprehensive and detailed "Ecumenical Action Agenda to Combat Racism in the USA." The council has also been asked to organize an annual "National Day of Prayer for Racial Justice."

In addition, NCC general secretary Joan Campbell is scheduled to convey to the council's 32 member communions "a call to ecumenical action" coming out of reports from an ecumenical team that visited Los Angeles immediately after the riots.

## Disaster volunteers rebuild housing in southern Sudan

"It was the opportunity of a lifetime," said Violet Miller, one of three Brethren disaster relief volunteers who worked in southern Sudan for almost three months this spring.

Violet and her husband, Jiggs, of Lake Odessa, Mich., and Grant Verbeck, of North Manchester, Ind., rebuilt homes partially destroyed in Sudan's civil war. The group worked in the town of Torit, where Brethren field staff Carolyn and Roger Schrock were placed with the New Sudan Council of Churches (NSCC).

The Millers and Verbeck worked on three homes in Torit. The buildings were intended as housing for NSCC staff, according to Verbeck, and had originally been built by Norwegian Church Aid.

The volunteers also visited churches in the area, as well as a refugee camp. Verbeck and Jiggs Miller spent two days building a temporary warehouse for relief food for the camp. "There are people on the move all over that area," Verbeck said. By the time the workers left Torit, there were about 40,000 displaced people in the area, Jiggs said.

The Brethren did not see much evidence of hunger, however, "because this is an area that can grow food, and many (residents) were getting ready to plant," Jiggs said. In addition, "there was a lot of food shipped in that seemed to be going to where it was needed," he said.

The group also did not see much evidence of the war, except for destruction from past fighting and casualties brought to Torit's hospital. Once a bomber flew over, but "it didn't upset me," Violet said. "When we left, I didn't really feel that the situation was that dangerous or critical," Verbeck said.

The trip was "worthwhile," according to Verbeck. "To experience the church in the Third World will do more for one's faith than anything."

*Bethany graduates are **(front row)** Dorothy Halverson, Yamtikarya Mshelia, Suely Inhauser, Amy Gall Ritchie, Jean Zak, Anna Lee Hisey Pierson, Carolyn Willoughby, Ji Qiu Min, Valeria Crumley; **(second row)** Boaz Maina, Lebohang Mahlangu-Judah, Steven Yoder, David Steele, Frank Szewczyk Jr., David Banaszak, Eric Dawson, Joseph Mshelia; **(third row)** Shawn Kafader, Richard Brode, Christopher Whitacre, Phillip Jones, Joseph Gregersen, Charles Armstrong, Robert Rotgers.*

## Bethany graduates 26 in June ceremony

In June, 26 theology students received degrees from Bethany Theological Seminary, in Oak Brook, Ill.

Four received doctor of ministry degrees:

**Eric L. Dawson**, pastor of Lutheran Church of the Master, Carol Stream, Ill., wrote his dissertation on "Baptism: A Call to Discipleship."

**Shawn Kafader**, pastor of First Edison Park United Church of Christ, Chicago, Ill., wrote his dissertation on "Preaching to Prepare for Racial and Ethnic Change."

**Robert L. Rotgers**, staff chaplain at the Village at Manor Park, West Allis, Wis., wrote his dissertation on "An Empathetic Model of a Support Group for Care Givers: A Model for a Church or a Health Care Setting."

**Douglas Price Mikell**, pastor of Palm Lake Christian Church, St. Petersburg, Fla., also received a doctor of ministry degree.

Sixteen students received master of divinity degrees:

**Charles E. Armstrong** is from First Christian Church, Frankfort, Ind.

**David F. Banaszak** will pastor Clover Creek Church of the Brethren, Martinsburg, Pa.

**Valeria Fike Crumley** is a member of Beaver Creek Church of the Brethren, Knoxville, Tenn.

**Joseph Paul Gregersen**, of Northern Colorado Church of the Brethren, Windsor, Colo., moves to an internship in urban Chicago.

**Dorothy Mingus Halverson**, of Community Presbyterian Church (USA), Lombard, Ill., will pastor part-time at First Presbyterian Church, Glen Ellyn, Ill.

**Anna Lee Hisey Pierson**, of Dundalk Church of the Brethren, Baltimore, Md., will pastor Boulder Hill (Ill.) Neighborhood Church of the Brethren.

**Phillip L. Jones**, of Antioch Church of the Brethren, Rocky Mount, Va., will pastor the Lorida (Fla.) Church of the Brethren.

**Lebo Mahlangu-Judah** is a member of the Methodist Church in South Africa.

**Boaz Y. Maina** is a member of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria).

**Amy Gall Ritchie**, of Bethany Church of the Brethren, New Paris, Ind., will copastor Florence Church of the Brethren, Constantine, Mich.

**David Steele**, of New Beginnings Church of the Brethren, Warrensburg, Mo., will pastor Bakersfield (Calif.) Community Church of the Brethren.

**Frank Szewczyk Jr.**, of First Congregational United Church of Christ, Downers Grove, Ill., will be the organizing pastor for New Beginnings United Church of Christ, Cary, Ill.

**Daymond L. Talkington** is pastor of Palmyra, Modest, Scottville (Ill.) United Methodist Church.

**Christopher J. Whitacre** is a member of Prince of Peace Church of the Brethren, Denver, Colo.

**Carolyn S. Willoughby** is a member of Marilla Church of the Brethren, Copemish, Mich.

**Steven J. Yoder** is a member of the Northridge Christian Fellowship, Springfield, Ohio.

Six students received master of arts in theology degrees:

**Richard David Brode** is a member of First Church of the Brethren, Harrisburg, Pa.

**Suely Zanetti Inhauser**, of Presbyterian Church of São Carlos, Brazil, will work with family pastoral ministry in Brazil.

**Ji Qiu Min**, a member of York Center Church of the Brethren, Lombard, Ill., plans further study at Bethany Seminary.

**Joseph D. Mshelia** and **Yamtikarya J. Mshelia** are members of Ekklesiyar 'Yanuwa a Nigeria Number Two, Biu, Borno State, Nigeria.

**Jean Nancy Zak** is a member of First Congregational Church, Downers Grove (Ill.).

## Explorations of new church development in Haiti ended

An exploration of starting new Church of the Brethren congregations in Haiti has been abandoned based on recommendations from Kent Leininger, a Brethren Volunteer Service worker recently returned from Haiti, and Yvonne Dilling, the General Board's Latin America and Caribbean representative.

In March, resettlement aid to the 300 Church of the Brethren members who repatriated to Haiti from the Dominican Republic was discontinued. The Haitian Brethren moved back to Haiti in July last year (see October 1991, page 6).

"It was necessary to stop assistance and let the Haitian Brethren continue integrating into society on their own," Dilling said. Difficulties arose with the resettlement aid, because the church had the resources to assist only the Brethren group, not the entire community in which the group relocated.

"There are already at least nine other Protestant churches in the area, so this does not seem to be the appropriate time to introduce a new denomination," Leininger said. The Haitian Brethren have been encouraged to join other congregations in the area.

In addition, legal status for the Church of the Brethren cannot be obtained in Haiti's unstable political climate. No further work in Haiti is anticipated.

# Worldwide

**President Bush's decision** to turn back Haitian refugees has been assailed by US religious leaders. "The sad memory of Jews being refused entry before World War II should teach us that never again should we turn our back on a human being pleading for our help and hospitality," said Cardinal Bernard Law, of Boston, in a letter to the White House. Jewish groups and the National Council of Churches have also spoken forcefully in defense of the refugees.

**Talks** between the Metropolitan Community Churches (MCC), a mostly homosexual denomination, and member denominations of the National Council of Churches (NCC) have been scrapped by the NCC. "Justice delayed, justice denied," was the comment of Nancy Wilson, ecumenical officer of the 27,000-member MCC. An MCC request for membership in the council dates to 1981. More recently, Orthodox groups that condemn homosexual practice as sinful threatened to pull out of the NCC last year in part because of the council's perceived support of homosexual rights. Five Orthodox churches have voted provisional resumption of membership in the NCC after suspending participation for nine months.

**A Military Conscientious Objector Act** has been introduced in the House of Representatives by Ronald Dellums (D-Calif.), with support from the National Interreligious Service Board for Conscientious Objectors (NISBCO). "During the Persian Gulf war, the clock turned back to World War I, when (conscientious objectors) were imprisoned or sent to the front line unarmed," said NISBCO attorney Charles Maresca. The legislation would ground CO rights in statute, and includes provision for conscientious objection to a particular war.

**Millions of people** are at risk of starvation in southern and eastern Africa. The region is experiencing its worst drought in 80 years, according to Church World Service, which has issued an appeal for $1 million for the countries of Zimbabwe, Malawi, and Tanzania. CWS estimates that 20 million people are at risk of starvation, and expects infant deaths to increase dramatically. "Water supplies are only five percent of normal in some countries; cattle and smaller livestock are dying in large numbers," according to the CWS Hotline.

**Violence against children** in Latin America and the Caribbean was the topic of a gathering convened in late May by the NCC, the World Council of Churches, and the Council of Churches in Latin America. The gathering brought together children from El Salvador, Brazil, and Peru, and representatives of programs working with children at risk. Factors that increase violence against children cited by participants were hunger, poverty, industrialization, the oppression of women, and the international debts of Third World countries. Participants plan to create a network to promote the defense of children.

**War tax resistance** led to a settlement of $31,343 between the Quaker magazine *Friends Journal* and the IRS. Editor Vinton Deming refused to pay taxes for 1979–1983, giving the money to peace organizations instead. The IRS demanded a tax levy on Deming's salary, which the *Journal*'s board of managers reluctantly paid on the advice that they could not win a case in court.

**Removal of the word "Brethren"** from its title has been recommended to the Conference of Mennonite Brethren Churches of Manitoba. The recommendation voices a need to consider identity as "brethren" on a higher level. The moderator of the conference encouraged reaction to the recommendation, stating that help was needed on the question.

**Plans for a "megachurch"** are underway in the Evangelical Lutheran Church in America, aimed at reaching people in the baby-boomer generation who are looking for something different. The megachurch is designed to attract the unchurched with contemporary worship, programs in spiritual formation, and groups to deal with "dysfunctional aspects of life."

**Ukrainian Orthodox Church** leader Metropolitan Filaret of Kiev resigned in April, during meetings that had been expected to approve the break between the Ukrainian church and its parent church, the Russian Orthodox. Filaret had been pressured to step down since last June, when he was linked to the communist government in the former Soviet Union.

# Their voices cry out for peace

*The thousands of 'hibakusha' of Hiroshima have suffered various fates, but, for all, their message to the nations of the world is the same: Life is too sacred for Hiroshima ever to happen again.*

### by Jeanne Jacoby Smith

Emiko Okada and her translator lowered themselves to the *tatami* mat at a long table where we had been waiting. Bowing in traditional Japanese style, Emiko greeted us in a hushed voice, "*Kombon wa.*" We nodded our heads in unison and repeated the salutation.

Emiko had come to tell us about her personal encounter with tragedy, a story that seared an indelible mark on the lives of 200,000 persons who lived through the atomic bombing of Hiroshima 47 years ago this August.

The agency that brought Emiko together with us, the World Friendship Center (WFC) in Hiroshima, has created a forum for atomic bomb survivors to tell their stories so that their voices will not be forgotten by younger generations. In spite of indignities caused by jokes told by insensitive superpower politicians, survivors are determined not to allow petty international grievances to interfere with their belief in the sanctity of life.

Many "*hibakusha*" or A-bomb survivors from Hiroshima and Nagasaki went into hiding after World War II because they were embarrassed to reveal their disfigured bodies to the public eye. Still others lost entire families and never overcame the emotional shock of that trauma. Even today, Emiko's friends warn her that she should remain silent because her daughter's chances for marriage may be diminished if suitors learn that she is the offspring of a *hibakusha*. Although scientists at the nearby Radiation Effects Research Foundation insist that genetic deformities in the *hibakushas'* progeny are of no greater incidence than those in the general population, prejudice continues against intermarriage with their offspring.

Yet Emiko will not remain silent, for she is a survivor of the horrors of nuclear war. She was in elementary school, only eight years old at the time the bomb exploded on Hiroshima, with her home just one and a half miles from the hypocenter.

August 6, 1945, dawned with a blue and cloudless sky. "Perfect" weather was exactly what the US Army's Strategic Air Force on Guam wanted for detonating the world's first atomic bomb on a human-inhabited target.

Twenty days after initial testing in New Mexico, the bomb exploded over Hiroshima. Three days later, Nagasaki suffered the same fate.

As the war years drained Japan of human power at home, middle and high school children were conscripted into war-time duties, resulting in 8,400 children from 372 schools being assigned to Hiroshima that day. Most of these children reported to demolition sites in the city to create firelanes so that emergency vehicles could move through the city in the event of an Allied bombing. In addition to the children, approximately 350,000 other people were in the city that day.

The night of August 5 had been difficult. Air raid warnings repeatedly forced people from their beds to nearby shelters. The last warning was heard at 7:09 next morning, followed by an all-clear at 7:31. Believing the danger past, adults departed for work and mothers sent children to school. Emiko's 12-year-old sister reported to city center that day.

At 8:15 a.m., Emiko ran outside with her younger brothers to wave at three shiny planes passing overhead. At that moment, an incredible light flashed across the sky, followed by an enormous crash: *Pika-don!* (Flash! Bang!). Shortly afterward, Emiko opened her eyes to see her mother struggling from the skeletal remains of their home. Her mother was covered with blood from glass shards splintered over her body. Emiko's brothers were crying, their undershirts torn to rags, and as she watched, burns on their faces, arms, and legs swelled and grew large with blisters.

Like most of the *hibakusha*, Emiko thought that her home had been hit by an incendiary bomb. Then she saw other homes flattened and roofs blown helter-skelter. People came into view, dragging their burned bodies—haunting, ghost-like creatures. Many victims' hair stood straight on their heads. Many had burned skin hanging in shreds, exposing red, raw flesh.

Fleeing from their home to the mountain, Emiko, her mother, and her brothers saw other hideous sights—corpses lay everywhere, some decapitated, some naked. Some were missing limbs or had eyes dangling from sockets.

The first assault was succeeded by another—black rain that lasted for two hours. Many who did not seek protection from its lethal drops contracted radiation sickness and died.

As Emiko's family huddled at the foot of the mountain outside the city that night, they heard the terrible roar of a conflagration that brightened the sky like sunset. Hiroshima was entirely engulfed by flames.

Emiko's father later located his family. Each day he set out in quest of Emiko's missing sister, but his search proved futile. She had died in the city.

Hiromu Morishita, chair of the board at WFC, painfully described the survivors' search for family members. As one of thousands whose face was disfigured from burns, Morishita remembered numerous persons approaching him days after the bombing. They would place their hands on his shoulders, peer into his eyes, and ask through distraught tears, "Are you my son?" Miroshita's family all died. Only an aunt found him, and she died a week later. Such heart-rending stories are common among the *hibakusha*.

Many who lived through the bombing were trapped by collapsed debris and died in fires. Others begged for water, dragging their injured bodies to the Hon and Motoyasu Rivers, only to die. Piles of bodies floated in rivers and watertanks.

Mothers, afflicted with burns, carried dead infants on their backs. Pregnant women went into labor and died giving birth.

Of the 350,000 people in Hiroshima that day, over 140,000 died by December from direct effects of the bomb. Many of the 9,000 first-, second-, and third-graders evacuated to the countryside the previous spring waited in vain for their parents to retrieve them after the war.

What kind of bomb could devastate a city in little more than a flash of light?

Recent research maintains that energy released from a single kilo of uranium 235 in the Hiroshima bomb equaled approximately 15,000 tons of TNT. Detonated about 300 meters from the Aioi Bridge, the target in Hiroshima, the bomb's explosion and fireball emitted light 10 times brighter than the sun from a distance of four and one-half miles, expulsing radioactive and thermal rays in all directions.

At the moment of detonation, the temperature at the center of the explosion was 7,000,000 degrees centigrade, with the temperature at the hypocenter between 3,000 and 4,000 degrees. The surface of granite melted within half a mile. Clothing ignited into flames more than a mile away, and fire consumed all combustible material within that radius.

Heat expanded the air, forming a shock wave bursting outward in all directions, followed by a powerful blast of wind that escalated to 1,800 miles an hour. Victims were hurled violently about by this wind.

Vaporized imprints of humans and objects remained on walls left standing. A bridge contained the shadow of tall grasses. A wall bore the image of a ladder and two workers. On a stone stairway was preserved the shadow of a person resting there the morning of August 6, 1945.

Medical help was virtually nonexistent. Persons with burns on more than 20 percent of their bodies went into shock and died within a week. Dark colors of clothing were seared onto the skin. Those who appeared unaffected later suffered hair loss, bleeding gums, blood in the sputum, and purpling skin. Radiation destroyed tissue, bone marrow, and lymph nodes. Plasma cells took the plac of normal blood cells. The human's immunization system lost its power to heal. The circle of death widened as many succumbed to this mysterious A-bomb disease.

Three months later, keloids bubbled over scar tissue. After three years, eyes contracted "white cataracts," and after five years, leukemia appeared in the young. Up to 15 years later, malignant tumors of the thyroid, breast, stomach, lung, and other body organs increased.

According to the Hiroshima Peace Culture Foundation that monitors the world's nuclear activities, today's sophisticated weapons have a million times the destructive power released on Hiroshima. The power of nuclear warheads currently in stock would equal a total of three A-bombs used every hour since the first atomic bomb was droppe in 1945. The US-USSR intermediate-range nuclear forces treaty in June 1988 and the more recent agreement between the United States and Russia to dismantle nuclear warheads are a start in the right direction, but they are just that —a start. Religious leaders and citizen groups around the world must exert pressure on people in power to reduce these destructive weapons that point in one direction only—toward the annihilation of humankind and God's creation.

The citizens of Hiroshima have made it their purpose in life to become a City of Peace, a witness to the world against the buildup of nuclear arms. Every year since 1946, August 6 has been marked by the Peace Memorial Ceremony in which the city proclaims its mission an calls on superpowers and the United Nations to reduce and eliminate nuclear weapons.

Today's survivors are now giving voices to those who died in the blast. At Hiroshima Peace Park is a museum fille with sad reminders. In a room dimly, reverently lit is a victim's watch found the bottom of the river with its hands stopped at 8:15. Teshima, a young boy, left his fingernails, all his mother could salvage from his fatally burned body to show his grieving father. A lunch box belonging to Orimen, nine years old, ars carbonated rice, fossilized for ernity. Miss Miyamoto left a tattered ess. Miss Fumii only her schoolbag. ne school uniform is a composite from e bodies of three boys. Taniguchi, eight ars old, left his coat, totally in rags, as d Nishimoto, a middle school boy molishing buildings only half a mile om the hypocenter. Little Mr. Hon left small pair of shorts; Mr. Asahi, a iddle school child, his coat and shirt. ecause of the Peace Museum, even nen the *hibakusha* are gone, the ildren's voices will continue to cry out r peace.

One child's voice, in particular, rises ove the rest. Sadako Sasaki, only two ars old in 1945, showed no effects til 10 years later when her hair fell out d she exhibited symptoms of A-bomb sease. While in the hospital, Sadako's end brought her a gift of folded paper anes and told her about an old proverb: f you fold a thousand paper cranes, you ll have long life." Sadako patiently lded her first thousand but her health d not improve. Refusing to get angry or ve up, she began the second thousand. en on the last day, before she died, she ld her mother not to cry and folded one st crane.

Sadako's story so moved school ildren that 3,100 schools in Japan and other countries pooled their resources erect the Children's Peace Monument. t the top a bronze statue of Sadako etches its arms to the heavens, holding golden crane. Directly beneath the onument's rainbow arches, mounded ith thousands of strands of paper anes, are the words, "This is our cry. is is our prayer. For building peace in is world."

Emiko was a child when it all began; e was lucky and lived. Sadako, too, as a child, but her fate was death. Both these children—the hurt child who ed and the one who did not—are ying out to be heard. For both, the essage is the same: Life is too sacred r Hiroshima to happen ain!

*Jeanne Jacoby Smith, director of publicity at cPherson (Kan.) College, taught for the Brethren lleges Abroad center in Sapporo, Japan, during e 1991–92 academic year.*

# A shadow—or Hiroshima

## by Yorifumi Yaguchi

Look
At this stone-step,
Look at this
Shadow, man-shaped,
Printed on this stone.

Someone was resting here
In the shape of the "Thinking man" of Rodin,
And perhaps he was
Thinking,
Thinking deep something else,
Tired out by war, and was
Resting at 8:15 a.m.
On August 6, 1945.

Now here,
Only his shadow is
Left
Exactly in his shape.
It is left
Here,
As the image
Left in our heart,
Which will never,
Never die out.

*Yorifumi Yaguchi is professor of poetry at Hokusei Gakuen University, Sapporo, Japan, and pastor of the Shalom Mennonite Church, in Sapporo.*

# Learning from the Navajos

## by Rhonda K. Pittman

Since the arrival of Columbus in this hemisphere in 1492, Native Americans have given much to the rest of the world while much has been taken away from them in return. (See "The Politics of Remembering," "Dealing with the Ancient Mariner," and "A Few Quincentenary Questions," June.)

In this year of the quincentenary of Columbus' arrival in this hemisphere, 81 Church of the Brethren youth and their advisors came together to discuss a timely topic at Christian Citizenship Seminar. "1492–1992: Through the Eyes of Native Americans" was the theme for this year's seminar, held May 3–8 in New York and Washington.

Among the seminar participants were six youth and two advisors from the Tokahookaadi Church of the Brethren, in Cuba, N.M., a congregation that has its origins in mission work the Church of the Brethren did among the Navajo Indians.

For those of European descent, the opportunity to dialog with Native Americans who know first-hand the struggle of maintaining their Navajo culture in a "white" society provided a balance to many of the speakers, who although of Native American descent, had been assimilated into "white" society in their effort to work within the political system. The Navajos talked with openness and honesty about their daily struggles.

For most of the Navajos, this was their first visit to New York and Washington. They came with visions of the bright lights and glitter portrayed by television and movies. They found, in the words of one youth, a "concrete prairie." Said another youth, "You cannot see the sky unless you look straight up." The Tokahookaadi visitors were awed by the number of homeless people they saw. They had heard about the homeless, but were not quite sure they existed. Poverty on the reservation, where opportunities are limited, is commonplace for them, but to see such poverty in the city, a place of opportunity, was eye-opening.

For the Navajos, as for other Native Americans, the quincentenary is a year of mourning. Native Americans are mourning the lives and the way of life that were lost with the arrival of Columbus. And, although they realize that life will never again be as it was before Columbus, they have hope that the European and Native American cultures might move forward on a more equal footing. They have hope that the quincentenary will provide an opportunity for opening the lines of communication and for raising awareness of the Native American side of the story. Still, the pain, destruction, and deception of the past 500 years cannot be forgotten, and so it was with a reserved hope that the Navajo group entered into the seminar.

As the seminar drew to a close, participants were given an opportunity t express their feelings about the experience. The Navajos spoke of frustration—frustration over the fact that racism exists in the Church of the Brethren (some of the white participants never even spoke to the Navajos); frustration over the fact that whites hold the positions of power, in the church and in the government; and frustratio over the lack of change (the Navajos were returning home without any tangible evidence tha the seminar accomplished anything).

They also expressed hope—hope for the future as found in a group of youth who cared enough to listen and to learn about the struggles of Native Americans; and hope that awareness of the issues might spread to the larger church through the efforts of a group of youth who drafted a paper to be brought to the attention of the denomination.

And they sent the participants of European descent home with the knowledge that Native Americans still have much to offer white society. We are all unique individuals, while sharing the common bond of humanity. We all have two eyes, two ears, and one heart. We all have the same capacity to experience joy and sorrow. The only physical difference is the color of our skin.

In the words of Henrietta Mann, one o the seminar speakers, "Native American are the color of the earth from which they come."

Native Americans hold a high regard for the environment. Unlike white society, which generally views land as something to be owned and used by an individual, they view land as belonging to the creator, a gift for which they are to

*Opposite page:* *Nikki Johnson was a vivacious participant in the seminar.* ***Top:*** *Seminar speaker Henrietta Mann, professor of Indian studies at the University of Montana, answers questions about her presentation for Nikki Johnson (center) and Ethelene Wilson, Navajo youth advisor.* ***Above:*** *Nikki Johnson, Ben Wilson, David Radcliff (General Board peace consultant), Cindy Yazzie, and Donnie Flora (General Board youth ministries assistant) compare notes after a seminar presentation.*

***Left:*** *Eric Peterson, from Enders, Neb., and Tokahookaadi's Ben Wilson became fast friends during the seminar.* ***Below:*** *The Navajo group poses in Washington: Anthony Zell, Nikki Johnson, Ben Wilson, Steve Wilson, Cindy Yazzie, Shawn Wilson, Ethelene Wilson, and Shonda Martinez.*

care. When asked what one piece of their culture they wished white society would adopt and assimilate into its culture, the Navajos responded without hesitation, "our belief in the sacredness of the land and our concern for the environment."

They also opened the eyes of the participants (members of a church who moved to this country to escape religious persecution) to the irony that here in the United States, where freedom of religion is a fundamental principle taken for granted, Native Americans are being stripped of their freedom to practice their traditional religion. In addition, Christians (who are to love their neighbor as themselves), not to mention all of white society, can learn much from Native American people about the *unimportance* of the individual and the importance of the community.

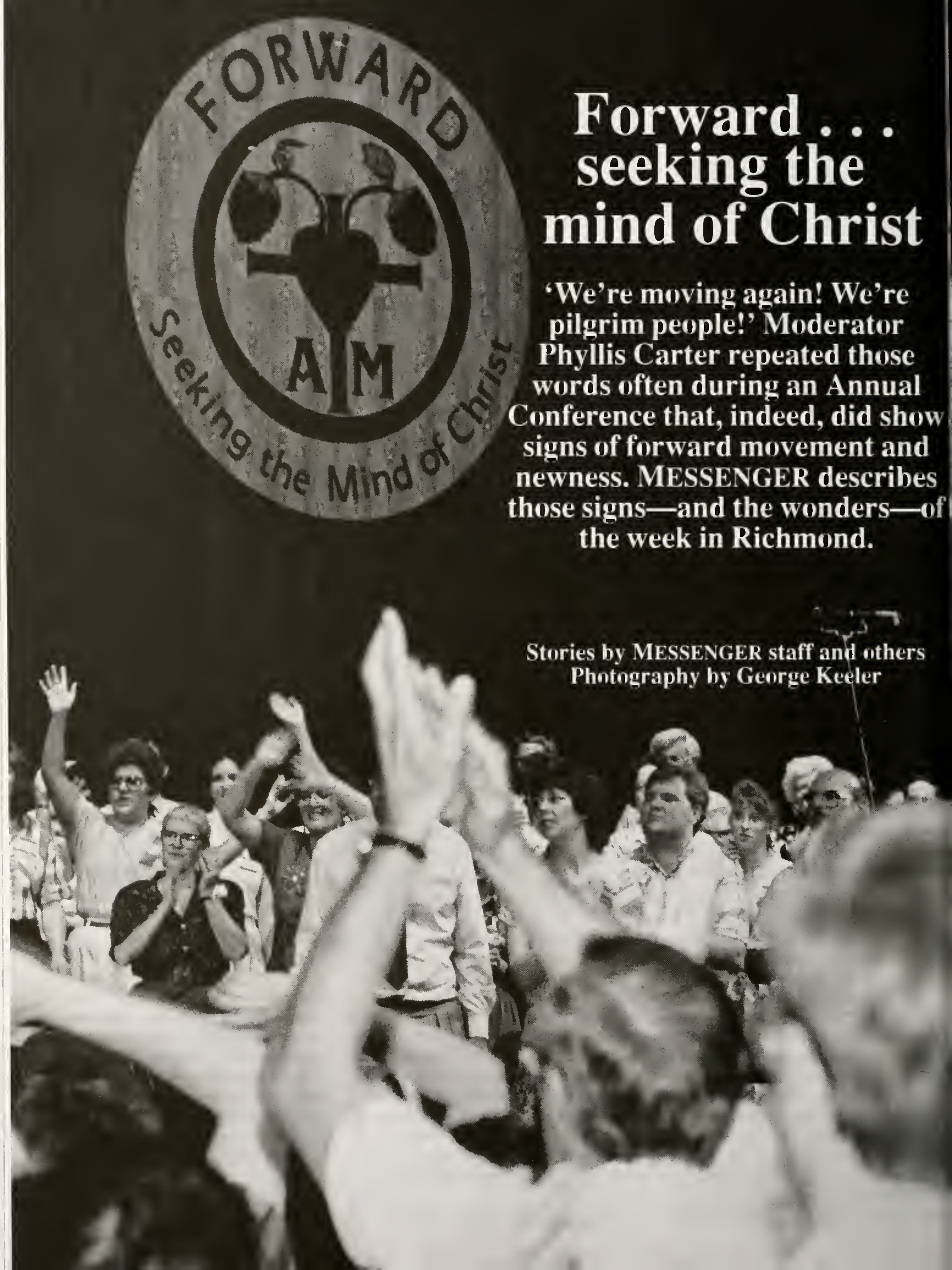
Change will not happen overnight, and so frustration is a given. The seminar participants went home with the realization that if we accept and understand the differences between our cultures, and if we follow the example of Christ—showing love and respect for one another—reconciliation and healing can occur.

*Rhonda K. Pittman is pastor of Christian nurture in Palmyra (Pa.) Church of the Brethren.*

# Forward . . . seeking the mind of Christ

'We're moving again! We're pilgrim people!' Moderator Phyllis Carter repeated those words often during an Annual Conference that, indeed, did show signs of forward movement and newness. MESSENGER describes those signs—and the wonders—of the week in Richmond.

Stories by MESSENGER staff and others
Photography by George Keeler


FORWARD
A M
Seeking the Mind of Christ

# RICHMOND REPORT

## ETHICS

## Making ministers behave

### Brethren ministers are wary of an ethics statement with 'teeth in it'

In adopting a paper on Ethics in Ministry Relations, Annual Conference delegates acknowledged a need for the Church of the Brethren to take seriously charges of sexual misconduct and to hear people who feel they have been victimized by Brethren ministers, according to study committee chairman Joel Kline. Kline is pastor of Beacon Heights Church of the Brethren, Fort Wayne, Ind.

"For too long now, we've pushed (the issue of sexual misconduct) down," Julie Liggett told the committee during a hearing on the paper. Liggett pastors the Northern Colorado Church of the Brethren in Windsor, Colo. "We've not listened to the victims. It is time we give them a voice," she said.

As well as outlining a process for the church to deal with charges of sexual misconduct against a minister, the paper includes a code of ethics for ministers, a theology of ministerial ethics, and specific recommendations to various church bodies. The form approved by delegates included some significant changes and amendments, as well as several editorial corrections.

During a lengthy debate on the Conference floor, a section of the code of ethics was deleted, but other attempts to amend the paper failed. Critics—many of them pastors—said the paper is too legalistic, violates the confidentiality of pastoral counseling, may victimize ministers who are falsely accused, and does not acknowledge a responsibility on the part of the church to pay for therapy for victims.

The paper "has teeth in it, that's what scares some of us," said Jimmy Ross, pastor of Lititz (Pa.) congregation. Ross spoke in support of the paper.

A section listing various lifestyles "consistent with the teachings of Christ as interpreted by Annual Conference," such as abstinence from consumption of alcohol and non-participation in war, was deleted from the paper. An amendment substituted the words, "We will exercise lifestyles consistent with the teachings of Christ, giving serious attention to all relevant Annual Conference statements."

The paper presented to the delegates had been revised by the study committee following a standing-room-only hearing on the paper. In the committee's most major change, in all cases where charges are substantiated, the minister will be placed on inactive ordination for a probationary period. Originally, such probation was only one of several disciplines that could be required depending on the severity of the misconduct.—CHERYL CAYFORD

### Accusation of Ethical Misconduct

Is the accusation of a sexual nature? ☐ Yes ☐ No

Reported by [name] ____________________
[address] ____________________
[telephone(s)] ____________________

Is the victim a child under age 18? ☐ Yes ☐ No

Person accused [name] ____________________
[Congregation/Organization] ____________________

Other persons involved (witnesses other than aggrieved)

[name] ____________________
[address] ____________________
[telephone(s)] ____________________

[name] ____________________
[address] ____________________
[telephone(s)] ____________________

(Attach additional sheet as necessary)

Describe incident(s) of misconduct, including date(s), time(s), and location(s):

Other information that may be helpful to the inquiry

Received by ____________________ Date received __________
(name)

## HOMOSEXUALS

## Letting an answer stand

### Was the gay issue clarified or swept under the carpet?

A query asking for clarification of the Brethren position on homosexuality was returned to Virlina District when Conference approved a Standing Committee recommendation to that effect.

"The 1983 Annual Conference Statement on Human Sexuality and a (Standing Committee) response to a similar query . . . in 1985 adequately answers the focus of this query," the

'In a world bored and disillusioned by the themes of power and accomplishment, witness is being given by these strange people who worship a God who stooped to wash feet and who reaches through them in acts of love and caring to express his grace.'

—**Moderator Phyllis Carter,** *speaking on opening night of Conference.*

'One cannot resolve a moral dilemma by a majority vote.'

**—Karen Carter, Daleville, Va.,** *speaking during the debate on "The Church and the Homosexual."*

recommendation said.

"Licensed and ordained persons are to observe the polity and teachings of the church both in lifestyle and teaching in all areas, specifically as it relates to standards of sexual behavior and orientation," according to the 1985 action, taken by Standing Committee in closed session. The action previously had not been made public.

Conference delegates returned the query despite several appeals from the floor to clarify the issue. Since the 1983 paper was passed, the church has "been in dialog for nine years," said Phil Reynolds, a member in South/Central Indiana District. The dialog has been one-sided at best, he said, and the church has never specified whether homosexual lifestyle is a sin.

In returning the query, the issue "will once again be swept under the carpet," according to Bill Wenger, pastor of the Mount Zion Road congregation, near Lebanon, Pa. When the church "is not abiding by what Annual Conference has said, it is right for any congregation to call the church to accountability," he added.

Another speaker asked for clarification in light of recent findings about the nature of sexual orientation and the latest biblical scholarship. "Gays can live in a way of integrity," he said.

"Sincere Christians are on both sides of the issue," said Karen Carter, of Daleville, Va., who supported the Standing Committee recommendation. A moral dilemma cannot be resolved by a majority vote, she said. "An Annual Conference statement does not suddenly change our minds and hearts. . . ."

"If we hadn't sent the query back, I would have been scared of the process that developed," Jim Sauder commented later in the day. Sauder is coordinator of the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC), which counts 650 gays and lesbians on its mailing list.

"It was good that the query was returned. The denomination isn't ready to have further meaningful discussion at this point," Sauder said.—CHERYL CAYFORD

Human Sexuality from a Christian Perspective

**'Here's your answer.' Moderator-elect Chuck Boyer holds up the 1983 statement, which, coupled with a 1985 response, was the Standing Committee answer to the query on homosexuals.**

## GLOBAL CHURCH

# Girdling the globe

### Brethren decided to go global, but can they avoid paternalism?

Conference "accepted as a study" the report of the Global Church Structure Committee, named by Standing Committee in 1991 to propose long-term policies and structure for how churches outside the US and Puerto Rico will relate to Annual Conference and the denomination.

The report will receive final action at the 199 Annual Conference. Since polity is involved, that action must be decided by a two-thirds majority vote. Individual members and congregations are encouraged to study the report and submit to the Annual Conference office by December 31 suggestions for refinements.

The report outlines a structure that would create a global church while maintaining the independence of its member bodies. Spelled out are steps by which members, congregations, districts, and "regions" would relate to Annual Conference.

After considerable debate in Standing Committee, and after a Tuesday evening hearing, the report generated relatively few questions and comments when it reached the Conference floor.

Central to the concerns raised were caution not to perpetuate any paternalism from former mission policies and practices and calls for sensitivity to the cultural differences of the groups that the global church will comprise.

Moderator Carter, responding to a question from the floor, acknowledged that the Church of the Brethren already is a "global" church. Acceptance of the emerging church groups in Brazil, earlier in the week, was evidence that already the Brethren are moving toward fulfilling the vision of the church as proposed by the committee.—KERMON THOMASSON

R. Amazon
Brazil
Brasilia
Rio Verde
Rio de Janeiro

**A tumultuous standing ovation was given Brazil's Onaldo Pereira upon the unanimous affirmation of emerging church groups in his country. Brethren activity there is centered in Rio Verde.**

**As Pereira (right) basked in the applause, Brazilian visitor Divino Onaldo Silva (left) and General Board chairman David Wine looked on approvingly.**

BRAZIL

## Affirming Brazil groups

### Or how do you say 'standing ovation' in Portuguese?

A query affirming emerging church groups in Brazil was approved unanimously by the delegate body, followed by an emotional standing ovation as Brazilian pastor Onaldo Pereira moved to the stage.

"Thank you," Pereira responded, "and I should say that we (the Brazilian church) also welcome you."

Responding to the Brazilians' concerns that the query's wording was not strong enough, the General Board affirmed in a July 2 meeting the substitution of the word "accept" for the original word "recognition." In Portuguese, the language of Brazil, "recognition" basically means staring at a wall, explained Board chairman David Wine.

To emphasize that the emerging groups are the work of Brazilians, not the Church of the Brethren in the US, another change was made to substitute "church groups" for "work."

In the discussion that followed, Cliff Kindy, of the Manchester congregation, in North Manchester, Ind., expressed his desire to welcome the Brazilians even more openly.

"Maybe we as Brethren are too concerned with structure and have forgotten that the gospel speaks to us of love," he said.

In a step toward multiculturalism, moderator Phyllis Carter read the motion in both English and Portuguese before the delegates' final vote.

"It was special that you also voted in Portuguese," said Pereira, "because now it won't have to be translated to our members in Brazil."
—Suellen Shively

SINGLES

## Responding to singles

### Single adults are among us, but they are not any 'phenomenon'

A query on the need to establish a ministry for single adults was approved by the Conference. According to general secretary Don Miller, the General Board will look at the whole issue, broadly and generally, and decide how it should be assigned and the number of staff to address it.

The query asked "the General Board to identify a particular staff person or persons to give additional attention to ministry with singles and to report how this ministry is being implemented to the 1993 Annual Conference."

It called for "the denomination to take aggressive action now, in response to the singles

'The biggest issue before us today is our relating to the ethnic groups we have offered to serve.'

**—Frank Oessenich, Altoona (Pa.) First Church of the Brethren,** *speaking to our roving reporter.*

'The biggest issue we face is respecting others' beliefs and accepting them as God-loving people.'

—**Adam Schreckhise, Annville (Pa.) Church of the Brethren,** *speaking to our roving reporter.*

phenomenon." It also asked "congregations, districts, and the denominational staff to examine all programs to determine whether the unique needs of singles are being considered."

In Conference debate, some people speaking against the query objected to it calling singles a "phenomenon."

"I'm single. The church historically has not met the needs of people who don't meet the image of traditional family. This query continues to use marginalized language. The real issues are the church's inability to deal with us," said a speaker from Illinois/Wisconsin District.—ERIC BISHOP

## EVANGELISM

# Setting evangelism goals

### Don't keep count while winning as many souls as possible

Coming to Conference from the General Board, the "Call to Evangelistic Outreach," adopted by delegates, lists specific numerical goals for Brethren evangelism efforts during the 1990s. Noting that the church has chosen evangelism as a priority for the decade, General Board chairman David Wine stressed to delegates that measurable goals can serve as a "plumb line" to test the church's commitment to the task.

While noting that "a widening circle of participants in God's salvation and God's mission is of utmost importance," the paper nonetheless focuses on measurable numerical goals.

For the years 1993 to 1995, the paper challenges congregations to increase average worship attendance and participation in Christian education groups by 10 percent each year; add a number of new members each year equal to 10 percent of average worship attendance; and bring to Annual Conference each year a li of new persons reached through this challenge

A few speakers objected to what they saw as an excessive emphasis on numbers in the Call, but in the end it received almost unanimous approval.

Earlier in the week, general secretary Don Miller and evangelism staff member Paul Mundey previewed some of the ways that the General Board program will help congregation to reach these goals.

At the heart of a new evangelistic outreach plan for the church, said Mundey, will be a denominational center for evangelism that will allow congregations to choose from a smorgasbord of resources. "We have been told again an again," said Mundey, "that congregations don' want another hand-me-down evangelism program." The new approach will provide flexible resourcing for a variety of situations.—DON FITZKEE

*Don Fitzkee is a licensed minister in the Chiques Churc of the Brethren, near Manheim, Pa., and a member of the General Board. He served 1986–1988 as an editorial assistant with* MESSENGER.

**On the issue of determining if the name of the denomination should be changed, Bob Bowman, pastor of Pleasant Valley Church of the Brethren, Weyers Cave, Va., had a dilemma. Said he in Standing Committee, 'It was my great-grandpa who proposed the name *Church of the Brethren* in 1908. So, do I stick with *Church of the Brethren* because of him? I think I'll go with Great-grandpa's spirit of openness to change.'**

## NAME CHANGE

# Thinking about our name

### We didn't say 'change'; we are just 'considering to consider'

Standing Committee, following up on an item from its 1991 agenda, authorized a study to determine if the name of the Church of the Brethren should be *considered* for change. The action was prompted by numerous letters received before last year's Conference urging such a study. Action on the request was postponed last year until after Annual Conference disposed of the query on the nature of the church.

A committee consisting of Donna Ritchey Martin, Harold Bomberger, Ruth Gunn, Shawn Replogle, and LaVon Rupel will research the feasibility of a denominational name change an report back to the 1993 Standing Committee.

Standing Committee will begin its 1993 meeting on Saturday instead of Sunday, using

ıe extra day to perform its envisioning func-
on. This responds to a recommendation in last
ear's adopted Denominational Structure
eview committee report that "Standing
ommittee . . . spend at least one day in
ıeditation and prayer, dialog and reflection,
eeking guidance to envision the church God is
alling forth." The name of the denomination is
xpected to be discussed during the 1993
nvisioning session.

Standing Committee also adopted a polity
hange regarding the election of district repre-
entatives to the General Board. The change
rovides a modified rotation schedule of district
epresentation to compensate for the 1991
ıerger of Missouri and Southern Missouri/
ırkansas Districts. This will be presented to the
993 Annual Conference as a new business
em.—SUELLEN SHIVELY

## ELECTIONS

# Choosing new leaders

## Earl K. Ziegler will moderate the Wichita Conference in 1994

Earl K. Ziegler, pastor of Lampeter (Pa.)
Church of the Brethren, has been elected
noderator of the 1994 Annual Conference. He
vill serve next year as moderator-elect and then
reside at the 1994 Conference in Wichita, Kan.

Ziegler has served the denomination as a
nember of the General Board and as executive
ıf Atlantic Northeast District. He also has
erved on Standing Committee and as a member
ıf several study committees.

Charles L. Boyer, the new moderator,
erved 19 years on the General Board staff,
irst as director of Brethren Volunteer Service
ınd more recently as peace consultant. He
urrently pastors La Verne (Calif.) Church of
he Brethren.

Other elections and appointments:

Anne M. Myers, North Manchester, Ind., was
e-elected to a second five-year term as Annual
Conference secretary.

Newly elected to the General Board are
Dorothy Gall, Milford, Ind.; Katherine A. Hays
Hess, Ashland, Ohio; Steven Petcher, Citronelle,
Ala.; Theresa Cocklin Eshbach, Thomasville,
Pa.; and Bonnie Kline Smeltzer, Modesto, Calif.

David M. Wine, Abilene, Kan., will continue
ıs chairman of the General Board. The new vice chairman is Norman Spicher Waggy, Goshen, Ind.

On the newly organized board, Ivan Patterson, Dayton, Ohio, chairs the General Services Commission; David A. Eastis, Frederick, Md., Parish Ministries; and Ingrid Rogers, North Manchester, Ind., World Ministries.

Others elected to denominational positions are Venona Bomberger Detrick, Loganville, Pa., Annual Conference Program and Arrangements Committee; Herman Kauffman, Everett, Pa., Pastoral Compensation and Benefits Advisory Committee; John S. Breidenstine, Hummelstown, Pa., and Stafford Frederick, Olathe, Kan., Committee on Interchurch Relations; Robin D. Lahman, North Manchester, Ind., Brethren Benefit Trust; Guy Wampler, Lancaster, Pa., and Carl Bowman, Mount Sidney, Va., Bethany Theological Seminary trustees.

The Brethren Benefit Trust Board elected new officers John W. Flora, Bridgewater, Va., chairman; and Edwin L. Cable, Landisville, Pa., vice chairman.

New members of Standing Committee's Nominating Committee are Dorotha Fry, Larwill, Ind.; Robert Neff, Huntingdon, Pa.; John Wenger, Anderson, Ind.; and Burton Wolf, Milton, Ohio.—SUELLEN SHIVELY

**New General Board members are Steven Petcher, Bonnie Kline Smeltzer, Katherine Hays Hess, Theresa Cocklin Eshbach, and Dorothy Gall. Moderator-elect is Earl Ziegler.**

> 'The problem with the Ethics in Ministry Relations paper is that *everyone* should be following it.'
>
> **—Beverly Huskins, Rummel Church of the Brethren, Windber, Pa.,** *speaking to our roving reporter.*

# WE'RE MOVING AGAIN

## Sure enough, there *was* a sense of momentum at Richmond, a perception that the 'pilgrim people' were getting it together again after a season of Dunker doldrums. Here are some signs of newness:

**Old with the new:** When new Korea field director Dan Kim was consecrated, Brethren spontaneously revived an old Conference custom—waving white handkerchiefs . . . the 'Chautauqua salute.'

Hymnal
WORSHIP BOOK

**new hymnal**

**new evangelism goals**

**new work in Korea**

**new groups in Brazil**

**Top left: The new *Hymnal* was a dominant theme at Conference, with selections from it sung in worship services, business sessions, and insight sessions. Brethren Press sold 1,550 copies during the week.**

**Top right: Dan Kim, and his wife, Hyangsun, were consecrated at Richmond for work in Korea. Kim is the new field director for mission work in his native land.**

**Left: In Dixie, the pineapple is a symbol of welcome and hospitality. We let this one, atop the centerpiece at the MESSENGER dinner, stand for the 'welcome' that is a part of the new evangelism goals adopted at Richmond.**

**Right: Phyllis Carter hugs Divino Onaldo Silva as he and Onaldo Pereira come forward after Conference affirmed emerging church groups in Brazil.**

## new global church

## new emphasis on singles

Left: *Ekklesiyar 'Yanuwa a Nigeria* sisters Magdalia Malafa and Esther Balami provide animated imagery of the new 'global church' that is being structured.

Right: Conference voted to establish a new ministry for singles.

## new Bethany

## new Conference manager

Left: Old Bethany won't move to Indiana. It will be a *brand-new* Bethany that affiliates with Earlham School of Religion. Former Bethany president Wayne Miller greets his successor, Gene Roop.

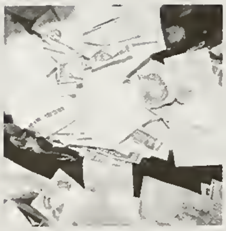
Right: Conference manager Doris Lasley will turn things over to her successor, Duane Steiner, in November.

## new congregations

## new emphasis on blacks

Left: Seven new congregational groups in the Dominican Republic were welcomed by Conference. Moderator Guillermo Encarnación and board chairman Fausto Carrasco were present for the occasion.

Right: Singers from Germantown Church of the Brethren, in Philadelphia, Pa., highlight a new effort to bring more African Americans into the denomination.



**Jubilee offering:** When the *Hymnal* Jubilee raised singers to new heights of enthusiasm for our increasing global character, moderator Carter had an inspiration: Lift a "Global Opportunities" offering. Brethren surged forward, piling cash and checks into the basin of the "Divine Servant" sculpture until over $34,000 was given for new outreach projects.

## LIVE REPORT

Increasingly, the General Board's "live report" is more a promotional device than a report. This year's performance, like its predecessors, was well done and well received. To highlight the activities and programs of the denomination, the prophet Ezekiel (Andrew Wright, pastor of Bear Creek Church of the Brethren, Dayton, Ohio) was summoned to the present age to deliver to the Church of the Brethren "a new heart and a new spirit."

By the time Nancy Faus led the audience in "Praise, I Will Praise You, Lord," the performance seemed to have accomplished its goals of describing denominational program and generating enthusiastic support for all its aspects.—Eric Bishop

**Bear Creek pastor Andrew Wright played the role of a newly commissioned prophet Ezekiel visiting the Richmond Conference.**

## URBAN MINISTRIES

The call for work in the inner city has come to the Church of the Brethren. It came last year when the committee on Brethren and Black Americans listed as one of its recommendations to the General Board "that the Urban Ministry staff position be restored to full-time status."

While this topic was not discussed on the Conference floor at Richmond, there was a lot of discussion on the topic in other settings. It is expected that the position will be filled by this fall.

At an insight session titled "A New Look at Urban Congregational Renewal," two Brethren congregations highlighted their work with people in the inner city and programs they follow for urban evangelism and witnessing.

Congregations throughout the country, including Germantown Church of the Brethren, Philadelphia, Pa.; Harrisburg (Pa.) First Church of the Brethren; and Bella Vista Church of the Brethren, Los Angeles, Calif., are involved in programs in which they work in partnership with congregations in rural or suburban areas.

These partnerships work together to help minister to people in the urban communities by providing either clothing, food, or housing.

"It takes a commitment to work with an individual or family for a long time," said Lydia Cooper, a member of Germantown congregation. "It takes a lot of prayer and insight." —Eric Bishop

## NATIVE AMERICANS

In all missionary outreach to Native Americans, according to World Ministries Commission dinner speaker George Tinker, "there's been a consistent confusion between proclaiming the gospel of Christ and proclaiming the culture." Tinker teaches cross-cultural ministries at Iliff School of Theology, and is a member of the Osage Indian tribe.

Tinker said that in a forthcoming book, he focuses on the "best" of the missionaries—those who were sincere believers with good intentions But even the best could not help contributing to the cultural genocide of the native people, he added.

"In spite of their best intentions, the missionaries worked hand in hand with the colonial powers," Tinker said. Missionaries helped pacify the Indians and made them economically dependent on European traders.

Tinker called the Brethren to acknowledge th freedom proclaimed by Christ. Does that freedom allow Indian Christians to perform the traditional sun dance? he asked. And "who gets to decide?"

The church must work together with Native Americans to build a system "that is new and genuinely liberated," he concluded.—Cheryl Cayford

## AFRICAN AMERICANS

An underlying theme at this year's Annual Conference was the development of the relationship between the Church of the Brethren and African Americans.

The number of African Americans leading in

**Towels bearing the Conference logo were given to everyone at Sunday morning's worship service, a reminder that Brethren are a servant people.**

orship services and insight sessions and )eaking at meal events showed the attention iven to recommendations of the Brethren and lack Americans study committee. The commit- e presented six recommendations to the eneral Board and 14 overall to the 1991 nnual Conference.

One recommendation that is beginning to be nplemented is that of starting a relationship ith an African American denomination. ennis Wiley, from the Progressive National aptist Convention, Inc., spoke at the Ecumeni- al Luncheon at Richmond. His denomination is nder consideration for the relationship.

"What your denomination means by moving 'orward' seems comparable to what my enomination means by being 'progressive,' " aid Wiley. "There is room for unity in the midst f our diversity, and there is room for diversity n the midst of our unity."—ERIC BISHOP

## MINISTERS' ASSOCIATION

Vith the new hymnal at the center of worship nroughout the week of Annual Conference, it vas perhaps inevitable that the Ministers ssociation meeting, held on June 29 and 30, hould focus on the hymnal as well. The title of ne conference was "Worship Renewal 1992."

Dena Pence Frantz, pastor and professor, egan the sessions by suggesting that in order o understand the parts of worship it is best to comprehend first the whole. She identified four styles of worship, each typified by the attitude towards communion.

Nancy Faus, chairwoman of the Hymnal Project, spoke on the tension between the holiness of God, which commands awe and distance, with the revelation of God in Christ, to whom touch is the response.

Earle Fike closed the plenary sessions by calling for a renewal in liturgy. He contended that in the past Brethren have not worked hard enough at worship. He foresees a new worship that will claim "reusable" liturgies, a greater emphasis on theme ("more than just stringing stuff together"), a constant mix of the old and new in music (including "prerecorded music for smaller churches"), new orders of worship to recognize the changing face of our culture, buildings that reflect our emphasis on fellowship, the use of high-tech devices where helpful, and stronger worship committees. "A worship committee," he warned, "does *not* mean less work for the pastor."

Between the sessions, workshops explored the elements of worship and ministry, along with the possibilities provided in the new hymnal. All were designed to demonstrate, as Dena Pence Frantz put it, that "worship is not just doing certain things. It is seeking to understand our relationship with God."—FRANK RAMIREZ

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.*

**Dennis Wiley, of the Progressive National Baptist Convention, Inc., told the Brethren that both unity and diversity could be accommodated if the two denominations formed a relationship.**

**Earle Fike called for a renewal in liturgy when he addressed the annual Ministers' Association meeting.**

**Calvert Ellis, 88, was the senior former moderator when he and 20 of his successors met for dinner at Richmond. Ellis led the 1948 Conference, when Brethren Volunteer Service was founded.**

## PREACHERS

Friday evening's speaker, Cynthia Hale, was no stranger to the Brethren. She has served in recent Evangelism Leaders Academies. And she even found her sixth grade teacher, Richard Rader, of Roanoke, Va., in the Richmond crowd.

"We're moving again; we are pioneer pilgrims." Moderator Phyllis Carter opened Annual Conference worship services by exhorting Brethren to be "unsettled" and "moving forward" in their faith and witness.

Carter spoke of Israel's Exodus pilgrimage from a "settled" slavery in Egypt to new land and freedom and of Paul being "unsettled" en route to Damascus in order to live for Christ.

She spoke, too, of continuing the faith and service pilgrimage of the Schwarzenau Brethren, who left their settled homes for a pioneering journey to worship and serve God in the New World.

"Confess and be healed," a theme of James 5, was the focus of Kreston Lipscomb's sermon. The Springfield, Ill., pastor offered confession as a spiritual antidote to sin and the contradictions between who Brethren claim to be and the people they actually are.

Paul Mundey, Parish Ministries staff for evangelism, gave an "upside-down" interpretation of Philippians 2 to ask conferencegoers to "descend from pride to humility, from greed to sacrifice, and from defiance to obedience."

"Humbling ourselves before God, offering all that we have, determined to be obedient, we descend with Christ into doubtful territory. . . . But when we least expect it, we find ourselves captivated, uplifted by the very glory of God."

With flowing and descriptive imagery, Cynthia Hale, pastor of Ray of Hope Christian Church congregation, in Decatur, Ga., led her listeners to the Garden of Gethsemane, where Jesus wrestled with his fear of death, while having a "high-level consultation with his Father."

Hale described prayer as "communing with God and letting God commune with us."

Admonishing Brethren to be "freer" in praye and less "uptight" in worship, Hale concluded, "All God wants is you."

Two high school youth, winners of a national speech-writing contest among Brethren youth, described their visions for the future of the Church of the Brethren.

Tamara Lynne Hart, of Grossnickle Church o the Brethren, in Myersville, Md., said that the Church of the Brethren was at one time an "innocent newborn child" open to new ideas. Now the church has become a "Brethren teenager no longer wanting help with anything because we know it all." She hopes for a churc

Performer Ken Medema proved to be as popular as he was last year and at the 1990 National Youth Conference. Folks were dancing in the aisles Saturday night as he went through his repertoire. Medema's slot on the Conference program was paid for by the youth ministries office.

vith "new and open eyes," where children can earn about a friendly God and a Bible that both uides us through the problems of our time and ives "inner peace."

Ashley Bair, of Hanover (Pa.) Church of the rethren, was excited about the "Goals for the 90s" until she started wondering who was oing to meet the goals. "The problem with isions," she noted, "(is that) they take work, ard work—hours and hours of doing tasks or aking risks to reach a goal." Bair encouraged rethren to be "tools" willing to sacrifice to nake their visions possible.

Retired pastor Earle Fike, of Huntingdon, Pa., ondered unusual instructions from the apostle aul to the Philippians: to "press on toward the oal" (Phil. 3:14) and "hold fast to what we ave attained" (Phil. 3:16).

Pressing on while holding fast sounds mpossible. According to Fike, however, study f the Greek used in verse 16 "suggests that we re to move forward on the basis of what helped s get to where we are."—RONALD E.H. FAUS

*Ronald E.H. Faus is pastor of Charlottesville (Va.) Church f the Brethren.*

## ABC CONFERENCE

articipants in the Association of Brethren aregivers (ABC) health conference at Richnond considered the challenge before the hurch in health and healing. They learned how ndividual Christians and congregations can be nvolved.

Judy Mills Reimer, an ABC board member rom Goodview, Va., celebrated the associaion's effort to create within the body of Christ safe environment in which whole health and ealing can be realized.

Thomas Droege, a theology professor at alparaiso (Ind.) University, pointed out that vith pestilence and communicable diseases argely controlled through technology and nedical science, disease in America today is nore a matter of lifestyle choices people make. e pointed out that in Greek the same word is sed for "heal" and "save," and challenged hristians to see health and healing as a cutting dge of their faith.

David Hilton, a former Nigeria missionary octor, from Atlanta, Ga., challenged the articipants to beware of the dual idolatry of cience and profit in viewing health care. Edwin Hutchins, of Emory University, Atlanta, Ga., brought new research on Health Risk Assessment (HRA) to the fore. Panels and workshops on spiritual presence in healing, HRA, and national and long-term health care insurance probed the religious, economic, and political dimensions of whole health in the Christian Community.—DAVID WAAS

**Southern Pennsylvania District executive Warren Eshbach and general secretary Don Miller were among many musical entertainers at the ABC Health Festival Tuesday afternoon.**

*David Waas is a retired Manchester College history professor, from North Manchester, Ind.*

## RICHMOND ON THE RUN

Conference welcomed four new church fellowships, all in Atlantic Northeast District, and recognized seven new congregational groups in the Dominican Republic. The fellowships are East Cocalico, Reamstown, Pa.; Open Door, Flushing, N.Y.; Philadelphia (Pa.) First Korean; and Puerta del Cielo ("Door of Heaven"), Reading, Pa. Fausto Carrasco brought greetings from the Brethren congregations in the Dominican Republic.

- Long Beach, Calif., will welcome the Brethren for Annual Conference, July 1–6, 1997. It will be the first Conference in California since Fresno '73 and the second in Long Beach (1961). Next year, the Brethren gather in Indianapolis, Ind., June 22–27, meeting in the Hoosier capital for the third time (1978, 1981).

- Parents who sent their kids to Conference children's activities left them in good hands. Coordinators Alice Geiman, Port Republic, Va., and Mary Alice Womble, Bridgewater, Va., put together a program that exposed their charges to

'Where's the church going in the 21st century? Will we be different from the Brethren we have been? New ethnic groups, new Brethren, are bringing change.'

**—Stafford Frederick, pastor of Olathe (Kan.) Church of the Brethren,** *speaking to our roving reporter.*

Children's activities for the week focused on Brethren heritage. Dunker dolls and traditional communion bread were among the hands-on learnings.

Brethren history, beliefs, and practices.

Larry Glick, associate executive for Shenandoah District, portrayed Brethren pioneer Alexander Mack for the children. Other Brethren forebears were on hand, as well. Third, fourth, and fifth graders baked communion bread, made Dunker dolls and old-fashioned toys, and learned about Brethren Volunteer Service, peace, the simple life, and love feast. Saturday's program included a musical, "Oh, Jonah," presented by Virlina District children. Children also colored symbols of Brethren heritage on muslin squares that were assembled into comforters. These were sold at Saturday's quilt auction.

• The Association for the Arts in the Church of the Brethren, at its annual quilt auction, raised $11,970. Three quilts, six wall hangings, and two comforters were auctioned. Part of the auction receipts went to Lybrook Community Ministries, a project of Tokahookaadi Church of the Brethren, Cuba, N.M. This year's event was enlivened by a false fire alarm that required evacuating the Richmond Centre, where the auction was underway.

'Divine Servant'—Jesus washing Peter's feet—seemed almost to have been a sculpture created with the Dunkers in mind. Flanking the sculpture was an array of decorated towels, one from each district.

• Throughout Conference week in Richmond, a life-size bronze sculpture depicting Jesus washing Peter's feet was displayed on the Coliseum floor directly in front of the stage. Conferencegoers were reminded that the sculpture tied in with the Brethren emphasis on the symbolic act of feetwashing and with moderator Phyllis Carter's displaying a towel to emphasize that "Brethren are a people of the love feast and communion."

The sculpture is the work of a Texas wildlife artist, Max Greiner Jr. Says Greiner, " 'Divine Servant,' I think, may have more to do with witnessing than it does with art."

At Richmond the sculpture had its effectiveness diminished by being displayed in tight quarters between the high stage and the first row of delegate seats, with no special lighting and no room for the viewer to find angles from which to fully appreciate it. An unexpected practical function was discovered for the sculpture during Saturday's *Hymnal* "Jubilee," when its foot tub was used as an impromptu collection plate for those coming forward with donations to moderator Carter's "Global Opportunities Offering."

• Young adults at Conference were urged to sign an affirmation of their empowerment to use their gifts and more actively to participate as leaders in congregations, districts, and the denomination. Affirmation statements were signed by 180 young adults, who wore a button with the message "YA: Feel the Power."

According to Donnie Flora, a member of the Young Adult Steering Committee, the affirmation statement is part of a movement toward a change in Brethren attitudes about calling young adults to leadership roles.

• Brethren Press sales at Richmond amounted to $123,000, up nearly 100 percent over last year's $62,000, in Portland. According to Jan Morse, customer service supervisor, much of the increase is attributable to sales of the new hymnal, of which 1,550 copies were sold during Conference. SERRV sales were $23,642, up 17 percent over Portland figures.

• Giving at Richmond far exceeded that at any Annual Conference in recent memory, with Brethren dipping into their pockets to provide $101,349 for denominational program and Conference expenses. Regular offerings amounted to $67,275, up from Portland's $54,937. This figure does not include the special "Global Opportunities Offering" taken during Saturday's "Jubilee," which brought in an additional $34,074.

• Some Brethren perennially predict that east coast Conferences are going to turn out crowds of up to 8,000 attendees, but just as perennially the actual figures are much lower. Richmond, within a couple hours' drive of the major concentrations of Brethren, could muster only 4,186 of the faithful. That was the attendance figure for Saturday's worship service, the highwater mark for the week. Official registration for Richmond was 5,165, with 927 of those registrants delegates.—Kermon Thomasson

# stepping STONES

**by Robin Wentworth App**

It's not my responsibility to provide popsicles for every kid that shows up at my back door. I could shoo them on home to raid their own refrigerators, manipulate their own parents, and argue with their own siblings about who "gets the blue one."

But when the day is hot and the play is hard, passing out popsicles just seems like the neighborly thing to do. And when I consider that for a little under $2 I can buy 24 rainbow-colored smiles, 48 sparkling eyes, and 240 sticky fingers, that seems a pretty decent return on my investment.

Besides, I want them to like me.

Before you go labeling me "co-dependent," understand there's a method to my madness. . . .

I believe that one of the best ways to build up kids' resistance to the epidemic social problems of current culture is to allow *your* home to be the place where the gang "hangs out."

Give your kids a message loud and clear that their friends, and thus their whole lives, are important to you and supported by you. Let their friends know they are wanted and welcomed. Establishing physical space for them in your home communicates that they also have emotional space in your heart.

That *doesn't* mean you let them walk all over you. It doesn't mean you become either a maid or butler. I, for one, am an "Equal-Opportunity Mother": I'll give orders to anybody's kid!

Yet I find that my son's young friends respond remarkably well to my non-negotiable guidelines. For instance, all are expected to deposit popsicle wrappers and sticks in the trash. I remind them to say "please," "thank-you," and "I'm sorry" just as I do my own. I correct grammar. I do not allow name-calling, "pretend" smoking, ethnic jokes, or "cuss" words.

No discrimination here! For kids, whether they realize it or not, whether they admit it or not, structure equals security.

Having kids around is not nearly as intrusive as some parents fear it will be. But it doesn't come without its headaches either. Accidents happen sometimes, messes *usually* happen. Interruptions *inevitably* happen. Arguments *always* happen.

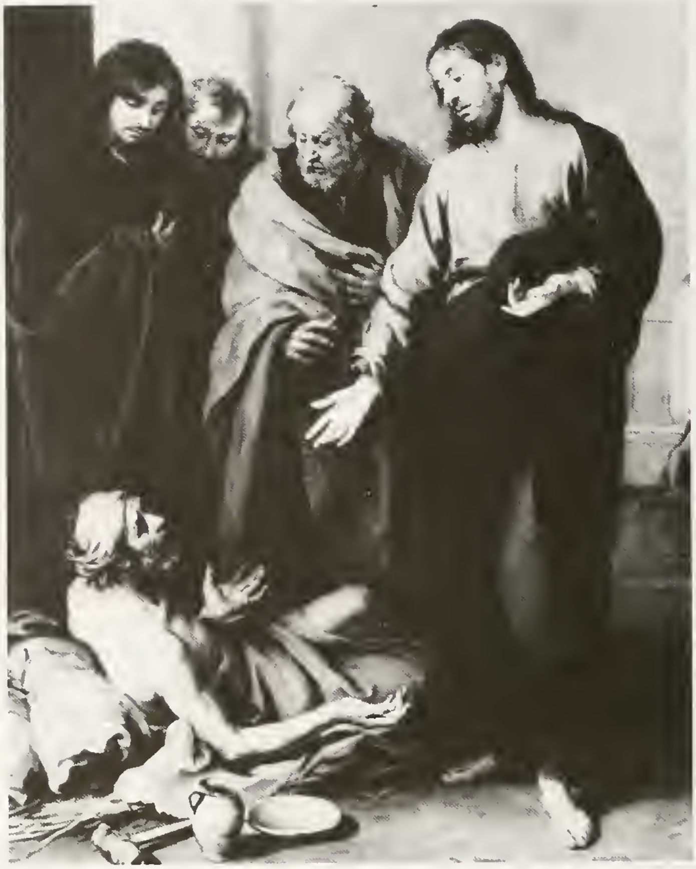
And since patience is not one of my virtues, all this can get on my nerves. Feelings get hurt, knees get scraped, dogs get loose, toys get broken, magazine columns miss deadlines.

However, while I don't always bat a thousand, I do attempt to practice what I preach. And at this stage in the life of my family, that includes creating a climate conducive to congregating for my child's "significant others." I will not be able to *control* his choice of friends over the years, but I can at least connect with them and monitor them.

And by passing out popsicles, I'm modeling some worthwhile lessons to yours and mine . . . things such as generosity . . . things such as "doing unto others" . . . things such as giving out of our abundance. I'm demonstrating that adults can be friends and allies . . . folks who can be depended upon and trusted to do right by them. I'm cultivating in them an optimistic outlook that will predispose their young minds to a hopeful bias that down the road, no matter how discouraging life becomes, they'll believe that there is someone they can turn to who cares.

Meanwhile, I'm the one responsible for nudging up the price of popsicle stock and making the shareholders happy. And if your kids come home with orange evidence all over their faces, I'm likely the one responsible for that too. M.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*



*'God wants heaven brought down to earth. He wants faith in our hearts and then that faith worked out in living parables in our lives.'*

# Are you doing something?

### by C. Wayne Zunkel

For me, the spot that seems most a place of faith is not Lourdes in France. Nor Tulsa, Okla., and the headquarters of Oral Roberts. Nor some great cathedral. Nor even the Little Brown Church in the Wildwood, or whatever is the church of your memory.

The place that seems most of all a place of faith for me is Kennedy Space Center in Cape Canaveral, Fla. That is a place where people know so little, actually, about what they are doing.

Thoroughly modern people say that they want hard evidence, not faith. But Cape Canaveral is a place where they have so very little hard evidence.

But they are driven by the belief that we can conquer space. They believe we can reach the moon and Mars and Venus. They believe we can actually work out there, like children playing with their Tinkertoys.

They cannot prove the theories on which they operate. But they have faith in their speculations. And they act on that in an outrageously bold fashion. *That is faith.*

Thomas Edison said, "We don't know the millionth part of one percent about anything. We don't know what water is We don't know what light is. We don't know what gravitation is. We don't know what enables us to keep on our fe when we stand up. We don't know wha electricity is. We don't know what heat is. We don't know anything about magnetism. We have a lot of hypotheses about these things, but that is all. But w do not let our ignorance about all these things deprive us of their use."

One of the grandmothers in a church I served was putting her thoroughly secular five-year-old grandson to bed. She asked him, "Don't you want to say your prayers?" He announced, "I don't believe in that stuff. They say God made us. But he has no tools up there. He has no screwdriver. He has no hammer. Ho could that be?"

It reminded me of the Soviet cosmonaut who, on returning to earth, said, "I was up there and I looked around, but I didn't see any God and I didn't see any heaven."

But the first US astronaut to orbit the earth, John Glenn, saw it differently. Th vastness of the universe strengthened hi faith. Glenn said, "If you could extend light in a straight line for 186,000 miles that is how far light travels in a single second. If you could extend that not for second or a minute or an hour but for one year, you have the equivalent of *one light year*. That part of our universe which is telescopically observable extends for two billion light years in all directions." Then Glenn observed, "It is impossible to believe that all of this is just some flotsam and jetsam that happened to float together."

A scientist said, "We are like little children, playing with colored pebbles along the shore, while out beyond us lies the vast unexplored ocean of God's truth."

Kennedy Space Center is, for me, a powerful example of faith. It is a place men and women using the little knowledge that they have and then taking a magnificent leap of faith into regions here we have never gone before.

Faith is something you do. Faith is not arrival. It is a beginning. Faith is a urney.

Faith is not only something you say ith your mouth. It is not only some- ing you think in your head. It is not ly a warm glow in your heart. The ighty miraculous things Jesus did were matter of faith being something you do.

Matthew 9 tells several stories. We ink of Jesus reaching down and almost ealing people against their will. But the ible doesn't tell it that way. The Scrip- res tell of Jesus entering a village, but ot being able to perform any mighty act ecause of the people's lack of faith.

Some people brought to Jesus a aralyzed man lying on a bed. Jesus oked at the man and said, "Stand up, ke your bed and go to your home."

The paralytic, like many people who ave been sick a long time, had come to epend on his bed. Jesus told him to take e first step. "Don't just lie there. Stand p. Pick up that bed. You can do it."

Jesus said to someone asking for ealing, "*If you want to,* it will be done."

In Matthew 9:22, a woman who had uffered 12 years from hemorrhages ame to Jesus. She said to herself, "If I nly touch his cloak, I will be made ell." And Jesus said to her, "Take eart, daughter; your faith has made ou well."

Matthew 9:28 tells of two blind men ho came and asked for healing. Jesus' uestion to them was, "Do you believe at I am able to do this?"

"Yes, Lord," they answered.

Jesus touched their eyes and said, According to your faith let it be done to ou." And their eyes were opened.

Faith is something you do.

Inside you, inside me, are more good ings than we ever can imagine. Inside s is the power to move our world.

And it all is released as we launch ut in faith, as we do the good that we now, as we trust God. It is released as e begin.

The Bible carries it a step further. The beliefs that pour out of our mouths, if they have any meaning, will be expressed in our lives.

Faith is something we do, not something we talk about, not something we dream about. Our faith is expressed in our living.

Through all the turmoil after the Rodney King trial verdict, I heard many people say, "I'm not a racist, but. . . ." No one claims to have hatred for others in their heart. But, Oh! how the hatred pours out.

Los Angeles police sergeant Stacey Koon, the officer in charge when Rodney King was beaten, has written an unpublished manuscript about the event, "The Ides of March." He tells of the "high" he experienced in another black beating case, of shooting a black man in each arm and each leg, and then in the torso, and joking with other officers that the man would survive because blacks "are too dumb to go into shock." He tells of kicking a Latino in the groin, and describes the officers laughing and joking after beating Rodney King. But, Koon says, he is not a racist, and he does not condone police brutality!

The answer to all of that is not marches or money or talk, but our own presence. For us physically to be with those of other backgrounds. To physically put our arm around another. To reach out and touch. To actually, physically show that we care.

Faith is something you do. Faith is not an affirmation that we can read—however lovely it may sound. It is not a song you can sing, not a high intention, but something you do.

Faith finds expression in a faith community. Faith is something we do *with each other*. Faith is our willingness to reach out in love and trust to one another, to show caring and forgiveness, to give each other the benefit of the doubt, to listen when others hurt, to laugh and cry together, to bear one another's burden.

That faith family is called to be a "colony of heaven." In a hellish world, we are to show to everyone one spot where white and black and yellow and brown, wise and simple, rich and poor can come together and worship the Lord of all.

Faith is Roger and Carolyn Schrock in the Sudan, living out their faith in a not always receptive climate. It is Frank Kwon selling his home and giving up his business and using his life's savings to start a church in Garden Grove.

Faith is Don Johnson, a black Brethren, awake for two days during the Los Angeles riots, working alongside others not far away to keep arsonists from burning down businesses in the anger of the turmoil.

Faith is John Park, pastor of a church in Koreatown that had four families lose businesses, speaking of peace, justice, fairness, and healing to a hurting, troubled people.

Faith is Gilbert Romero, pastor of Bella Vista Church of the Brethren, in Los Angeles, working with youth who are a part of militant gangs.

Faith is you and I as we go about our work, our play, our leisure, and our times of responsibility. Faith is sharing freely of what we believe in and what we live for.

Faith is something we do. And faith finds a family to give it expression. We are not born and placed on a doorstep alone to fend for ourselves. Together we encourage, challenge, correct, and love each other, that we might grow to be all that Christ intended. We are to speak the truth in love. We are to dream great dreams and share them with each other. We are to grow up every way into Christ who is the head.

God wants heaven brought to earth. He wants faith in our hearts and then that faith worked out in living parables in our lives.

To this we are called. M.

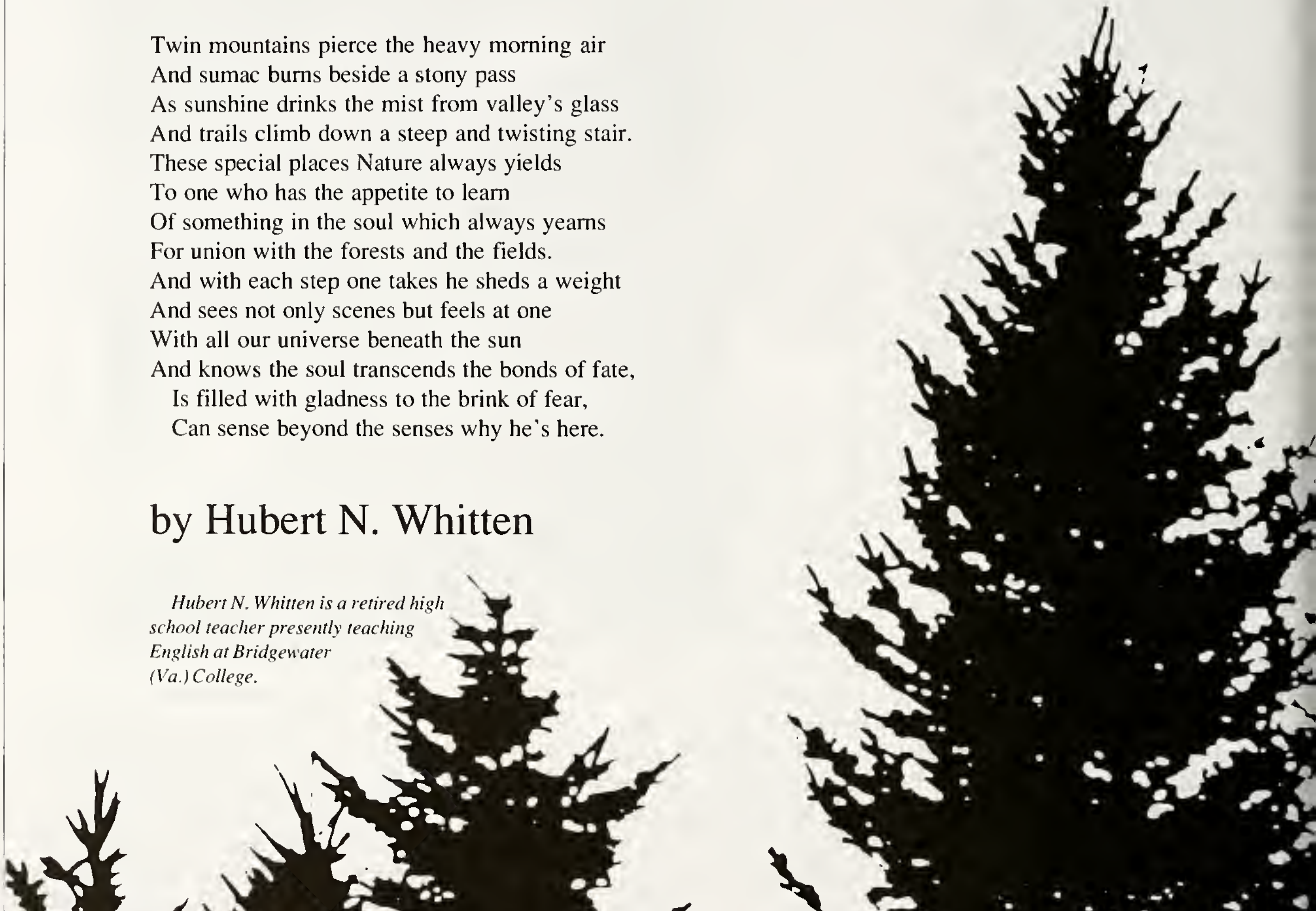
*C. Wayne Zunkel is pastor of Panorama City Church of the Brethren, in Granada Hills, Calif.*

# Sonnet on nature: For Emerson

Twin mountains pierce the heavy morning air
And sumac burns beside a stony pass
As sunshine drinks the mist from valley's glass
And trails climb down a steep and twisting stair.
These special places Nature always yields
To one who has the appetite to learn
Of something in the soul which always yearns
For union with the forests and the fields.
And with each step one takes he sheds a weight
And sees not only scenes but feels at one
With all our universe beneath the sun
And knows the soul transcends the bonds of fate,
   Is filled with gladness to the brink of fear,
   Can sense beyond the senses why he's here.

## by Hubert N. Whitten

*Hubert N. Whitten is a retired high school teacher presently teaching English at Bridgewater (Va.) College.*



# mixed REVIEWS

## Learning inside and outside old Acme School

### by Kermon Thomasson

Edna needed a new grammar book for school, but her stern and frugal Dunker father wouldn't agree to pay for it. He thought grammar study pretty silly, anyway.

Poor Edna was embarrassed, but managed to get along on the willingness of a classmate to let her share her own grammar book. But the classmate, out of sorts one day, said to Edna, "I wish you would get a book of your own. I can't half study with you pulling on one side of my book all the time." Edna was so hurt she considered dropping out of school, but thought better of it.

In her misery, she had an idea: Why not take the new doll her mother had scrimped and saved to give to her for Christmas and exchange it at the general store for the grammar book she so sorely needed?

Mother agreed, but Father's permission was still needed. He was indifferent, however, so the exchange was made. And that's how Edna, with a sad heart, solved her problem.

Sound a bit like a plot from "Little House on the Prairie," the TV travesty based on Laura Ingalls Wilder's "Little House" series of novels? But the difference between Edna's story and what you see on TV and read in most books is syrupy sentimentality. "Little House on the Prairie" would have made Father kind and understanding, and it's a good bet that Edna would have gotten back her dolly before it was all over with.

Edna's story is a true one, found in a 97-page book titled *Stories of Days Long Gone in the Acme School.* Acme School was a little brick schoolhouse (still standing) next door to West Manchester Church of the Brethren, near North Manchester, Ind. It served a largely Brethren community. Bertha Miller was one of the Brethren girls attending the school in the 1880s, and it is her memories of the school, set down (1909–1911) in the Church of the Brethren publication *Our Young People*, that make up the book.

Bertha's daughter Viola Whitehead, now in her 90s, selected the 34 stories and had the book printed. Fortunately, no one has tampered editorially with the stories since they were published some 80 years ago. And therein lies their value and their charm.

I don't know of any other Brethren writing that presents such an accurate picture of life among members of our denomination in an earlier time, particularly writing that depicts children and what they had to put up with from parents and other adults.

This book is like a time capsule, opened to reveal a simpler time, when Brethren were rural, conformity held more firmly, values learned in meeting on Sunday ruled life throughout the week, and a Dunker daddy's word was law.

Bertha Miller (Neher Stine) was an excellent writer to begin with. But, for me, the greatest strength of her stories is the straightforward telling of them.

Edna got her grammar book, but we aren't reassured that Father did an about-face and became kind and supportive.

When Dayton dies suddenly while out playing, the Acme School children are not spared from the stark reality of death. They watch as the funeral procession brings their classmate to the burying ground by the school, and they ponder the meaning of life and death.

Not all the stories end in disappointment. There is plenty of humor too, including a snipe hunt, an Easter celebration gone awry, and a frisky pony named Billy.

I used to think those old Brethren publications in the archives in Elgin, row after row of bound-volumed grayness, surely must be dull stuff. But now, with my appetite whetted with these Acme School stories, I may go searching for more goodies among them.

And if this little book sounds like it would appeal to *your* appetite, you can buy a copy, for $5, from Viola N. Whitehead, Timbercrest 501, North Manchester, IN 46962.

*Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as* MESSENGER'S *endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

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Patrick Basler
Mary House,
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Camp Eder, PA

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Bill and
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World Friendship
Center, (1987-90)
Hiroshima, Japan

Sylvia Metzler
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Nicaragua

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Rita McGaughey
The Galilee Society,
Rama, Israel

Mary Evans
Lend-A-Hand,
Walker, KY

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# Letters

## Remembering Miss Nelie

The May article on Miss Nelie Wampler brought back special memories. My mother, Maggie Miller, was the cook at the Church of the Brethren Industrial School, 1923–1926. I lived there with her and attended the school.

I still marvel that Mother baked bread to feed up to 60 hungry children three times a day, to say nothing of preparing all the other food. I am sure that Miss Nelie's "stool of do-nothing" philosophy at least partially accounts for the feat.

Miss Nelie made weekly schedules for every child. We girls were rotated through all the housekeeping chores. We learned to do everything—setting tables, washing dishes, preparing food, sweeping, and scrubbing. I well remember the bean-stringing parties. The boys were kept busy in the barn, garden, and fields.

After the breakfast chores were done on Christmas morning, we all gathered in the chapel, where a large Christmas tree stood. Under the tree were piles of unwrapped gifts, each pile with a name on it. The gifts were mostly used clothing, but each pile included one toy or a game. Each of us had to select one item from our pile to give to a child in the surrounding mountains who had received nothing for Christmas. It was a painful choice, but we each followed through.

These gifts had arrived in boxes and barrels sent by the churches of the district. All the extras went to our clothing bureau, run with joy by Miss Nelie, providing clothing to the community people for a few cents an item.

My experience as a child in Greene County provided my life-long image of what the Church of the Brethren stands for.

*Blanche M. Wenge*
*North Liberty, Ind*

- Miss Nelie Wampler was my aunt, a sister to my mother, Annie Wampler Huffman.

When we visited Aunt Nelie we were amazed to see how much energy she had and how resourceful she was. She was certainly a dedicated servant to all the people in Greene County.

*La Rue Hors*
*Harrisonburg, Va*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* Messenger *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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## Robbie Miller timely

Robbie Miller's March article, "The Treasures We Choose," was timely and thought-provoking. There are many good articles in Messenger, but this one was especially good.

*Alda Hedding*
*Catlett, Va*

## Remembering Joe Van Dyke

I had an unusual relationship to Joe Van Dyke (see "Remembered," July, page 3).

It seemed to me that it would be worthwhile having Joe along with "The Four Horsemen" on our travels to Brethren camps. *(In the late 1920s, Chauncey Shamberger, national youth director, along with Dan West, Perry Rohrer, and Al Brightbill, styling themselves "The Four Horsemen," visited Brethren camps to provide leadership for the budding camping program.—Ed.)* I believed his insights as a poet and thinker would be worthwhile. They were.

After that, Joe hiked the Pacific coast. Once I received word that he had been arrested for vagrancy and I got him bailed out. It was that hike that led to Joe's long series of "Roamer" articles in *The Gospel Messenger* in the 1930s.

I am 98 now, and Joe was 89 at his death, and there have been few months ince the 1920s that he and I didn't xchange letters. Joe's writing was lways fascinating. *(As another corre-pondent, I can confirm that.—Ed.)*

Joe must have hiked over much of the Jnited States. As long as he was able, he ackpacked each year on Michigan's orthern peninsula and on Isle Royale.

Knowing Joe Van Dyke has been one f the fine experiences of my life. I miss im.

*Chauncey Shamberger*
*Boise, Idaho*

## 3ecoming Third World

ıfter the rioting subsided in Los Angeles see July, page 6), an immigrant friend emarked, "I felt like I was back in my Guatemalan village during our civil war. Problems of injustice aren't confined to ne Third World."

Visions of wounded refugees, burned-ut villages, and terrified children were ecalled as I helped clean up rubble-trewn Los Angeles streets.

The Rodney King trial verdict was a park that ignited the pent-up frustra-ons of many people of various minority roups that have been blocked from dvancing economically and politically.

In a society in which military prowess nd adventurism is held in higher regard han schools, health care, and jobs, the rustration is sure to grow. Until the hurch and the government help reverse nese injustices, we can expect more of ne United States to become (as my riend said) like "a Third-World war one."

*Stephen Newcomer*
*West Hollywood, Calif.*

## 3rethren mirror society

The June MESSENGER carried two enetrating, revealing, and pertinent rticles on leadership and ministry in the Church of the Brethren.

Lauree Hersch Meyer's article, "Who's n Charge Here?" 11 times mentions 3rethren mirroring the society around hem. Her observation offers insight into

**Pontius' Puddle**

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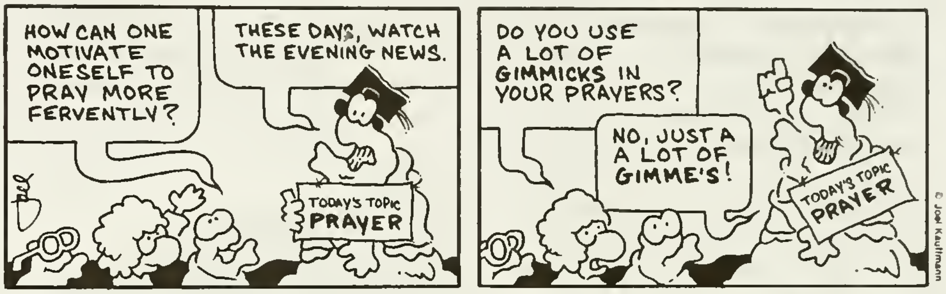
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the malaise that our denomination now shares with our nation and with mainline Protestant churches.

Tacitly, if not intentionally, the Church of the Brethren has aspired to be a respectable mainline body, spared the burden of being different. Instead of acting as a catalyst for transformation in the world, our pattern has been adaptation and blending in. Floyd Mallott, long-time Bethany Seminary professor, used the example of pumpkins and melons, which, when grown together year after year, eventually become indistinguishable.

Bob Faus' sidebar article raises important questions about the evolution from multiple "free ministry" to the assigning and centralizing of leadership to paid professionals. We have a church bureaucracy mirroring corporate America, with the privileged elite at the top, trickling down its expertise to the rank and file.

If we still count Romans 12:1–2 a valid call to commitment, perhaps the blue-ribbon committee can help us get back on track.

*Dean Farringer*
*Denver, Colo.*

## BVS: Testimony of faith

In response to the March letter "BVS Should Spread the Gospel," I give this testimony: I came into Brethren Volunteer Service disenchanted with the church, but desiring to explore Christianity more fully.

As I have served on two BVS projects, I have experienced the dedicated service and love of hundreds of people. And I have grown in my faith.

The collective service of over 200 units of BVSers is a powerful testimony of faith and service, regardless of where we are on our walk as Christians. Through BVS, the Church of the Brethren living the gospel . . . and spreadi

*Scott*
*Hoovers*

## No earrings for moderato

I join Esther Hodges (Letters, Ma appreciating our moderator for n wearing earrings.

Paul preached against wearing or gold. Christian women are ign that. We (including me) are too n like the world in our dress.

*A.*
*Gos*

## Advice for Bethany

Regarding Bethany Seminary (see cover story and recent news articl about the seminary), I have a few

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M 4/92

uggestions to make:

Each district should have a Bethany epresentative to keep us informed and xcited about the seminary.

A congregational representative should vork with the district representative to nterpret and promote Bethany, recruit tudents, secure funds, and encourage rayer support.

There should be an all-out effort *now*, o reach and win the total brotherhood in upport of Bethany. We need to know vhy the seminary is leaving Oak Brook, ll., for Richmond, Ind. About 99 percent f Brethren oppose the move to Earlham School of Religion.

The seminary president needs to get to ll 23 district conferences over the next wo years.

Bulletin inserts, MESSENGER articles, nd items in district newsletters would elp.

All these steps are needed to develop a ontagious sense of concern and urgency to support Bethany in this time of "danger and opportunity."

All this relates to the necessity that our pastors have *Brethren* training. In "Pastoral Placements" in MESSENGER, I often see more than half of the pastors coming from other denominations. Most of them know little or nothing about the Brethren, our basic faith and way. At Annual Conference, I hear these pastors speaking regularly on the issues and

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displaying their ignorance of what it means to be Brethren.

*Olden D. Mitchell*
*Elkhart, Ind.*

## Watch the intolerance

Writers of letters to MESSENGER (May) should remember that you can be intolerant of intolerance.

A college classmate pointed this out to me many years ago. Although I have been Brethren for only 15 of my 80 years, this fits in with my Brethren beliefs.

*Mildred Smyser*
*Greenville, Ohio*

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## Rallying for CO stance

I agree . . . at face value . . . with Laddie D. Oliver's statement in his March letter, "The Church of the Brethren should review its counsel on conscientious objection and alternative service."

I would say it, however, in a different context. In wartime and especially in peacetime, the church should put *more* effort into encouraging and supporting young people who are forming or have formed beliefs of conscientious objection to war.

The church also should promote and expand "alternative service" options for young people even though there is not a draft in force. The military has over a million active and reserve members trying to bring peace through violence. The Church of the Brethren is a Historic Peace Church and should lead in encouraging members to work for peace nonviolently.

*Clarence R. Wenger*
*Quarryville, Pa.*

## Columbus articles off mark

David Neff, writing about Columbus in "The Politics of Remembering" (June), displays a familiar and regrettable lack of sensitivity and compassion, an "Oh-well-we're-all-sinners" mindset.

Columbus and those who followed him began a violent, racist, genocidal assaul on Native Americans that continues to this day.

Jesus calls on us to name the evil of First-World policies in the Third World and to pray and work to reverse them.

*Jack Fairweath*
*Chicago, I*

- The two articles and the editorial in June dealing with the Columbus quincentenary have very imperialistic and sarcastic tones.

Who is David Neff referring to when he asks, "So how are American Christians to respond to the controversy surrounding the Columbian quincentenary?" Is he talking about United States, white, Anglo-Saxon Christians, or about Christians from *all* the Americas, from the Arctic to Tierra del Fuego

And how can David Radcliff be inclusive of issues of the Americas (Hispanic and non-Hispanic) when part of his staff assignment relates to Korea?

Finally, I found distasteful Kermon Thomasson's editorial, which perpetuates the stereotypes of the "savage Indian."

The real issue is the genocide, exploitation, and destruction perpetrated by a minority group of invaders of the rich and beautiful continents called the Americas.

*Milton J. Garc*
*Oak Brook, I*

### CLASSIFIED ADS

WANTED—International non-profit organization seeks Director of Southwest Region office (located in Whittier, Calif.) to serve as liaison with donors in the region that includes Arizona, New Mexico, Las Vegas area of Nevada, southern California, and Hawaii. Heifer Project International (HPI) is a world-wide, self-help organization that provides livestock, training and related agricultural service to people in developing areas. Proven fund-raising and public speaking ability, willingness to travel are required. Salary: $30,000–$40,000 plus benefits. If interested, send resume to Personnel Director, Heifer Project International, P.O. Box 808, Little Rock, AR 72203. HPI is an equal opportunity employer by choice.

WANTED—Contacts needed for new church project in central Arkansas area. If you know Brethren living in Little Rock, Cabot, Conway, or Heber Springs, please contact Bill Leach, 41 Foxboro, Searcy, AR 72143. Tel. (501) 268-1100; or Lowell Burnett, 500 Lee Ln., Beebe, AR 72012. Tel. (501) 882-6236.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller of Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 118 Wayside Drive, Bridgewater, VA 22812.

FOR SALE—*Two Centuries of Brothersvalley Church of the Brethren, 1762–1962*, by H. Austin Cooper. Story of historic Brueders Thal or Stony Creek Church, organized by Georg Adam Martin, 1762, in Stonycreek Township, Somerset County, Pa. Many famous early Americans named. Important subjects covered such as The Ephrata and Snow Hill Cloisters; printing of Somerset Bible, 1813; making of paper, ink, type; history of southern Pa. This reprint released Oct. 15, 1992. Remittance prior to Oct. 15: $25. After Oct. 15: $30. $2 for shipping/handling. 6% sales tax in Pa. Write to Berlin Area Historical Society, Box 35, Berlin, PA 15530.

TRAVEL—Hawaii and Tournament of Roses Parade. Mi winter tour to Rose Bowl parade on New Year's Day ar then to balmy, warm Hawaii. Dec. 31–Jan. 10. Writ J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, F 17022.

SINGLES—Crossroads, Mennonite introduction servic now has a monthly newsletter. Present clients' ads contai ing age, area, interests, for you to choose from. This is eas private way to meet those friends you have been hoping fo For free sample copy, write to Crossroads, Box 32, Tonawanda, NY 14120.

INVITATION—In Atlanta, Ga., join Faithful Servant Chur of the Brethren for 10 a.m. church school and 11 a. worship at Shoney's Inn at intersection of Indian Tr Road and Interstate-85 North, exit 38, Norcross. Conta pastor Don Jordan at (800) 782-9796, or John and Debb Hammer 5584 Wilmer Dr., Norcross, GA 30092. Tel. (40 448-9092.

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**Yellow Creek,** N. Ind.: Janessa & Brett Pierce, Kari Brinkmeier, Erica Williams

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**Arbuckle,** Brian, from seminary to West Goshen, N. Ind.

**Brown,** Deanna, from Kalamazoo-Skyridge, Mich., to Manchester College, S/C Ind.

**Dahlberg-Neal,** Nancy, from York-First, S. Pa., interim, to York-First, S. Pa.

**Deffenbaugh,** Barron, from secular to Arbutus, W. Pa.

**Detwiler,** Samuel, from Moorefield, W. Marva, to Nettle Creek, S/C Ind.

**Flory-Steury,** Mary Jo, from Troy, S. Ohio, to Prince of Peace, S. Ohio

**Foster,** Chris, from Pleasant Dale, Virlina, to Cedar Bluff, Virlina

**Hubbell,** Donald, from Summit, Shen., to Black Rock, S. Pa.

**Kinsey,** A. Lee, from Ridgeway Community, Atl. N.E., to Wilmington, Atl. N.E.

**Lantz,** David, from other denomination to Mount Zion-Linville, Shen.

**Neal,** Clement, from York-First, S. Pa., interim, to York-First, S. Pa.

**Richards,** Frank, from secular to Smith Chapel, Virlina

**Steele,** David, from seminary to Bakersfield, Pac. S.W.

**Tilley,** James, from secular to Mount Airy, S.E.

**Wayland,** G. Edward, from other denomination to Knight's Chapel Fellowship, Shen.

## Licensing/ Ordination

**Clem,** Garry, licensed Apr. 25, 1992, Westernport, W. Marva

**Cullers,** Eston Lee, ordained Apr. 25, 1992, Harper's Chapel, W. Marva

**Hamp,** Matthew, licensed Jan. 26, 1991, Good Shepherd-Springfield, Mo./Ark.

**Hisey-Pierson,** Anna Lee, ordained May 16, 1992, Dundalk, Mid-Atl.

**Hutchison,** Wendi A., licensed Apr. 28, 1992, Lititz, Atl. N.E.

**McAdams,** Ronald, licensed Apr. 28, 1992, Middle District, S. Ohio

**Ritchie,** Rick L., ordained May 16, 1992, Hollywood, Mid-Atl.

**Steele,** David A., ordained June 24, 1992, New Beginnings, Mo./Ark.

**Stouffer,** Clarence, ordained Apr. 11, 1992, Rouzerville, S. Pa.

**Young,** Wilbur, licensed Jan. 30, 1992, White Hill, Shen.

## Wedding Anniversaries

**Auker,** David and Kathryn, Ephrata, Pa., 50

**Bennett,** Jim and Wanda, Peoria, Ill., 50

**Bowman,** Clarence and Mary, Bridgewater, Va., 60

**Darr,** Verl and Sara, Everett, Pa., 50

**Dickinson,** Walter and Dottie, Everett, Pa., 50

**England,** Paul and Betty, Everett, Pa., 55

**Etzweiler,** George and Mary, State College, Pa., 50

**Fetterhoff,** Bill and Betty, Rossville, Ind., 50

**Glick,** Norman and Hannah-Frances, Empire, Calif., 55

**Graber,** Glenn and Vivian, Hartville, Ohio, 50

**Henricks,** Stan and Marie, Peoria, Ill., 50

**Hockman,** Arthur and Geraldine, Romney, W. Va., 50

**Holloway,** Wade and Velma, Akron, Ind., 50

**Jordan,** Richard and Lara, Flora, Ind., 60

**Kaltenbaugh,** Emmet Lee and Mary, Davidsville, Pa., 65

**Koehler,** Christian and Eva, Lititz, Pa., 70

**Koontz,** Glenn and Freda, Everett, Pa., 60

**Kurtz,** Willis and Hazel, Hartville, Ohio, 50

**McKibben,** Robert and Dixie, Dayton, Ohio, 50

**Pote,** Charles and Beulah, Cushing, Okla., 65

**Reinecker,** Chester and Lizzie, Hanover, Pa., 60

**Saylor,** Norman and La Vaun, Sabetha, Kan., 55

**Smith,** Laurean and Janet, Moorefield, W. Va., 50

**Van Deventer,** Lloyd and Beulah, Pomona, Calif., 50

**Van Horn,** Keith and Helen, Sabetha, Kan., 60

**Wampler,** David and Elizabeth, Bridgewater, Va., 60

**Webster,** Everett and Dorothy, Polo, Ill., 55

**White,** William and Thelma, Toledo, Ohio, 50

**Whitmore,** Albert and Dorothy, North Manchester, Ind., 55

**Wolfe,** Irvin and Bertha, Pine Grove, Pa., 78

## Deaths

**Anderson,** Glenn H., 80, Bradenton, Fla., Apr. 12, 1992

**Bacon,** Edith, 83, Phoenix, Ariz., Apr. 25, 1992

**Bailey,** Eddith, 81, Akron, Ohio, May 9, 1992

**Bailey,** Darwin, 67, Palmyra, Pa., Apr. 12, 1992

**Bestwick,** Richard, 79, Sabetha, Kan., May 24, 1992

**Bigam,** Freida, 76, Johnstown, Pa., Oct. 5, 1991

**Bontrager,** Andrew, 83, Lake Havasu City, Ariz., May 14, 1992

**Boyd,** Colin, 64, Virden, Ill., Apr. 15, 1992

**Brumbaugh,** E. Mae, 94, Curryville, Pa., May 1, 1992

**Burley,** Mary, 80, Maryville, Tenn., May 22, 1992

**Cisney,** Katherine, 67, Walkerton, Ind., Feb. 25, 1992

**Clopper,** Denise R., 88, New Oxford, Pa., Apr. 20, 1992

**Coble,** Ruth, 76, Elizabethtown, Pa., Nov. 22, 1991

**Danner,** Warren, 95, San Diego, Calif., May 12, 1992

**Davis,** Helen, Johnstown, Pa., Dec. 22, 1991

**Diehl,** Lester, 73, Los Angeles, Calif., Mar. 19, 1992

**Fahnestock,** Helen, 80, Manheim, Pa., Oct. 29, 1991

**Fahnestock,** Elmer, 77, Manheim, Pa., Mar. 31, 1992

**Flora,** Rachel, 70, Boones Mill, Va., Apr. 29, 1992

**Flynn,** Joseph C., 43, Pine Grove, Pa., Jan. 22, 1992

**Garber,** Casper, 83, Staunton, Va., Aug. 9, 1991

**Gerhart,** Hazel, 82, Greencastle, Pa., May 11, 1992

**Good,** Ada, 92, Davidsville, Pa., Apr. 12, 1992

**Groff,** Roy, 91, Manheim, Pa., May 21, 1992

**Gross,** Edwina, 75, Scottsdale, Ariz., Apr. 28, 1992

**Hann,** Susanna, 86, Windber, Pa., Jan. 4, 1992

**Himebaugh,** Arnold B., 84, North Canton, Ohio, May 17, 1992

**Hollenberg,** Bertha, 87, Sebring, Fla., May 11, 1992

**Hollinger,** Samuel F., 97, New Oxford, Pa., Apr. 24, 1992

**Holloway,** Vera, 94, Akron, Ind., Apr. 7, 1992

**Jenkins,** Alice G., 86, Pomona, Calif., Apr. 9, 1992

**Jerkes,** Naomi, 72, Davidsville, Pa., Apr. 24, 1992

**Keim,** John S., 73, Hollsopple, Pa., Apr. 12, 1992

**Kissinger,** Clarence R., 91, York, Pa., May 8, 1992

**Krebs,** Louise, 86, Mount Joy, Pa., Dec. 30, 1991

**Layman,** Grace G., 91, Waynesboro, Pa., May 24, 1992

**Lena,** Paul, 89, Polo, Ill., Dec. 31, 1991

**Livengood,** Leo, 91, Sabetha, Kan., Oct. 30, 1991

**Martin,** Elva, 93, Roanoke, Va., May 20, 1992

**Mease,** Gerald, 70, Goshen, Ind., May 7, 1992

**Metzger,** Lawrence, 85, Germantown, Ohio, Feb. 16, 1992

**Neher,** Charles F., 86, Cabool, Mo., Aug. 9, 1991

**Ream,** Walter G., 86, Windber, Pa., Apr. 7, 1992

**Redmon,** Artie, 79, Dayton, Ohio, Nov. 5, 1991

**Roberts,** Charles, 87, Brookville, Ohio, Apr. 16, 1992

**Seese,** Floyd I., 80, Windber, Pa., May 9, 1992

**Simmons,** James W., 72, Goshen, Ind., Apr. 19, 1992

**Snader,** Earl E., 72, Waynesboro, Pa., May 24, 1992

**Snyder,** Dorothy S., 65, North Canton, Ohio, May 22, 1992

**Spitler,** Leo, 88, Flora, Ind., May 17, 1992

**Staub,** Kathryn, 86, Palmyra, Pa., Apr. 26, 1992

**Stewart,** Mary, 76, Johnstown, Pa., Aug. 19, 1991

**Strom,** Maralee, 48, Akron, Pa., Apr. 30, 1992

**Sullivan,** Mary, 83, Virden, Ill., Jan. 15, 1992

**Taylor,** Harold F., 67, Harrisonburg, Va., May 20, 1992

**Veach,** Orlis, 63, Purgitsville, W. Va., Nov. 13, 1991

**Wenrich,** Robert W., 81, Pine Grove, Pa., Mar. 13, 1992

**Whitmer,** Flossie, 87, Beaverton, Mich., Mar. 30, 1992

**Winkle,** Lon T., 75, Batavia, Ill., Mar. 22, 1992

**Wolf,** Ethel V., 80, Hartville, Ohio, Apr. 18, 1992

**Wray,** Mabel D., 81, Ottawa, Kan., Feb. 13, 1992

**Yoder,** Ivan F., 75, Hartville, Ohio, May 10, 1992

**Young,** Ruth N., 70, Bedford, Pa., Apr. 19, 1992

# God wasn't the 'Big Banger'

The "Big Bang" theory—that the universe began with a gigantic explosion 15 billion years ago—has been around since the 1920s. But here lately we have been hearing a lot about it because scientists have discovered some new supportive evidence to substantiate their claim.

My mother has her own "Big Bang" theory. When she hears a noise in the night, she theorizes that *something* made that noise, and she's not going to rest until she knows what that "something" was. A memory from boyhood serves to illustrate: Along in the middle of the night, in the hallway outside my bedroom, something went "Ker-*WHUMP*!" My own inclination was to pull the covers over my head and wait until morning to investigate. But immediately I heard Mother coming up the stairs to conduct her own probe. A big, heavy picture had come loose and fallen off the wall.

Mother's reasoning goes like this: If you're going to be killed in your very home, you at least should have the satisfaction of knowing who's after you. For Mother, behind the "Big Bang" there must be a "Big Banger."

That's what seems to be implied, also, in the "Big Bang" theory of the creation of the universe, that when whatever it was went bump in the dark back 15 billion years ago, there was a "Big Banger" making the racket. Some people who might otherwise find their theology threatened by the "Big Bang" theory reconcile the scientific theory and their theology by assuming that God is the "Big Banger."

But that gets us out on mighty shaky ground. Scientists, thank goodness, require hard evidence before they accept anything as fact. And they have no empirically verifiable proof that anything existed *prior* to the "Big Bang." That makes it a little theologically careless for anyone to feel more secure in his faith because of scientists' discovery of microwaves confirming their theory of creation.

After all, we do believe that God had always been around *before* creation, don't we? And scientists don't claim that there was something existing *before* the "Big Bang," do they?

Face it. Fascinating as scientific exploration of the universe is, it doesn't really have anything to do with our faith in God. And we shouldn't get the jitters because scientists keep probing into the mysteries of the universe's creation.

Scientists aren't invading anyone's theological turf. They wonder *how* creation happened. They wonder *when* creation happened. They wonder *where* creation happened. You and I, on the other hand, wonder *why* creation happened. We wonder *for what purpose* creation happened.

And Genesis 1 supplies our answers: Creation exists because of God's creative power. Genesis says that the universe was good. It clarifies the fundamental difference between God and the world.

The world we live in is not, like God, divine. We don't worship the sun and stars. Everything we can see needed the creative Word of God to come into being. And another thing Genesis says: The world is not chaotic matter that came into being by accident. God created an ordered universe.

Genesis supplies us with a faith statement. Our faith cannot be proved or disproved by scientific methods. Natural science cannot solve the quest for *meaning*. Even if the day comes when scientists completely understand the universe we (including the scientists, I hope) will still puzzle over *why* and *what for*.

So there's no need to get upset by scientists peering into time and space and astounding us with their findings. They are working on questions different from ours.

A cartoon in the Minneapolis *Star Tribune* depicts Michelangelo's Sistine Chapel ceiling God (the one up there touching Adam's finger to give him life) reaching out to light a big firecracker, while cherubim hold their ears in anticipation of the "Big Bang."

The cartoon is funny, but it's as inaccurate as Michelangelo's notion of what God looked like. God wasn't a bearded old man in a hospital gown, flying around in the clouds.

And God wasn't the "Big Banger," either. How do I know? I go on faith.—K.T.

# Want to teach your kids about God?

*Introduce them to the Little Man,*
*the Middle Man,*
*and the Tall Man*

**LittleMiddleTall:** Actor Ed Asner narrates the video version of three classic books about Brethren heroes who took a stand for their faith—*The Little Man, The Middle Man,* and *The Tall Man.* The books by Dorothy Brandt Davis feature I.N.H. Beahm, a 20th-century traveling preacher; John Kline, who wouldn't take sides during the Civil War; and John Naas, an 18th-century Prussian who refused to serve in the king's army. Produced by David Sollenberger. (#0241) $14.95.

**The Middle Man:** Long out of print, this colorful picture book of John Kline is now available in a special release from Brethren Press. By Dorothy Brandt Davis and Sara Elizabeth Davis. (#8706) $11.95.

**Middle Man T-shirts:** Cheerful T-shirt pictures John Kline astride his beloved horse, Nell, and proclaims, ''God loves everyone.'' Children and adult sizes. Full-color picture on ash gray or yellow shirt. $8.50.

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# FIESTA! FIFTY YEARS, FIFTY DOLLARS.

CHRISTIAN-COMMUNITY CENTER INC.
ESFUERZATE ESFORCEMONOS
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Paul Mundey photos

Claim your stake in Puerto Rico's fiesta this fall—the island's 50th anniversary of Brethren witness. Celebrate with your own personal gift to Church of the Brethren mission.

Brethren entered Puerto Rico in 1942 when a reconstruction unit of conscientious objectors was assigned to Castañer, a village in the rugged central mountains, then isolated and poverty-stricken.

What followed in due course were Puerto Rico's first rural hospital, first rural high school, a demonstration farm, consumer and health cooperatives, a credit union, workcamps, disaster ministries, a retirement home, and a cluster of congregations. In the process, service, education, and evangelism have come together in a distinct witness to Jesus Christ.

On November 14-22, a range of religious and cultural festivities in Castañer will mark the 50-year celebration. You are invited to attend. You are invited further to keep alive the Brethren commitment to service, education, and evangelism.

Give a special gift—fifty dollars for fifty years?—through your congregation's World Mission Offering. Or send your gift to the General Board, 1451 Dundee Ave., Elgin, IL 60120.

Observe Puerto Rico's Dunker fiesta with a celebration of your own.

**World Mission Offering**

Church of the Brethren
October 1992

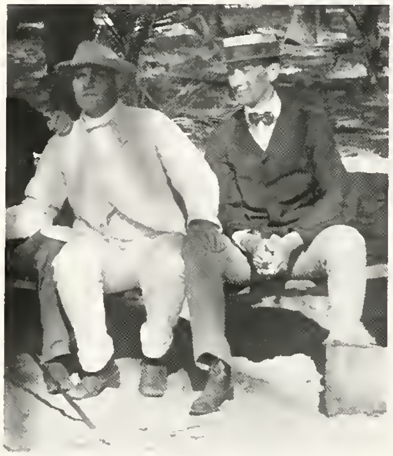
# Messenger

## Cristo vive en Puerto Rico!

# From the Editor

The more we attempted to put together sidebars for this month's Puerto Rico cluster, the more the sidebars needed sidebars.

We found out just on deadline, through a casual conversation between the editor and Dale Minnich, our publisher, that when Martin G. Brumbaugh established himself as the first Brethren in Puerto Rico (see page 17), he was not the lone Brethren. It turns out he was accompanied by Samuel B. Heckman, a great-uncle of Dale's. *Voilà.* Another sidebar for this edition!


*Martin Brumbaugh and Sam Heckman, in Puerto Rico in 1900.*

Heckman, a faculty member at Juniata College, where Brumbaugh was president, went side by side with Brumbaugh to the island as assistant commissioner of education.

Though Dale didn't have any family tales about his great-uncle, he did recall finding it fascinating that while growing up in Ohio, where the majority of his family was farmers, he had a great-uncle who received the highest educational degree awarded.

It seems that Uncle Samuel, much like Martin G., was an educator with a passion for learning and teaching and also received a Ph.D., his degree also coming from the University of Pennsylvania. He taught at a number of schools, including Juniata, the University of Wyoming, and the University of Pennsylvania.

While teaching at the College of the City of New York, he founded the Educational Clinic for the Diagnosis of Educational Problems of Maladjusted Children and served as director.

The lives of Samuel B. Heckman and Martin G. Brumbaugh are parallel in many ways. But one looming question remains unanswered: Was Dr. Heckman as reluctant to go to Puerto Rico as was Dr. Brumbaugh?

Eric B. Bishop

COMING NEXT MONTH: Frank Ramirez looks at Evangelism Leaders Academies. Nancy Kettering Frye interviews Haitian refugees. Galen Hackman explains why church growth in Nigeria is so phenomenal.

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Steve Clapp highlights strategies to better involve young adults in the decision-making process and in church leadership. Sidebar by Chris Michael.

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***Cover story:*** *Children joyfully playing tambourines and maracas in Puerto Rico's Segunda Iglesia Cristo Misionera church demonstrate the truth of our cover blurb—Cristo vive en Puerto Rico. A cluster of articles highlighting next month's 50th anniversary of Brethren work in Puerto Rico begins on page 15.*

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# In Touch

*It took an incinerator disguised as a city park to turn Dawn Rapchinski into an environmental activist.*

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch,"* Messenger, *1451 Dundee Ave., Elgin, IL 60120.*

## Incensed by incinerators

Once upon a time **Dawn Musselman Rapchinski** was simply a happy homemaker. Mother of three teenage daughters, active in the Ephrata (Pa.) Church of the Brethren and the local PTA, she lived in a world of "family, church, and school." Then, right after Christmas 1985, *one* letter from local government officials changed her life.

The letter notified residents that the borough had purchased property and was planning a park and water course for community use. Alert citizens soon discovered that the "park" also would include a 1,200-ton-per-day, mass-burn incinerator for Philadelphia garbage.

Dawn's response to the letter was both swift and intense. "It felt like being called to active duty—God calling me to the front lines."

Along with her neighbors, Dawn quickly began going through government files, arming herself with facts for writing papers and making presentations at local, county, and state meetings.

Although she had been living a "typically Brethren," relatively simple lifestyle, Dawn was basically uninvolved in ecological issues—conservative and comfortably complacent in her already unwasteful heritage. But "this incinerator was just so outrageously opposite, there was no way I could ignore it."

Dawn confesses, "I had never studied the whole issue of trash disposal." Now she became well informed, not only about ecological issues, but also about political pragmatics. The strategy adopted was one of detailed determination and "good ol' common sense," attacking ideas, not people.

To her amazement, Dawn discovered herself to be a successful lobbyist. Through her efforts as one of the leaders of the Pennsylvania Grass Roots Environmental Congress, recycling became a law in Pennsylvania in July 1988.

As in all wars, some battles are won, and others are lost. While the initially proposed incinerator for Philadelphia garbage was not built, a county facility was built at another site. "Apathy: That's what really hurt. We were fighting that as much as the mass burn. I identified with Noah in the Bible. It was really tough to keep on. We had to muster our courage, but God helped us do what we had to do."

One week after the final Department of Environmental Resources (DER) hearing, Dawn gave birth to her fourth daughter. Her days on the front line over, a newly awakened Dawn was returned to the home front, religiously recycling household items and braiding rugs, a creative way of "recycling wool."

Dawn also shops with environmental awareness in mind. "Most products have an 800 number or address listed. Every week I try to call or send a post card to at least one company." She also writes to legislators and government officials. "I used to be a ho-hum steward. Now I am a very conscientious steward."—Nancy Kettering Frye

*Nancy Kettering Frye is a freelance writer, from Lebanon, Pa. She grew up in the Annville (Pa.) Church of the Brethren.*

## 'Dr. B.' crosses borders

Every US school child hears about the American heroes of the Alamo. But few hear about "los Heroes Niños," the Mexican boy heroes who killed themselves rather than be captured by advancing US troops in the Mexican War. **Stanley Bittinger** is working to fill that and other gaps in Americans' knowledge of history and culture "south of the border."

Stanley is a member of Falfurrias (Texas) Church of the Brethren and teaches sociology at Texas A & I. Both the congregation and e university are predomiantly Hispanic, but "Dr. B." s his students call him) fits ight in.

After his first trip to exico, Stanley was hooked. he culture, the people, and e history kept calling him ack. Every year during pring break, he drives with group of students to the ucatan peninsula, visiting ayan ruins and other sites f interest.

Stanley's background elped prepare him. He is the on of Desmond W. ittinger, anthropologist, hurch of the Brethren issionary, editor of ESSENGER, and president of cPherson College. Stanley pent his early childhood in igeria.

Beyond the knowledge mparted to his students, tanley's rapport with them through his acceptance, caring, and openmindedness make the spring breaks memorable. "Dr. B." gets an A from his students for that.—EMILITA HUSTON

*ociologist Stanley Bittinger inds love among the ruins.*

*Emilita Huston, a high school senior, is a member of Twin Falls (Idaho) Church of the Brethren.*

## For the birds

Midwestern architects created 58 far-out birdhouses for a fundraising auction in Lawrence, Kan., that netted $17,171 this past summer. Many of the novel birdhouses were *objets d'art* made to be displayed inside a house instead of mounted outside for actual use.

*Wrens will look twice before nesting in Kevin Miller's birdhouse, but certainly they will get rooms with a view.*

One of these was made by **Kevin Miller**, a fifth-year architectural student, and a member of Monitor Church of the Brethren, near McPherson, Kan. His birdhouse, titled "Magnified Habitat," fashioned from PVC pipe, resembles binoculars, and is designed for dual occupancy.

"Since wrens are territorial, I doubt that two of them would live as close together as my design requires," admits Kevin, with a telling smile.

But, in case the wrens do prove willing to neighbor so closely, Kevin has provided for cleaning out old nests: The "lens caps" are removable.

Kevin's birdhouse sold for $80. The auction proceeds benefit the Bert Nash Community Mental Health Center's housing project, which helps adults with disabling mental health problems.

Kevin's whimsical design was in good company. One birdhouse was a sculpted cat. Another was a model of the new Orioles ballpark in Baltimore. Happily, for folks who just wanted a birdhouse, over 200 no-nonsense wren houses, made from weathered barn siding, were available, at $25 each.—IRENE S. REYNOLDS.

*Irene S. Reynolds is a freelance writer, from Lawrence, Kan.*

## Names in the news

**Wendell Sprague**, a member of Reba Place congregation, Evanston, Ill., spent the month of May in El Salvador. A dentist, Wendell trained Salvadoran assistant dentists in the community of Valle Nuevo. He took along dental and tooth care supplies, as well as Spanish-language Bibles.

**Henry H. Gibbel**, a member of Lititz (Pa.) Church of the Brethren and an insurance company executive, received the Juniata College Alumni Association's 1992 Alumni Service Award.

**Linda** and **Fred Wise**, members of Pyrmont (Ind.) Church of the Brethren, have been named Indiana Master Farmers, by *Prairie Farmer* magazine. The Wises raise 50,000 hogs a year and grow crops on 3,000 acres.

**Robert Peters**, a member of Hempfield Church of the Brethren, near East Petersburg, Pa., is a candidate for the US House of Representatives, in his state's 16th Congressional District.

**Tim Jones**, of Carol Stream, Ill., a former Church of the Brethren minister, and now associate editor of *Christianity Today* magazine, has co-authored, with George Gallup Jr., a book *The Saints Among Us* (Morehouse, 1992).

**LaVon Widegren Rupel**, a member of Modesto (Calif.) Church of the Brethren, and, until July, chairwoman of the World Ministries Commission of the General Board, is the new chairwoman of McPherson College's Board of Trustees.

## Remembered

**Lou Anna Shively**, 112, died June 7, at Brethren Village, Lancaster, Pa. A member of Shippensburg (Pa.) Church of the Brethren, she was one of the oldest people in the world. At age 108, she announced her intention of living as long as she could, "just to see how long that will be."

# Close to Home

## Hearing each other

Guns are used to resolve conflicts in many schools and neighborhoods, but a program in North Manchester, Ind., shows students that resolution can occur without avoidance or aggression.

"It's refreshing to see students mediate by listening to and helping others to come to a solution that they would not have thought possible," says Carol Horn, director of **Education for Conflict Resolution, Inc.** (ECR), in North Manchester, and a member of **Wabash** (Ind.) Church of the Brethren.

*Bob Gross, Deb Steiner, Gary Zimmerman, Michelle Wine, Richard Nichols, and Carol Horn (ECR director) practice mediation skills through role playing.*

ECR began in the elementary schools, where classroom lessons on communication and conflict resolution were presented to the third through sixth grades. By peer vote, several students in each class were selected as conflict managers and given further mediation training.

The program later expanded to the secondary schools. Students have the option of continuing as peer mediators each year.

A second part of ECR—conflict management for adults—began when **Manchester College** offered a seminar on advanced mediation and clarification. Gary Zimmerman and Bob Gross, members of **Manchester** Church of the Brethren, provide leadership for this.

In North Manchester and the surrounding area, trained ECR mediators work in teams of three or four, resolving family, workplace, congregational, and neighborhood disputes. They also handle court-referred divorce and child custody cases.

"Outcomes in all areas of this program have been amazing," says Carol. "The program works not by telling people what to do, but by helping them to hear each other."—SUELLEN SHIVELY

## Fill this 'piggy bank'

Sunday school students at **Wenatchee** (Wash.) **Brethren-Baptist** church made a papier-mâché whale as a "stewardship of the earth" project. "Spouter" serves as a bank, in which donations are dropped for the "Save the Whales" division of Friends of the Earth.

*Spouter the Whale encourages earth stewardship.*

## This and that

**Glendale** (Ariz.) Church of the Brethren is helping the town celebrate its centennial. It makes quite a contribution, since the town traces its beginnings to the 1892 arrival of a group of 70 Brethren settlers from Illinois.

Glendale Brethren were featured in the February issue of *Arizona Highways*. The article, "Safe From Sin," reflects the historical fact that Glendale, upon its founding, was the only town in Arizona where alcoholic drinks couldn't be bought.

- **San Diego** (Calif.) Church of the Brethren has held a "Kids' Peacefest," which attracted 100 kids for three hours of peace-centered activities, songs, and stories.
- During Vacation Bible School at **Indian Creek** Church of the Brethren, Harleysville, Pa., children put together more than 50 health kits for abused children being aided by COBYS (Church of the Brethren Youth Services). The kits contained such items as towels, soap, toothbrushes, and combs. Offerings from the school

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

**Return to the garden.** Five years ago, **Chicago (Ill.) First** Church of the Brethren members Gloria Williams and Joan Gerig initiated New Horizons Community Garden, next door to the church, on Chicago's West Side. Gardeners grow vegetables in raised plots and flowers along the fence. Recently the garden project received a $500 grant from the Community Trust of Chicago to purchase shrubs and trees. First church members Bertha Ester, Bernice Clay, and Erma Purnell, with neighbors Oscar Brown and Minnie Snow, were busy this past summer planting the garden's new acquisitions.

also went to COBYS.

- The title of the hymn "Take the Name of Jesus With You" would be a good one for this story: When pastor José Jiménez, after losing his credentials with the Church of the Brethren, left **Jesucristo Es la Verdad** (Jesus Christ Is the Truth) congregation, Los Angeles, Calif., he insisted that the name belonged to him. The congregation's members, resisting their former pastor's urging to follow him out of the denomination, have renamed their congregation **Hermanos Unidos in Cristo** (Brethren United in Christ).
- Right after a successful CROP Walk fundraiser, the leaders of **Pocahontas** Church of the Brethren, near Dunmore, W. Va., were not expecting too much from an appeal for food boxes for Russia (see March, page 7). To their astonishment and joy, the several Pocahontas meeting points responded with generosity belying their small memberships. **New Hope** (membership 72) prepared 24 boxes; **Pine Grove** (membership 24) prepared three boxes; **Boyer** (membership 7) prepared one box; and **Kerr Chapel** (membership 7) prepared one box. In addition, $232 was provided to help with trans-Atlantic shipping costs.
- **Hooversville** Church of the Brethren, Friedens, Pa., found a pastor by wooing Charles Crouse away from his career as an 18-wheeler driver for a dairy. He studied for the ministry on the side, became pastor at Hooversville in 1990, and was ordained there in July.
- The youth of **Quinter** (Kan.) Church of the Brethren raised money to pay the way of seven youth from **Tokahookaadi** Church of the Brethren, Cuba, N.M., to National Youth Christian Citizenship Seminar.

## Let's celebrate

**Brook Park** (Ohio) **Community** Church of the Brethren celebrated its heritage May 31 with an "Old Brethren Worship Service." The service included lined hymns (sung without musical accompaniment) and separate seating for men and women (which involved an unresolved question of which side for which sex).

BROOK PARK
CHURCH OF

*Jim Gaier, Albert Gray, and Clair Throne served as "elders" for Brook Park's "Old Brethren" service.*

- **Haxtun** (Colo.) Church of the Brethren celebrated its 75th anniversary June 6–7, with General Board chairman David Wine speaking on Sunday morning.
- **Ottawa** (Kan.) Church of the Brethren is celebrating its 100th anniversary October 3–4.
- The Brethren in **Puerto Rico** will celebrate the 50th anniversary of the beginning of Church of the Brethren ministry in that commonwealth, Nov. 14–22. (See pages 15–22, this issue.)
- **Burks Fork** Church of the Brethren, near Willis, Va., marked its centennial May 31, with Ralph Spradling as guest speaker. Historical exhibits included 100-year-old equipment (still in use) for preparing the love feast.
- **Brethren Manor**, Long Beach, Calif., celebrated its 25th anniversary July 12. LeRoy Doty, **Long Beach** Church of the Brethren pastor at the time of the manor's founding, spoke in the worship service.

## Campus comments

A $75,000 grant for the expansion and renovation of the **University of La Verne**'s Wilson Library/ Academic Center has been awarded by BankAmerica Foundation. The grant enabled ULV to reach $3.9 million toward its $7-million goal for the project.

- Four current and former **Bridgewater College** professors have collaborated in the publication of the book *Brethren in Transition: 20th-Century Directions and Dilemmas*. The book is a compilation of papers from the October 1991 "Brethren in Transition" conference held at the college. The four professors are Emmert Bittinger, Carl Bowman, Steve Longenecker, and David Metzler.

## Timmons named to lead Parish Ministries Commission

Glenn F. Timmons, pastor of the Trotwood (Ohio) Church of the Brethren, begins October 1 as executive of the General Board's Parish Ministries Commission. He will also serve as an associate general secretary of the Board.

Timmons follows Joseph Mason in the position. Mason has served as interim executive since May.

A graduate of Manchester College, in Indiana, Timmons earned master of divinity and doctor of ministry degrees from Bethany Seminary.

Glenn F. Timmons

Previously, he pastored Clear Creek Church of the Brethren near Huntington, Ind., the Bella Vista congregation, in Los Angeles, Calif., and Brownsville (Md.) Church of the Brethren. He has also served as Mid-Atlantic District moderator and as a member of Standing Committee.

In his new position, Timmons said he looks forward "to the opportunity and challenge to help the local congregation become the center for the nurture and witness of our faith, which we lovingly call the Church of the Brethren."

### Calendar

**National AIDS Skillsbuilding Conference**, including workshops, interfaith worship, and an opportunity to see the AIDS quilt, in Washington, D.C., October 8–11 [call (800) 288-9619 for information].

**BMC Convention:** "Tending the Flame: Nurturing our Sexuality and Spirituality," sponsored by the Brethren/Mennonite Council for Lesbian and Gay Concerns, in Denver, Colo., October 9–11 [contact BMC Convention, P.O. Box 65724, Washington, D.C. 20035; (202) 462-2595].

**Senior High Peace Academy** in New Windsor, Md., October 9–11 [contact On Earth Peace Assembly, (410) 635-8705].

**OEPA Recognition Dinner** in New Windsor, Md., October 10 [contact On Earth Peace Assembly, (410) 635-8705].

**National Observance of Children's Sabbath**, an interfaith effort sponsored by the Children's Defense Fund, October 16–18 [contact Shannon Daly, (202) 628-8787].

**Junior High Peace Academy**, at New Windsor, Md., November 6–8 [contact On Earth Peace Assembly, (410) 635-8705].

**1992 Young Adult Conference:** "The Young and the Restless: In Search of God," at Camp Swatara, near Bethel, Pa., November 26–28 [contact Chris Michael, (800) 323-8039 ext. 297].

## Situation in Sudan worsens, thousands flee violence

Renewed fighting and drought threaten thousands of lives in southern Sudan, according to Brethren field staff Roger and Carolyn Schrock.

In addition, "priests and pastors . . . witnessed many, many bodies strewn along the road as fleeing people had been mowed down by gunfire," the Schrocks reported in late June. In one area, "government troops have used a 'scorched earth' policy," the Schrocks said. In another area, up to 3,000 people were massacred in ethnic violence prompted by the civil war.

The Schrocks were forced by the fighting to leave southern Sudan, where they worked with the New Sudan Council of Churches (NSCC) at its headquarters in the town of Torit. Torit was also a headquarters of the Sudanese rebels and in July was captured by Sudanese government forces.

The Schrocks continue to work with the NSCC out of Nairobi, Kenya. The NSCC staff is assessing needs and supervising the distribution of relief goods.

The Church of the Brethren has given $50,000 to aid displaced people in Sudan, and $15,000 to aid a group of 12,000 Sudanese boys in a refugee camp in Kenya.

## Southern and eastern Africa facing worst drought ever

Sudan is one of numerous African nations facing what is being called the worst drought ever in African history. The drought affects the eastern and southern portions of the continent and has affected up to 40 million people.

The shortage of food is being attributed to a lack of seasonal rains, along with war in several of the countries. Annual crop yields fell by 70 percent this year.

Aid is being provided by the combined forces of international relief agencies: the World Council of Churches, Church World Service, the International Federation of Red Cross and Red Crescent Societies, the Lutheran World Federation, Oxfam, Caritas Internationalis, and Catholic Relief Services. The Church of the Brethren has given $30,000 to purchase corn.

The countries affected include Ethiopia, Sudan, Somalia, South Africa, Kenya, Zimbabwe, Botswana, Lesotho, Malawi, Mozambique, Namibia, Swaziland, Tanzania, Uganda, and Zambia.

The US government has sent 145,000 tons of food to the famine-stricken countries, and US agencies have secured $220 million for relief. The United Nations has obtained another $850 million for relief.

*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

*Brethren Volunteer Service worker Charles Kane "heckled" US President Bush at a press conference at the end of the economic summit in Munich in July. The incident was featured on television news. These images are from an ABC broadcast.*

## President Bush interrupted by BVSer Charles Kane during seven-nation economic summit

Brethren Volunteer Service (BVS) worker Charles Kane made international news as "the heckler" when he interrupted President George Bush's prepared remarks at the end of the seven-nation economic summit in Munich July 8.

Kane, a graduate of Mennonite-affiliated Goshen (Ind.) College, attended the conference as a representative of his BVS project, European Youth Forest Action, an environmental agency in the Netherlands.

Moments after the President began explaining how world economic growth would help the United States, Kane stood on his chair clutching a US flag and shouted, "The trees and homeless deplore your decisions here. Repent!"

Kane demanded to know why the President wasn't taking his environmental group seriously. The President did not answer his question but responded, "Well, maybe you're rude. People don't take rude people seriously."

Later in the press conference, President Bush did answer a question from Kane regarding nuclear power by saying that he fully supports it.

## rmy cancels Fort Riley xpansion; Buckeye safe

he Buckeye Church of the Brethren,
bilene, Kan., and the surrounding com-
nunity have survived plans for expan-
ion of Fort Riley Army base, near Junc-
ion City. The Defense Department has
aken the land acquisition off its agenda.
The expansion called for an additional
00,000 acres of land for the base, and
ne plan had the Buckeye church on the
order of the proposed base. The area
ncluded the farms of approximately a
lozen Buckeye families, the church, and
ts cemetery.
The Defense Department wanted the
dditional land for training and maneu-
ers. The US Army began planning the
xpansion about two years ago, and it
vas fought from the beginning by the
uckeye church, other area churches,
ocal farmers and ranchers, and environ-
nentalists. Senator Nancy Kassebaum of
ansas also fought the expansion.

Community leaders and business operators feared that the plans would cause a loss of population without a corresponding increase in the number of military personnel at the base. This effect would damage the local economy. Another fear of community members was that the base would close if the expansion plans failed.

The decision not to expand Fort Riley comes when other bases are being closed, and the armed forces are reducing personnel.

## US churches send first aid to Cuba since US embargo

A small shipment of cancer drugs and antibiotics sent in May was the first shipment of humanitarian aid from US churches to Cuba since 1962, when the US imposed a trade embargo on the island nation.

The $5,000 shipment was sent by the US National Council of Churches (NCC) with the approval of the US Commerce Department.

A July 2 shipment from the NCC of 71,000 pounds of food, medicine and health supplies was shipped on the first non-governmental cargo plane from the US to reach Cuba in 30 years. The supplies were distributed by the Cuban Ecumenical Council.

Church World Service, the NCC's relief and development organization, in January issued a $150,000 appeal for humanitarian aid for Cuba.

The Church of the Brethren responded with a grant of $20,000 from the Emergency Disaster Fund. The money will support shipments of humanitarian aid and relief supplies over the next two years.

"The Cubans told me this was a historic moment, the beginning of a new era," said Oscar Bolioli, director of the NCC's Latin America office.

*Nigerian Brethren and General Board staff met with Basel Mission (BM) representatives this summer to talk about work in Nigeria. Above are* ***(front)*** *Christoph Schnyder (BM), Esther Mangzha (EYN women's representative), John Guli (EYN general secretary), Catina Hieber (BM);* ***(back)*** *Klaus Weinreich (BM), David Malafa (EYN chairman), Jesse Shinggu (EYN treasurer), General Board Africa staff Mervin Keeney, and World Ministries executive Joan Deeter.*

## Brethren address Nigeria's religious conflict, riots

Two Brethren are on a new committee working to lessen religious conflict in Nigeria, in response to a series of religious riots (see January, page 6).

The committee includes Muslim and Christian members and acts under the federal government, according to leaders of Ekklesiyar 'Yanuwa a Nigeria (the Church of the Brethren in Nigeria). Maisule Biu, chairman of EYN's pastors, and member Jabani Mambula are on the committee.

"Maybe (the committee) can find a common ground to talk about this issue of peace," said EYN general secretary John Guli.

Guli and David Malafa, EYN chairman, Jesse Shinggu, EYN treasurer, and Esther Mangzha, EYN executive committee member representing the women's fellowship, commented on the religious conflict while at Annual Conference in Richmond, Va

Nigeria's most recent religious riots occurred in May, in Kaduna, and may have begun as an ethnic dispute. Hundreds were killed, including Christian leaders, and churches were burned.

Some EYN members died in the riots, Guli said. He added, however, that one Muslim leader told his people not to attack Brethren because they are a peaceful people.

The riots do not stem from religious motives, Mangzha said, but from political or ethnic motives. Some have blamed aspects of Islam for the conflict, but Mangzha said the riots are not started by good believers. A real Muslim believer would not act against Christianity because of connections between the faiths, she said.

EYN continues to grow dramatically. Membership has topped 100,000, with attendance over 150,000. The women's fellowship is growing along with the church, according to Mangzha. Women make up the choir and provide songs for worship in congregations. They also aid those in need; preach about drug abuse to the youth; and stress the importance of motherhood in the home, she added. Current women's projects include a women's center and training institute, a widowhood project, and an annual meeting.

EYN's Rural Health Program (RHP) may also expand by developing a clinic staffed with its own physician, the EYN leaders said. US physician Norman Waggy, who worked with the program 1983–88, returned this summer to help out.

## Districts, General Board announce staff changes

**Thomas L. Bowser** began September 1 as Northern Plains District executive. A graduate of Juniata College and Bethany Seminary, he has served as pastor of Martinsburg (Pa.) Memorial Church of the Brethren and Mt. Zion congregation, in Luray, Va.

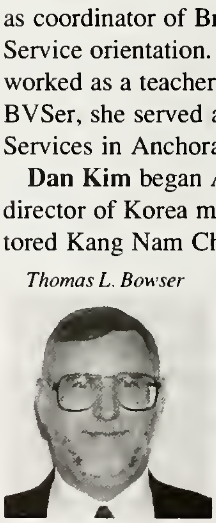
**Clyde Carter** began September 1 as interim executive for Virlina District. He is pastor of Mount Bethel Church of the Brethren, near Eagle Rock, Va.

**Jaime Rivera**, pastor of Vega Baja (P.R.) Church of the Brethren, is interim associate executive for Puerto Rico in Atlantic Southeast District.

**Tammy Krause Riddle** began July 20 as coordinator of Brethren Volunteer Service orientation. Previously she worked as a teacher and counselor. As a BVSer, she served at Alaska Children's Services in Anchorage.

**Dan Kim** began August 1 as field director of Korea mission. Kim has pastored Kang Nam Church of the Brethren in Panorama City, Calif., and served as denominational consultant for domestic Korean ministries. He will work in Seoul, Korea.

*Thomas L. Bowser*



*Tammy Krause Riddle*

*Dan Kim*

## Nominations sought for 1993 Annual Conference offices

The Nominating Committee requests nominations for offices to be filled by election at the 1993 Annual Conference.

Offices open in 1993 are Annual Conference moderator-elect; General Board

**Brethren Volunteer Service Unit 202** completed orientation in Chicago, Ill., July 26–August 15. Members are **(front row)** Linda Adams, Connie Walsh, Michael Johnson; **(second row)** Grete Schaa, Keith Kratz, Ursula Siegmund, Kerstin Stellermann, Jan Hansen, Tracy Berkun, Brenda Willoughby (orientation assistant); **(third row)** Alina Bridenbaugh, Emily Zielinski, Tiffany Kingham, Tammy Riddle (orientation coordinator), Sarah Lewis, Lucas Rosenberger, Noelle Dulabaum (orientation assistant), Andrea Partenheimer, Rik Panganiban, Deanna Crawford; **(fourth row)** Bob Coursen, Sandy Corliss, Laura Van Voorhis, Debbie Eisenbise (orientation coordinator), Wray Nye, Rodney Crawford, Beth Myers, Shawn Replogle.

members from the districts of Illinois/Wisconsin, Middle Pennsylvania, and Western Pennsylvania, and two at-large positions; Annual Conference Program and Arrangements Committee members; Committee on Interchurch Relations members; Brethren Benefit Trust members; and Bethany Seminary electors.

Packets with instructions and nomination forms have been mailed to all congregations by the Annual Conference office. Nominations are due December 1. For more information, contact the Conference office at (800) 323-8039.

## Brethren funds provide $160,000 for relief

An Emergency Disaster Fund (EDF) grant of $50,000 has been allocated to purchase plastic sheeting and cooking utensils for displaced people in Sudan. The money will help Brethren field staff Roger and Carolyn Schrock as they aid some 45,000 Sudanese displaced by the country's civil war.

In response to severe drought in southern and eastern Africa, an EDF grant of $30,000 has been given to purchase corn. An estimated 12 million tons of corn is needed for the millions of people at risk of starvation.

An additional $25,000 was given to aid an estimated 2.5 million refugees in the former Yugoslavia. The money will purchase food, medicine, and sanitary materials.

A grant of $25,000 funded relief efforts in the aftermath of the April riots in Los Angeles, Calif. The grant assisted work through the Cooperative Disaster Child Care program and the National Council of Churches' Church World Service Disaster Response program.

An allocation of $15,000 was made to assist 12,000 Sudanese boys who had wandered through Sudan, Ethiopia, and Kenya for the last four years to escape war. The funds will purchase blankets, bedding, and materials to set up camp.

An EDF grant of $8,000 was allocated in response to the eruption of Cerro Negro, a volcano in Nicaragua. Nearly 120,000 people were affected by the loss of property and/or farm animals.

In response to recent earthquakes in northern California, a grant of $6,000 was given to assist the relief efforts.

A grant of $1,000 was given in response to floods in Argentina that displaced up to 50,000 people.

## Brethren help clean up after volcano erupts in Nicaragua

Three Brethren disaster workers traveled to Nicaragua in May to clean up after an eruption of the Cerro Negro volcano.

Lisa Barwick, a Brethren Volunteer Service worker from Fort Wayne, Ind., David Braune, of the Westminster (Md.) Church of the Brethren, and LaDean Dick, of the Beacon Heights Church of the Brethren in Fort Wayne, Ind., worked with a Witness for Peace disaster response team in a village 16 miles from the volcano, shoveling and carrying ash.

The Nicaraguans showed the volunteers "love, generosity, and hospitality," Barwick reported. "A sense of solidarity was felt both by the Nicaraguans and the volunteers."

# God's love lives within you

### by Cheryl Cayford

The Taizé experience carries a simple, straightforward message: The love of God is in you, whether you feel it or not. Live in that love, welcome that love, express that love, and everything else will follow.

Clearly certain things *will* follow, according to the brothers of Taizé—faith and trust in God, reconciliation and forgiveness, and action in solidarity with the poor, the suffering, and the "innocent."

Don't worry too much about your problems and shortcomings—they will fall before the love of Christ, who knows your weaknesses and your dark secrets.

Don't agonize over your future—God will be with you, whatever you do. Be assured that God loves you and always will, just as God loves every other person.

This was the message, as I experienced it, of the first North American meeting organized by the ecumenical, monastic Taizé community. About 2,000 people—mostly between the ages of 18 and 30—were there from the US, Canada, Mexico, Poland, and countries of the former Soviet Union.

The rhythm of worship in those four days in Dayton, Ohio, set us free in time. We used the same set of songs, singing each one over and over until it seemed to be never-ending. We heard the same scriptures again and again. We meditated in long periods of silence. And at nearly every worship service, Brother Roger, the Taizé founder, took a group of children with him to the front of the hall and spoke to us in his thick French accent, touching on the same themes of love, reconciliation, and trust.

Was it boring? Amazingly, no. Worship became the highlight of the experience. I began to look forward to the services each morning, before each noon meal, and again at 8 o'clock at night. People stayed later and later in worship each evening, extending the more formal section of the service by continuing to sing and pray around an icon of the cross placed in the middle of the floor.

After the formal evening worship, the Taizé brothers made themselves available around the hall for one-on-one talks and counseling. On the last night, I got up enough nerve to talk to a brother who had led Bible study. I wanted to ask about a scripture that was repeated several times—the story of the rich young man who asked Jesus what he should do to be saved. Jesus told him, "Go, sell what you possess and give to the poor . . . and come, follow me" (Matt. 19:21, RSV).

I asked Brother Jean, "Do you think every Christian is called to give up everything?" After a pause, he said, "Yes." I was afraid there would be no qualification, but then he said, "What is 'everything'? That is the beauty of it."

In other words, I translated to myself, every Christian must decide what is really needed, and what should be given away.

But that's the negative way of looking at it, Brother Jean continued. Giving comes out of loving. The love of God brings generosity in its wake, as well as a trust in God's ability to take care of the future.

*The Taizé experience attracts young people from around the world.*

So I am left with the question, "How can I give 'everything'?" And I am left with the assurance that I already know the answer, because God's love lives within me.

After the four days, I am also left with appreciation for the world's thousands upon thousands of young people who are committed to Christ, to the church, or a least to a search for faith. Since the 1960s, the Taizé community of about 90 brothers from a variety of Christian traditions, living in the small village of Taizé, France, has been visited by thousands of young people searching fo God. And for the last 10 years, Taizé ha held meetings in major cities in Europe and around the world, attracting up to 80,000 young people to each event.

The community was begun in 1940 by Brother Roger (at the time a young theology student named Roger Schutz-Marsauche) as a refuge for Jews fleeing the Nazis. Over the years, the group's present work evolved as young people began to visit and were attracted to the community's life and worship.

The community doesn't want convert doesn't accept donations, and goes wher it is invited (in this case, it was invited North America by the National Council of Churches and the American Catholic bishops). We participants at the May meeting were encouraged to go home, return to our own faith communities an traditions, and continue life in faithfulness to Christ.

If I did not already believe that amazing things might be accomplished through love, reconciliation, and trust, Taizé would have convinced me. In the words of Brother Roger, "All who respond to such a call refuse to consider anyone an enemy. Praying in the silence of their hearts, they find the freedom to forgive, and to go to the point of loving those who reject or mistreat them.

"The young man in the Gospel was invited to make a choice of freedom. Bu so often, in the presence of the call to give even one's life for love, it happens that the yes and the no clash. . . . Let the day come for a resolution with no turning back. There comes a time when there is no other way out than a respons of freedom, casting oneself upon God as into an abyss. And then comes wonder. This abyss is God. It is not an abyss of darkness, but a chasm radiant with the brightness of the Risen Lord."

*Esther Mangzha, of Nigeria, and Mildred Grimley, of Ephrata, Pa., demonstrate how good and pleasant it was for the Brethren to reunite at their world assembly.*

## BRETHREN WORLD ASSEMBLY

# Behold, how good and how pleasant

### by Nancy Kettering Frye

For four memorable days this July, Brethren from all over the world really lived the meaning of their family name. From the five main branches of the Brethren family tree, from Oregon and Ohio, Kansas and California, Argentina and Nigeria, they came "home" to Pennsylvania. There, in the Bucher Meetinghouse on the Elizabethtown College campus, they gathered for a Brethren World Assembly, commemorating the 250th anniversary of the first known Brethren Annual Meeting, held at Oley, in the Conestoga area of Lancaster County, in 1742.

Despite obvious differences, members of these five branches—The Brethren Church, Church of the Brethren, Dunkard Brethren, Fellowship of Grace Brethren, and Old German Baptist Brethren—continue to identify themselves as members of the Brethren family of faith. Acknowledging the common ground of their being in the lordship of Christ and affirming their common faith heritage in the believers' baptisms of Schwarzenau gave these assembled Brethren a sense of mutual freedom to be themselves without fear of ridicule, regimentation, or rejection. In Brethren history yet unwritten, these four days will resound a living "Amen!" to the words of the psalmist: "Behold, how good and how pleasant it is for brethren to dwell together in unity" (Psa. 133:1, KJV).

M. R. Zigler, the "great convener," would have loved it, this meeting of hands and hearts and minds. For it was he who so authentically embodied the scriptural "blessedness" of peacemaking. Among all Brethren, M. R. Zigler's name is synonymous with the boldly simple, first-step idea of coming together "just to shake hands."

At Elizabethtown, Brethren did come together to shake hands. Then they did a whole lot more. They listened and talked, they sang and prayed, they laughed and loved, and, above all, they learned something important about the true and valuable significance of their family name.

Each morning three consecutive, concentrated study sessions offered rich and varied scholarly presentations, followed by well-considered responses from other perspectives and some spontaneous questions "from the floor." After lunch, assembly participants were free to choose how best to spend their time. Choices included informal fellowship, bus tours of local sites related to Brethren history, or informal workshops on a variety of heritage themes. Like tiny pieces of a great jigsaw puzzle, each of the daily offerings held some special detail, some unique connection vital to the whole picture of what it means to be Brethren.

Two evening sessions called "Brethren from Many Nations" offered fresh perspectives and frank challenges. Relative newcomers to the Brethren had much of value to offer those already firmly rooted in Brethren life and beliefs. Onaldo Pereira, organizer of a Brazilian

*Ruby and Gerald Wagoner, Bradford, Ohio, exchange views with Dale Fike, Easton, Md., in one of many such conversations across denominational lines at the assembly.*

fellowship (*Communidade Pacifista Crista*) identifying with the Church of the Brethren (see August/September, page 19), offered testimony both movi and memorable. "I just fell in love wit this church," he confessed. "I wanted t be baptized." Brethren, he observed, have "something special, very differen very New Testament," something immediately recognizable. He calls it "the Brethren mood."

John Guli, general secretary of *Ekklesiyar 'Yanuwa a Nigeria* (the Church of the Brethren in Nigeria), testified to the amazing increase of numbers among Brethren in Nigeria since 1923. When people are persecute he explained, they come together as a group, in a spirit of solidarity. He compared the rapidly growing Nigerian church to "a fire set in the dry bush.''

Esther Mangzha, Nigerian educator, church worker, wife, and mother of eight, offered much food for thought. "Women," she stressed, "are the backbone of the church, the moving forces. We visit, we fellowship, we share our problems, we pray together. When men fall, we raise them up." The ultimate power of prayer, the importance of faith *with* works, active participation, and individual responsibility within the family are key objectives for Brethren i Nigeria, she explained. Here and now, in New Testament times and in early 18th-century Germany, believers must indeed "count the cost" of discipleship.

Will Brethren historians ultimately consider this first Brethren World Assembly a "successful" endeavor? For the participants, it was a significant ste on a peacemaking pilgrimage. In the end, brother Fred Benedict, Old Order German Baptist Brethren layman and president of the Brethren Encyclopedia Board, said it best: "This has been the high point of my life."

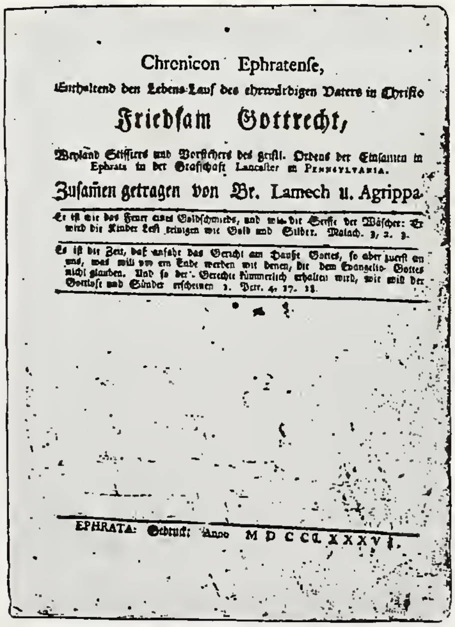
Especially challenged by the Nigeria Brethren, he asked, "Why does the Nigerian church grow?" Crucial reason he believes, are "the active role of the sisters" and "the many unheralded deed

*(Continued on page 14)*

# Was 1742 the beginning?

The Brethren World Assembly was held to mark the 250th anniversary of the first Annual Meeting. But, how do we know the exact year? We don't . . . for sure.

An old book, *Chronicon Ephratense*, printed in 1786, provides the basis for the assertion that 1742 marked the first *Grosse Versammlung*, or "Big Meeting" of the Brethren. The book is the chronicle or history of the Ephrata community founded by Brethren maverick Conrad Beissel, in Ephrata, Pa. In it, community member George Adam Martin claimed that a 1742 meeting of Brethren was the beginning of the "Great Assemblies." That meeting supposedly took place at Pentecost in the home of Martin Urner of Coventry, the second congregation of the Brethren in America (1724), in Pottstown, Pa.



Chronicon Ephratenſe,
Enthaltend den Lebens-Lauf des ehrwürdigen Vaters in Chriſto
Friedſam Gottrecht,
Weyland Stiffters und Vorſtehers des geiſtl. Ordens der Einſamen in Ephrata in der Grafſchaft Lancaſter in Pennsylvania.
Zuſamen getragen von Br. Lamech u. Agrippa.

Er iſt wie das Feuer eines Goldſchmieds, und wie die Seiffe der Wäſcher: Er wird die Kinder Levi reinigen wie Gold und Silber. Malach. 3, 2. 3.

Es iſt die Zeit, daß anfahe das Gericht am Hauſe Gottes, ſo aber zuerſt an uns, was will es vor ein Ende werden mit denen, die dem Evangelio Gottes nicht glauben. Und ſo der Gerechte kümmerlich erhalten wird, wie will der Gottloſe und Sünder erſcheinen 1. Petr. 4, 17. 18.

EPHRATA: Gedruckt Anno M D C C L X X X V I.

It can be assumed that before 1742, the Brethren combined their love feasts with discussions of troublesome questions that faced the church. But the 1742 meeting was called for a special purpose. German Moravian leader Count Nikolaus Ludwig von Zinzendorf visited Pennsylvania in 1741 with the aim of forming a religious union of all Protestant, German-speaking believers in the colony. Brethren leaders participated in the meetings he called. Alarmed that Zinzendorf's work might be a veiled attempt to restore the old church patterns, they called the 1742 Brethren meeting to rally their members and to thwart the count's design. (He failed and returned to Germany.)

Written records of the subsequent early Annual Meetings are not known to exist, but by the middle 1800s the pattern of the meetings had been established that is still followed by the Old German Baptist Brethren (who held their 1992 Annual Meeting near Waynesboro, Pa., at Pentecost).—KERMON THOMASSON

**Above:** *Hedda Durnbaugh, Elizabethtown, Pa., and Sara Filbrun, Fletcher, Ohio, converse in front of an exhibit of Brethren publications prepared for the assembly and exhibited in Elizabethtown College's Young Center.*

**Below:** *Bill Eberly (standing), North Manchester, Ind., speaks during a panel discussion on "Church Governance." Beside him are Ron Waters (left), Ashland, Ohio, and Robert Lehigh (right), Spring Grove, Pa.*

**Below:** *LaVaun and Jess Dunning, Eugene, Ore., like most assembly participants, bought Brethren materials in the book sales area and examined them in leisure moments.*

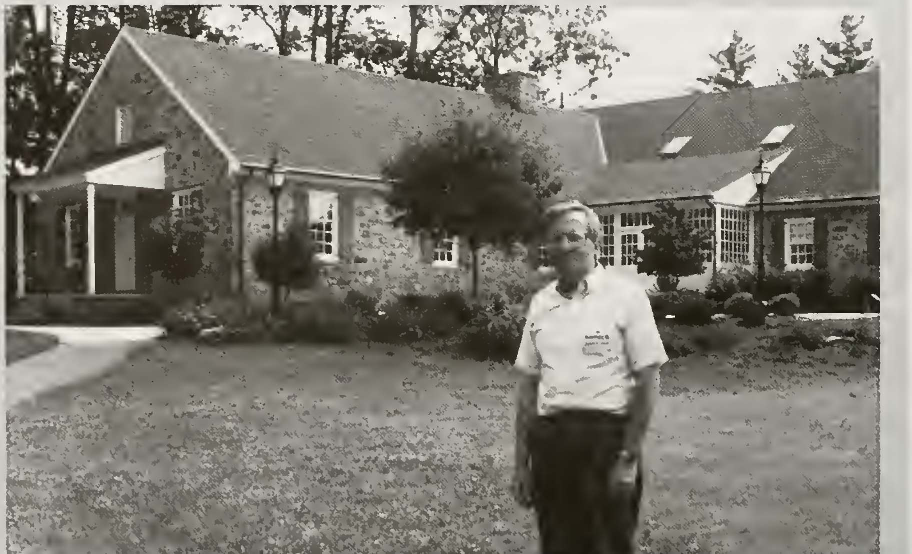
# A fitting assembly setting

Elizabethtown College's Bucher Meetinghouse was a fitting place to hold an assembly that brought together the major bodies of Brethren that, at one time, were all one church, in eastern Pennsylvania. In fact, the Bucher meetinghouse is quite similar in appearance to the "mother church" meetinghouse in Germantown (a Philadelphia, Pa., suburb today), built in 1770.

The Bucher Meetinghouse is the wing to the left in the photo below of the building that houses the Young Center for the Study of Anabaptist and Pietist Groups. The center supports and encourages academic research by both senior scholars and undergraduate students. The Brethren World Assembly is one of the many conferences held at the center to disseminate research findings and interpret the religious heritage of groups such as the Brethren.

The meetinghouse is named for Rufus Bucher (1883–1956), a well-known Church of the Brethren elder and evangelist of the area, who presided as the 1946 Annual Conference moderator and served Elizabethtown College as a trustee from 1913 until his death.

Don Durnbaugh (below), professor of religion and history at Elizabethtown, and one of the Church of the Brethren's best-known historians, carried major responsibility for organizing this first Brethren World Assembly.



**Top left:** *Jesse Shinggu, of Nigeria's* Ekklesiyar 'Yanuwa a Nigeria, *and Merv Keeney, Elgin, Ill., sing together from the* Hymnal Sampler. *Earlier the Nigeria delegation regaled the assembly with songs in the Hausa and Margi languages.*

**Above:** *Gentle-speaking Onaldo Pereira, from Brazil's* Communidade Pacifista Crista, *proved to be as popular a speaker with the assembly as he had earlier in the month with the Church of the Brethren Annual Conference, which officially accepted the emerging church groups in his country.*

*(Continued from page 12)*

of love." Then he added, "Sister Esther, love you." Here was a pivotal moment in Brethren family history.

This was a rich week in the ongoing life of the Brethren family of faith, filled with many things to be pondered in the hearts of all who participated. "God Be With You Till We Meet Again" was not simply the closing hymn at the final session. Rather, it was a mutually blessing and binding pledge, both a heartfelt prayer and a hopeful promise, one to seal with a handshake. M. R. Zigler would have loved it.

*Nancy Kettering Frye is a freelance writer who grew up in the Annville (Pa.) Church of the Brethren. She and her photographer husband, Tim, live in Lebanon, Pa. She presented a workshop on early Brethren meetinghouses at the assembly.*

*A needy person is fed by Isabel Figueroa in San Juan.*

# El evangelio y el servicio van de la mano*

### y Karen S. Carter

ifty years ago it was that a rag-tag roup of Brethren conscientious objecors to war arrived in Puerto Rico. Most f them had no particular skills for the ob that awaited them, other than their aith. And that faith and their willingess to put it into practice eventually esulted in a hospital, a school, a credit nion, cooperatives, and a congregation.

In the 1940s, when it all began, rethren mission philosophy discouraged tarting churches in areas where Brethen Service projects were operating. It vas feared that people would want to oin the church merely for the physical enefits that Brethren Service could provide. Yet, through the faith commitment of these conscientious objectors and their service, God's Spirit was at work. Castañer Church of the Brethren was born, almost in spite of ourselves. It took the Church of the Brethren in the United States almost 10 years to recognize officially what was happening in Puerto Rico and to receive the young church as a member of the family.

In anticipation of the 50th anniversary of that small beginning, which we celebrate next month, I traveled to Puerto Rico to get a glimpse of how God is at work, why it is that the church is growing there more rapidly than in the continental United States, and what its particular struggles are.

There is an evangelical spirit abroad throughout the island, an eagerness to spread the Good News, to reach the unreached. From the mother church of Castañer, new churches have been born in Rio Prieto, Vega Baja, and Yahuecas. New converts in turn reach out to other people, and the Word spreads. While Brethren work in Castañer well deserves to be celebrated, Brethren coming to the anniversary celebration will want to be aware that there are now seven Brethren congregations and two fellowships in Puerto Rico, with other projects of church extension under consideration.

To some US Brethren, it may seem strange to find tambourines in the hymnal racks, or maracas in the pews. These young churches definitely have a Puerto Rican style of worship. It is often difficult for me to distinguish between what is a basic difference in our faith and what is its cultural expression.

Congregations, too, have their own individual, preferred style of worship. At one church, wailing sing-song hit my ears even before I got out of the car. Upon entering, I found people at prayer, sitting in the pew or kneeling with their head buried on the seat. Others lay prostrate on the altar steps. All were oblivious to anything around them as they loudly beseeched God in their own urgent way.

In another church, I was touched to see a few of the older people sitting very quietly in the pew, a hand shielding their closed eyes, abandoned to prayer before the morning worship began. Others knelt silently at the altar railing.

I wondered when I last had witnessed such personal devotion.

As is true for our continental churches, the Brethren in Puerto Rico vary in what they appreciate most about the Church of the Brethren. There was much similarity among the responses to my questions *within* any given congregation: Members of the Caimito congregation emphasized the church's service to the community as

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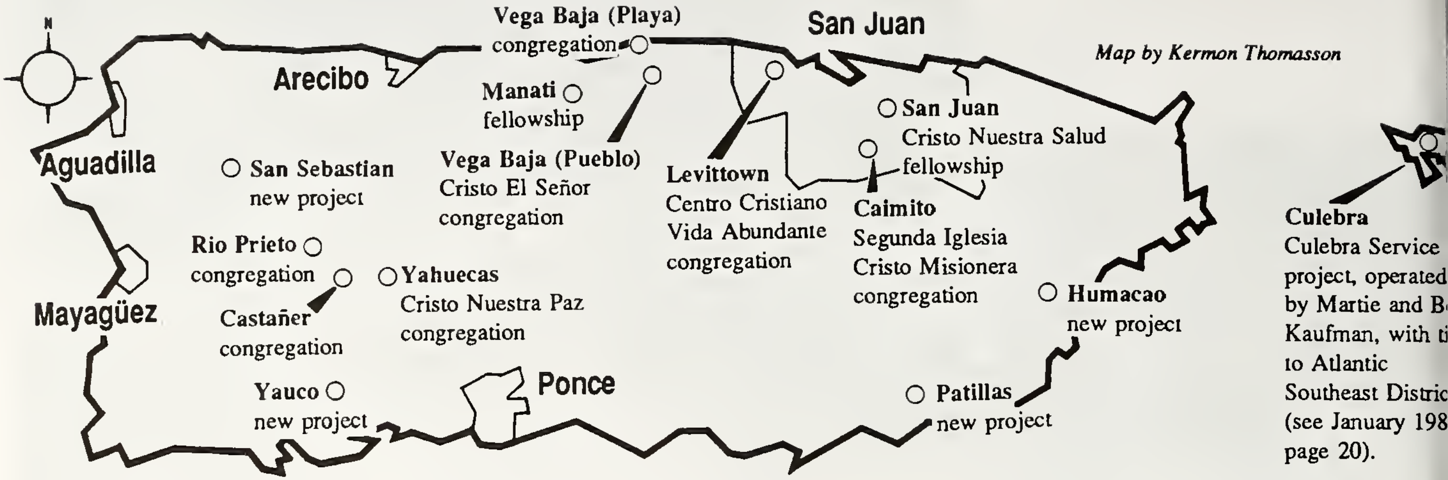
*The gospel and service go hand in and.*


N
Vega Baja (Playa)
congregation
San Juan
Map by Kermon Thomasson
Arecibo
Manati
fellowship
Aguadilla
San Sebastian
new project
Vega Baja (Pueblo)
Cristo El Señor
congregation
Levittown
Centro Cristiano
Vida Abundante
congregation
San Juan
Cristo Nuestra Salud
fellowship
Caimito
Segunda Iglesia
Cristo Misionera
congregation
Culebra
Culebra Service
project, operated
by Martie and B
Kaufman, with t
to Atlantic
Southeast Distric
(see January 198
page 20).
Rio Prieto
congregation
Castañer
congregation
Yahuecas
Cristo Nuestra Paz
congregation
Mayagüez
Humacao
new project
Yauco
new project
Ponce
Patillas
new project

Puerto Rico has seven congregations, two fellowships, and four developing projects.

not only the main thing that attracted them to this congregation but also what they see as the congregation's most effective witness. Vega Baja Playa stressed the personal spoken testimony as its most effective tool of evangelism. The Brethren at Yahuecas felt it was the way persons act toward others, their love for one another, and outgoing friendliness. Of course, none uses one type of witness to the exclusion of others.

There was a strong correlation between the pastor's personal witness and emphasis, on the one hand, and the kind of persons who are attracted to the church, on the other. Different people respond to the different ways in which the Christian message is presented. What we respond to has perhaps more to do with our own perceived need and our own understanding of who God is for us than with the "correctness" of the witness.

In all congregations, the example of the pastors in their personal commitment and their involvement in the lives of the parishioners is considered to be of utmost importance. Pastors are judged by the manner of their living. And the membe measure their own witness with the san yardstick.

*Castañer's pastor, Belisario Garcia, anoints for healing during a worship service. Castañer is the oldest of the Church of the Brethren congregations in Puerto Rico.*

One of the best Brethren witnesses in the community has been the workcamp in which US Brethren young people work side-by-side with Puerto Rican Brethren and other people from the community. Wherever work camps hav been held, the response has been unanimous in enthusiastic praise. Work camps not only encourage fellowship among Brethren whose home congregations are geographically far apart, bu they are also living examples of faith in action for the community at large. One the neighborhood youth in the Caimito community asked, "When are more young people coming for a work camp? They were terrific!" With a glow on his face, he declared, "Kurt Ritchie and Donnie Flora are models for me!"

The members of the various congregations have a keen sense of their own church situation and what might be needed to provide greater balance to the Christian life and growth. The more evangelistic congregations emphasized need for social service, while those already committed to such projects looked for a deepening in their biblical studies and increased evangelical zeal. Tithing and personal spiritual growth were also mentioned.

A striking difference between the average US Brethren congregations and those in Puerto Rico lies in attendance. In Puerto Rico, church attendance generally is considerably higher than actual membership.

Perhaps the fastest growing Church o

# A reluctant recruit for Puerto Rico

Since 1942, scads of Brethren, many of them volunteers, have eagerly traveled to Puerto Rico to serve the church's ministries there. But the first Brethren sent to Puerto Rico was so reluctant, it took the president of the United States to convince him to go.

Twice offered the position of Commissioner of Education for Puerto Rico by Secretary of War Elihu Root in 1900, twice Juniata College president Martin G. Brumbaugh turned it down, reiterating that he had no wish for public life. Root kept up the pressure. Brumbaugh continued to resist, even after traveling to Washington to confer.

Continuing the pressure, Root said "Let's go over to the White House." There President William McKinley told Brumbaugh two things. "I want to put the conscience of the American people into the islands of the sea," he said. "And I don't intend to send anyone to Puerto Rico who *wants* to go."

That made Brumbaugh rethink his decision, and within 48 hours, he had telegraphed his acceptance to McKinley. In two years' time, he introduced to Puerto Rico an American school system that in one year increased the number of schools from 800 to 939, the number of teachers from 796 to 960, and the number of children attending school from 8 percent to 23.2 percent.

Today, he has both a street and an elementary school named after him. Calle Martin G. Brumbaugh is one of the principal north/south-running streets in San Juan. The school named after him stands in old San Juan and educates children through the eighth grade.

Brumbaugh grew up in the James Creek Church of the Brethren, Markleysburg, Pa., and became a well-respected educator who served two separate tenures as president of Juniata College (1896–1906 and 1924–1930). His reputation as an educator preceded him, and following the reception of his Master of Science degree, he was appointed as the youngest county superintendent of schools of Huntingdon County.

At a time when higher education was not the norm among Brethren, Brumbaugh became the first Brethren to receive a Ph.D. (University of Pennsylvania, 1895). He then went on to teach pedagogy at the university.

Upon his return from Puerto Rico in 1902, Brumbaugh returned to the University of Pennsylvania where he served until becoming superintendent of schools in Philadelphia, Pa., in 1906.

Less than a decade later, in 1914, Brumbaugh was elected governor of Pennsylvania by an overwhelming popular vote. Because of United States involvement in World War I, Brumbaugh had to support the efforts of the government, while believing in the peace traditions of his faith. This sorely tested his role as a Brethren leader.

Wrote Juniata president (1930–1943) C. C. Ellis, "It was one of the strange freaks of fate that the state administration of this man who loved peace should have fallen in the years of the great world war and history must record him as the war governor of Pennsylvania."

Following his term as governor, he rejoined the academic world by beginning his second tenure as president of Juniata College. His love of education was second only to his love of the church. After his death in 1930, it was discovered that he had been offered the presidency of three major colleges in Pennsylvania and turned them down to serve Juniata.

The first Brethren worker in Puerto Rico went reluctantly, but it was a measure of his contribution there, and a fitting connection with the more permanent Brethren work that began on the island 40 years later, that the 1942 Civilian Public Service unit sent to Castañer was named the "Martin G. Brumbaugh Reconstruction Unit."—Eric Bishop

*William McKinley*

*Martin G. Brumbaugh*

*President William McKinley cleverly maneuvered Martin G. Brumbaugh into accepting an assignment to Puerto Rico by turning the Brethren educator's reluctance into a prime qualification for the post of Commissioner of Education for the island the United States recently had wrested from Spain in the Spanish-American War.*

*McKinley did not live to see the full fruits of his commissioner's work in Puerto Rico. He was assassinated in September 1901, and Brumbaugh completed his assignment under Theodore Roosevelt.*

the Brethren in Puerto Rico is the Centro Cristiano Vida Abundante in Levittown, part of the San Juan suburb of Toa Baja. Pastor Jaime Pantojas and his wife, Iris, are strong leaders. Perhaps more conservative than some others, they have built a sizeable congregation in a fairly short time. With an attendance now of about 85 people, the congregation has

**Top:** *Norma Medina de Rivera (third from left) leads a youth Bible study at Cristo Nuestra Paz church, in Yahuecas.*

**Above and right:** *Weathered faces at Cristo Nuestra Paz church, in Yahuecas, and Castañer church bespeak a serenity of soul characteristic of Puerto Rican Christians.*

outgrown its present facilities in a small bookstore and is hoping to be able to invest in a sanctuary of its own. The congregation was actively involved in providing assistance to victims of last January's flood. The members are committed and work hard, and their congregation enjoys a positive reputation among the Puerto Rican Brethren.

If there is one "secret" to church growth in Puerto Rico, perhaps it is this: Brethren there invite themselves into the homes of non-members—anyone with whom they might strike a conversation in the supermarket, on the street corner, or at work. They not only have a cordial visit with the people in the home, but they also ask whether they can hold a short devotional service with their hosts. They repeat these home visits for several weeks, witnessing to their faith and holding devotions. When the moment seems right, they invite their hosts to join them in regular church services. By that time, the newcomer is no longer a stranger.

There is a contagious enthusiasm for winning souls for God. Persons join quickly, and easily. One pastor who is well respected by clergy and lay persons cautioned, "We need to be very intentional about passing on the faith heritag of the Church of the Brethren. When there is much enthusiasm over rapid growth, we are in danger of unintentionally sacrificing the principles of our Brethren faith. Rapid growth demands more pastors. If we want to maintain a Brethren witness in Puerto Rico, we nee to diligently train Brethren leaders."

Castañer, the oldest of the congregations, is the most "Brethren," that is to say the most rooted in Brethren belief and practices. It is accustomed to prebaptismal classes, adult baptism, love feast, and teachings about simple life, service, and peace. And it is for this reason that the present leadership crisis in Puerto Rico is most acutely felt at Castañer.

Puerto Rico is by no means unique in this respect. Many pastors come to stateside congregations from other faiths Often they bring with them unique gifts of ministry that enrich our churches. Ye in order to adequately serve a Brethren congregation, they must receive more than a sketchy orientation in Church of the Brethren beliefs and polity. The way we do things, aside from merely cultural preferences, reflects our theology. Our non-hierarchical church government is an expression of our understanding of our equality before God and of our mutual servanthood. Some pastors who come to the Brethren from other denominations avail themselves of learning opportunities offered through Brethren literature, conferences, and guidance from other Brethren leaders. Others resist such training. This resistance lead

*(Continued on page 22)*

# The story begins at Castañer

As World War II raged in Europe, men serving in Civilian Public Service (CPS) expressed interest in fulfilling their terms with relief work abroad, where the need for service was so great. An action of the US Congress, however, prohibited conscientious objectors from serving outside the US, saying that the war effort would be best aided by using shipping space for the armed forces.

Fortunately, these restrictions did not apply to territories and possessions of the US, such as Puerto Rico. In an effort to provide an opportunity for work abroad, the Brethren Service Committee (forerunner of today's World Ministries Commission) sent its chairman, Andrew W. Cordier, to Puerto Rico to explore the possibilities. In June 1942, following Cordier's recommendation, Selective Service issued an order establishing the Puerto Rico CPS project.

David Blickenstaff, the first director of the Martin G. Brumbaugh Reconstruction Unit, as it was called, and 11 CPS men from a medical unit originally destined for China traveled in August to Castañer, the project site chosen by the Puerto Rico Reconstruction Administration.

"The government in no way wanted to glamorize the conscientious objector position by sending CPSers overseas," explains retired educator Paul Weaver, a member of Highland Avenue Church of the Brethren, in Elgin, Ill., and one of the first CPSers to arrive in Puerto Rico. "It was really through Cordier's efforts that we even got there in the first place."

Cordier wrote in his report: "In a radius of 15 miles from Castañer lives a total of some 40,000 to 50,000 people with the services of only one doctor." In response to this great need, the unit was assigned to build a small rural hospital with outlying clinics.

By the end of the first year, the hospital was nearly complete, a public health vaccination program had begun, and CPSers had reopened the community center and instituted a recreation program.

As the number of CPSers in Puerto Rico increased, their work expanded. Additional emphases were placed on the fields of public health and community services. Three rural clinics were established to provide medical care to the area. The community center grew to include classes for all ages, a women's embroidery industry, a public library, community meetings, and more recreational activities. All this had a dramatic effect on Castañer.

"As we went along, the people gained more self-respect, self-esteem, and self-sufficiency," remembers Paul. "At first, they thought maybe we were prisoners of war, because they couldn't understand why we would work for no pay, but then they came to understand that we were there to help them."

The Puerto Ricans weren't the only ones to reap benefits from the program, however.

"We were all so fortunate to have had the opportunity to live in another culture—and then to know that we were doing some good at the same time," says Paul. "It was really an enlightening experience." Paul spent two years in Castañer, and then completed his term in Rio Piedras as assistant to Rufus B. King, Brethren administrator of the program in Puerto Rico.

In 1943, the Mennonites and the Society of Friends joined the Brethren in Puerto Rico, but the Brethren Service Committee continued to supervise the project. Brethren sponsorship of the hospital in Castañer continued until 1976, when it was turned over to a local board of directors.

In addition to improving the living conditions of the Puerto Ricans, the CPSers brought the Church of the Brethren to Castañer. In 1948, a congregation was organized in Castañer, with others to follow in later years in Rio Piedras, Rio Prieto, Vega Baja, and other communities.

Many have spoken of the strong sense of fellowship that existed between the Puerto Ricans and the CPSers.

"Even though some of them didn't understand what we were doing, they all opened their hearts and their homes to us, even in the poorest areas," recalls Paul. "It was very rewarding to learn to know the Puerto Rican people—I still have the warmest regard for them."

Although the focus in Castañer was limited to medical work after 1960, service for one's "neighbor's good" that began with CPS Camp No. 43 continues throughout Puerto Rico through church growth and the work of Brethren Volunteer Service workers and other volunteers. —SUELLEN SHIVELY

*Paul Weaver, one of the conscientious objectors assigned to Castañer in 1942, drove this ambulance from Indiana to Tampa, Fla., where it was shipped to Puerto Rico.*

MARTIN G. BRUMBAUGH
RECONSTRUCTION UNIT
Brethren Service Committee

# Cristo vive en Puerto Rico*

Until Hurricane Hugo devastated areas of his parish, Juan Antonio Figueroa had never heard of the Church of the Brethren. Sure, there was a hospital in Castañer, but *Brethren*? Never heard of them. It was another hospital, in his home town of Humacao, and its missionary doctor, John Smith, who were formative influences on Juan's direction in life.

When he was in high school, Juan had wanted to become a doctor, like his mentor, but later he decided to be trained as a medical technician. While studying at the University of New York in 1959, he had a profound conversion. His acceptance of Christ changed the course of his future. He attended the Seminario Bíblico Pentecostal Mizpa in Puerto Rico for two years, and the Latin American Bible Institute in New York for one, then went as a missionary to Haiti.

There he met Isabel Martínez, who later became his wife. Isabel, like Juan, was a Puerto Rican and a graduate of Mizpa Seminary. In Haiti, she worked with a group of Pentecostal and Baptist missionaries out of Port-au-Prince. In their work, they would go by pick-up on dirt roads to Leogane and from there walk south toward Jacmel, a 24-hour walk, wading through rivers 134 times. In the mountains near Jacmel, with no human habitation in sight, Isabel would take out her clarinet and begin to play. The sound of the clarinet echoed from the mountain-sides and curious villagers appeared. Soon Isabel and her companions were surrounded, and the task of sharing the Good News began. "The Pied Piper of Jacmel," Isabel was called in those days. The church that was founded partially through her efforts is still functioning today.

Campame
de Ve

*One family that Juan's community center helps is that of Luz María Martínez, who lives in a one-room house, all that is left after the destructive Hurricane Hugo hit.*

Missionary zeal and a willingness to live with physical hardship were the assets that Juan and Isabel brought with them to their work in a poor district of San Juan's metropolitan area. In the barrio of Caimito with its 27,000 inhabitants, Juan became pastor of the Segunda Iglesia Cristo Misionera, an independent church, soon after their return from Haiti. He quickly understoo the plight of the poor and became their advocate.

Through Juan's and Isabel's combine efforts and sacrificial investment of tim and energy, the Christian Community Center was born in 1981.

Luz María Martínez is a mother of si children whom Juan only recently discovered. She lives in a sector called Los Martínez, after the most common family name there. The people there cal it "Los Come Gatos" (the cat eaters) because of the poverty of its families. Luz María lives with her husband and six children in one basement room, without water and electricity, the only part left of her house after Hugo's devastation. A treacherous steep bank leads down to reach the "front door."

Juan and the center are beginning to assist the family, first of all by putting Luz María in touch with the appropriate helping agencies. As I climbed back to the street after a visit, I noticed a girl of about eight checking the contents of a garbage can. We turned around the benc in the road and saw the million-dollar structure of a modern church building gazing vacantly through stately arches over the dismal slums below. "Puerto Rico, Isla del Encanto!" (Island of Enchantment) is the message proclaime on every car license plate on the island.

"Many pastors here just want to preac and create big congregations with beautiful buildings," Juan explains. "They like to forget how many people of Puerto Rico are living in abject poverty. A pastor is considered successful when he has a big church with many people attending on Sunday morning. Here in Caimito, we only have about 60 members. I am not 'successful,' but it gives me real joy to know that 10,000 persons each year are served by our center."

"Finances have been a miracle," Juan says with a smile. "I learned from the Pentecostals to depend on God. And I have many friends. Someone always comes through when least expected, wit

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*Christ lives in Puerto Rico

*sabel and Juan received recognition rom the governor of Puerto Rico upon e 10th anniversary of their community enter. First Lady Lila Hernández resented the citation plaque.*

gift, volunteer labor, or other types of ervice. We are always aware that we are ot alone."

The Christian Community Center ovides hot meals for homeless or bless persons in the neighborhood, vice a week. Medical services are nated by three doctors, each volun- ering one day a week. Almost all edicines are donated. The Figueroas e also assisted by a nurse, who works ery weekday, and by a social worker ho comes twice a week. There are ildren's activities and women's sewing oups. But more important than all the rvices rendered by the center is the companiment its members provide in anding with the poor whom life seems be passing by.

his was given public recognition ring the 10th-anniversary celebration the Christian Community Center last ovember, which also celebrated the ening of Christian Community Center with Felipe Rodríguez as director. fael Hernández Colón, then Governor Puerto Rico, expressed his personal ngratulations to the center's director. s written statement conveyed his deep atitude to Juan and Isabel "for being amples of service, of dedication, of mpassion and of profound faith in the promises of our Lord." "Surely," he said, "you are the hands of him who said, 'Whoever ministers to one of these, my little ones, ministers unto me.' "

Juan was looking for a larger church organization with which his independent church could throw in its lot, a church that shared his visions of peace and justice, of Christian service to the sinned-against in society, but found none. Then Hurricane Hugo struck, and in its wake came Brethren Disaster Service teams. Juan was amazed at seeing Brethren at work, self-giving, living in primitive accommodations, rebuilding homes for people they never met or perhaps would never see again after their return to the States.

"That was a church after my own heart," Juan recalls. He and the team leader, Cliff Kindy, began to discuss their visions, hopes, and dreams. As a result of that beginning, the Segunda Iglesia Cristo Misionera has become the Iglesia de los Hermanos de Caimito. "I joined the Church of the Brethren only four years ago," says Juan. "But I have been 'Brethren' all my life." (Juan was elected to the Church of the Brethren General Board in 1991.)

Having been a pacifist since his conversion, Juan spoke out courageously against the Persian Gulf War. He would like to get a peace team started in Puerto Rico, not only to influence the wider community but to provide training and workshops for the Brethren as well. Juan is teaching a six-month course on Brethren heritage, "From Germany to Puerto Rico," which his congregation welcomes with enthusiasm.

Juan and Isabel work *with* persons more than *for* them. Their objective is to enable people to do as much for themselves and for one another as possible in order to increase their sense of personal dignity and self worth. "It is so important for people who live in poverty to realize that they, too, have gifts to offer," Juan declares. "And it is essential for positive change in a community that the people themselves be involved in decisions and willing to invest their own efforts." So it is not surprising to see an array of children and youth turn out with shovels on a hot summer day to help create a children's park for their community, the latest project of the Caimito church and the center.

Every Tuesday night, the children have their own service. It has all the usual parts of a Sunday morning worship, done entirely by the children themselves. In many stateside churches, a children's service (once a year) means that adults plan it and give the children little slips of paper that the children dutifully (and usually poorly) read or recite. Not so in Caimito. True, the children do imitate what they experience on Sunday morning, but in their service no one dictates to them what to do. If they can't read the scripture yet, they recite a verse as best they can. If one child is too shy or gets stuck, an older one quietly gets up to help, whispering a suggestion, or just giving courage through presence. The children pray from their hearts and sing with gusto to the lively rhythm of their tambourines and maracas, and the adults graciously receive what they offer. Are these children the future leaders of the Puerto Rican Brethren?

*Every Tuesday night, the children of the Caimito congregation lead the service . . . without adult supervision.*

With a pastor who works hard and plays fair, who knows Christ and recognizes him in each nameless suffering creature, who laughs and cries with his people, the Caimito Church stands as a signpost of hope.—KAREN S. CARTER

# The best-known volunteer

Most volunteers who have worked in Puerto Rico went there quietly, served their term quietly, and returned quietly to the States. Not so Nathan Leopold . . . even though he, more than any of the others, would have chosen quietness.

Brethren Service in Puerto Rico . . . and Nathan Leopold . . . made headlines in 1958 when Leopold, after serving over 33 years in prison for a 1924 murder, was paroled and sent to work for five years as a volunteer lab technician at Castañer Hospital. Because his case had been so sensationalized in the press through the years, Leopold's every move after his parole was deemed newsworthy. Reporters traveled to remote Castañer in search of any tidbit. When he died 13 years later, a Chicago newspaper screamed in inch-high letters, "LEOPOLD IS DEAD!"

Yet, for all those years, Nathan Leopold sought only two things—to fade into obscurity and to redeem himself with society. He failed, despite his efforts, on the former, but succeeded (except for those who fed on his notoriety) admirably on the latter. A model prisoner for the 33 years, he helped create a prison library, and volunteered in medical tests. After serving the years of his parole at Castañer, Leopold continued to live in Puerto Rico. A genius with an I.Q. of 200 and a command of over 20 languages, he went on to earn a master's degree in social work at the University of Puerto Rico, and carried out a three-year parasitology project for the Commonwealth. He taught at the university, did research in the social service program of Puerto Rico's department of health, worked for an urban renewal and housing agency, did research in leprosy, and published a book on ornithology titled *The Birds of Puerto Rico*. He established a social service fund to help needy people in the Castañer community. When he died in 1971, he was planning to work for the Brethren in another overseas project.

Although, sadly, capital punishment has since been revived by the US court system, on the occasion of Leopold's death, editorials in major US newspapers pointed out, rightly, that his exemplary life, both in prison and afterward, was an irrefutable argument against the death penalty. Nathan Leopold willed his body to science, and he has no tombstone. If he had had one, on it his life after 1924, his contribution to society, and his relationship with the Church of the Brethren could have been summed up in a simple verse of scripture: "I was in prison, and you visited me."—KERMON THOMASSON

*Nathan Leopold married Trudi Garcia, of San Juan, P.R., in 1961, while he was still serving his 5-year parole time with the Brethren Service Commission at Castañer.*

*(Continued from page 18)*

to an unhappy marriage between pastor and congregation for both partners, especially in a congregation with as long a history of Brethren pastors as Castañer's.

The importance of training for Brethren leadership is the greatest perceived need that I heard expressed throughout my visit among Puerto Rican Brethren. Some dream of a Brethren training school, perhaps in Castañer. Others emphasize regular workshops. In either case, Spanish literature is essential. US Brethren have too long given only lip service to the importance of Hispanic ministries. In reality, there are very few resources available in Spanish to tell of our Brethren heritage. The book *To Follow in Jesus' Steps* is very helpful in this respect and is greatly praised by Juan Figueroa of the Caimito church. Much more is needed. Pamphlet explaining Brethren rites, hand-out literature for curious inquirers, and (in this high-tech generation) videos are all desperately needed. A Spanish-language audio cassette to accompany the video se *Journey in Jesus' Way* or a version with Spanish subtitles would be helpful. Or perhaps a district might make it a mission or church extension priority to finance the production of a Spanish version, in which not only the language is Spanish, but the examples of Brethren ordinances feature Hispanic Brethren.

There are several new areas for Brethren witness presently under consideration by the Puerto Rican Brethren. Given committed and adequately trained leaders, a new congregation or a new center of Christian witness could be born each year.

Puerto Rico is a wide open field for Christ-like mission. People are hungry for a gospel that reaches them in their human situation, that addresses their whole person, that satisfies their deepest longing for communion with God and fellowship with one another. With fields white unto harvest, may the laborers be many.

*Karen S. Carter, a member of Daleville (Va.) Church of the Brethren, is chaplain of Good Samaritan Hospice, Inc., Roanoke, Va.*

# mixed REVIEWS

## God's Peculiar People

### by Bruce E. Huffman

*Mixed Reviews critiques books, films, and other products of the entertainment media that speak to Brethren living out their faith. The reviews are not to be taken as* MESSENGER*'s endorsement, necessarily. Rather, we present them as helpful information for readers who encounter the subjects they treat.*

Anne Tyler writes about really peculiar people. Odd and eccentric characters inhabit the fictional world of her novels, from Jeremy Pauling, the central figure in *Celestial Navigation,* who rarely leaves his rundown Baltimore rowhouse, to Macon Leary, in *The Accidental Tourist,* who writes travel books for people who hate to travel.

In her 12th novel, *Saint Maybe* (Knopf, $22), Tyler moves into the realm of religious peculiarity. To be peculiar in the religious sense is to be set-apart, distinctive from the surrounding culture in faith and practice, much the way the early Brethren felt about themselves. In fact, the religious life portrayed in *Saint Maybe* is more than a little reminiscent of Brethren faith and practice, past and present.

The protagonist of the novel is Ian Bedloe, a 17-year-old boy who feels responsible for the death of his elder brother in a car accident. After the accident, Ian is walking the streets around his Baltimore home when he stumbles onto a storefront congregation, "Church of the Second Chance." He wanders in and is swept up by the simple service of worship in this Spartan meeting place, a former dry-cleaning establishment.

Ian notices several peculiar things about this congregation besides the location. The people are dressed more plainly and conservatively than churchgoers in his Presbyterian upbringing. They address each other as brother and sister, explaining that "last names remind us of the superficial." And the hymns that they sing out of pocket-size songbooks are unaccompanied. As Ian notes, "Not even a piano."

During the expressing of prayer concerns, Ian confesses his need for forgiveness. The pastor, known simply as Reverend Emmett, suggests that Ian, as a way of making concrete reparations for his sin, take responsibility for raising his brother's three young children. Ian is incredulous and asks, "What kind of a cockeyed religion *is* this?"

"It's the religion of atonement and complete forgiveness," Reverend Emmett says. "It's the religion of the Second Chance."

Eventually, Ian accepts Reverend Emmett's idea, but this puts him at odds with his family, who ask him if he has "fallen into the hands of some *sect*?" His mother tells him they have nothing against religion, "but *our* church never asked us to abandon our entire way of life."

"Well, maybe it should have," Ian replies.

At times uncertain of his progress toward forgiveness (hence the name Saint Maybe given to him by one of the children), Ian spends the balance of the novel working on the concrete reparations for his sin. He accepts a job as a carpenter (an allusion to Christ's occupation) and participates in various service projects for the needy. "We believe our *lives* are our missionary outreach," Ian explains to an outsider.

Finally, Ian is given a "second chance," a chance for his own family and a life of his own, but not without first coming to terms with his responsibility to others. As one of God's peculiar people, Ian shows us that we, as the church, are God's peculiar people by reason of our calling and our common life together.

We are called to represent God to the world, to make God central to our faith and life and to use the gifts God has given us to serve others.

*Bruce E. Huffman is pastor of Friendship Church of the Brethren, Linthicum Heights, Md.*

# Back to a state of wellness

## by Suellen Shively

The US will spend an estimated $817 billion on health care in 1992, or about 13 percent of the gross national product, more than any other nation in the world. Yet 50–70 million people in the US will be unable to obtain adequate health care, because of nonexistent or insufficient medical insurance.

Medicaid and Medicare, the two programs designed to cover the poor and uninsured, are failing. Medicare covers only 40 percent of older adults' health care costs, and Medicaid covers just 42 percent of the poor. Some providers refuse to serve Medicaid or Medicare patients, and those that will accept them are losing money.

To make up for these losses, hospitals raise the prices for those with private insurance, sometimes charging as much as 40 percent more. Consequently, health insurance premiums to employers rise each year by as much as 25 percent.

"Costs are going up so radically that businesses can't afford benefits for employees any more," said David Fouts, coordinator of the Association for Brethren Caregivers (ABC) Advocacy Task Force, in an insight session at the 1992 Annual Conference. "This is no longer simply an issue for the poor." Most uninsured families do in fact have at least one person in paid employment.

People die needlessly every day in the US because they are denied the care they require. This is "the inevitable consequence" said the April 1992 issue of *Sojourners* "of treating health care . . . as simply another commodity for sale."

Experts point out that it's not as if the money isn't there. *Consumer Reports* estimates that at least 200 billion health care dollars will be wasted in 1992, money that could provide for those excluded from the system if only it could be redirected.

Statistics show that each person reading this article knows someone who has had difficulty obtaining adequate health care. A survey by the Kaiser Family Foundation showed that more than 50 percent of those surveyed felt that the nation's health care payment system is so flawed that it should be replaced or drastically changed.

"Everyone knows that we need a new health care system, but no one is sure how it should be done," said Pokey Rummel, legislative assistant at the Church of the Brethren Washington Office. In the discussion, two radically different approaches have emerged—incremental changes that build on the current system to extend coverage to more of the uninsured; or comprehensive change that guarantees coverage to everyone through either a combination private-public program or a government health plan.

Health care also has become a key issue in this year's presidential election. In August, the debate between presidential candidates George Bush and Bill Clinton was widely publicized as Bush claimed that Clinton's election would insure a health care system that would "combine the efficiency of the House post office with the compassion of the KGB."

Clinton supports a "pay-or-play" system that would require employers to provide coverage for their workers or pay into a pool to cover the uninsured. Bush's proposal, on the other hand, favors incremental changes, using tax deductions or tax credits to help the uninsured to pay for private coverage.

President Bush contends that the US health care system provides "the best-quality health care in the world." His plan for "reform" is seen by some as simply an attempt to block any comprehensive change. In response, religious leaders, calling the present system a moral outrage, have launched a campaign calling for systemic reform through a national, comprehensive health care plan. Among the leaders in the Interreligious Health Care Access Campaign is general secretary Donald Miller, representing the Church of the Brethren.

The Brethren have a history of awareness of health care concerns. The 1973 *General Board Statement on Health Care* said, "The church community must join the efforts of others working for legislation which will deliver adequate health care to all." This statement laid the groundwork for subsequent statements by recognizing adequate health care as "a basic human right."

In 1989, Annual Conference adopted a statement on health care in the US, urging members to "develop strategies to improve health care in the United States and make health care services readily available to all persons" and to "support legislation that promotes adequate health care for all." Access to health care was also promoted in *Responsible Citizenship in an Election Year*, adopted by the 1988 Annual Conference, and the 1985 *Church of the Brethren Statement on Aging*.

A statement passed in March 1992 by the General Board and ABC reaffirms the 1989 statement and supports the ideals of the interreligious campaign. It also calls for Brethren to respond to health care problems in their communities with health care committees and regular communication with elected officials.

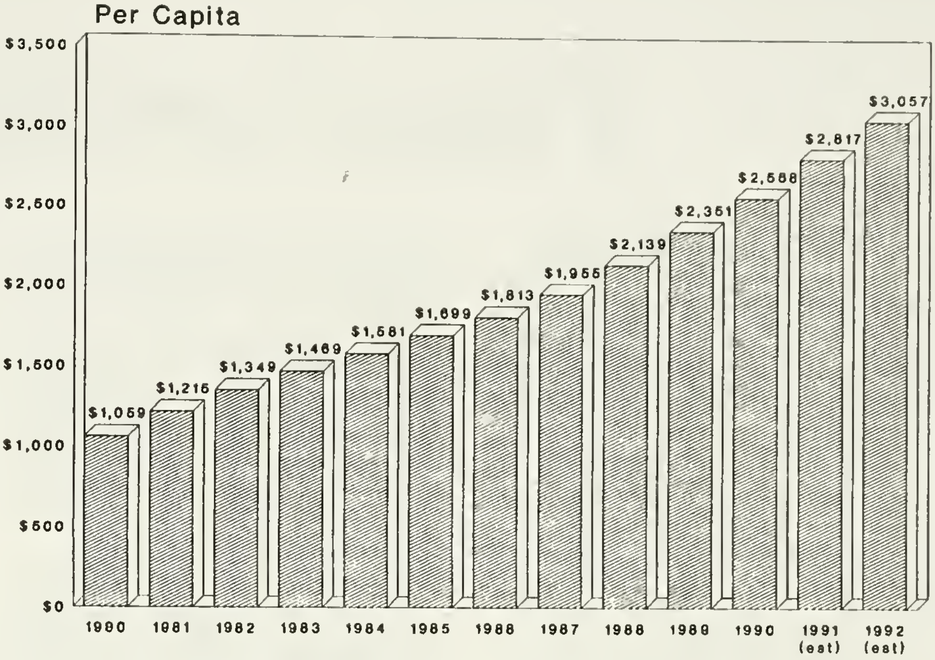
"The Bible talks so much about healing—this is a part of our heritage," said Fouts. "As Christians, we need to focus on a program where everyone has access to adequate health care."

The statement also calls for Christians to model healthy lifestyles in an effort to promote overall wellness, which will help to keep health care costs down.

Rummel has been monitoring congressional response to the health care crisis from the Washington Office. She expects that some plan for incremental changes may be passed through Congress this fall, but that the President will veto it before the elections.

"There's been so much political maneuvering during this election year," said Rummel, "that I'm skeptical that any attempt at real reform will be put forth."

Rummel added that although she doesn't anticipate any new health care plan this year, the debate surrounding the issue has been helpful in prompting



*Source: Health Care Financing Administration*

National health care expenditures

needed discussion of the merits of the various proposals.

"The plan that most clearly mirrors he ideals of the interreligious campaign committee is a publicly financed comprehensive reform package," she said, "not necessarily a single-payer like Canada, but one that would have universal access."

Rummel stressed the importance of campaigning for comprehensive reform rather than insurance reform. Insurance reform would involve only incremental changes and would not guarantee universal access, cost containment measures, or the elimination of insurance discrimination. Comprehensive reform could bring these fundamental changes to the health care system.

Several agencies within the denomination have vested interests in working for health care reform. According to ABC executive director Jay Gibble, ABC has long been in dialog over these issues, and the time has come to take a definite stand.

"If we care about injustice, unfairness, health care problems for minorities and the inner city, this needs to be a priority," said Gibble. "We need to be involved and let the politicians know where we stand."

Where the rising cost in health insurance really hits the denomination, explained Gibble, is when some of the smaller churches aren't able to pay for the health care costs of their pastors.

The Pastoral Compensation and Benefits Advisory Committee deals with this issue every time it meets, said Robert Faus, denominational consultant for ministry, and has the difficult task of being an advocate for both pastors and congregations.

The premium for extended family coverage for a pastor can be close to $6,000—a large percentage of a small church's budget. Some congregations have gotten out of the Brethren plan in search of less expensive coverage. The committee has researched this area, however, and still believes that the benefits of the Brethren plan, which includes major medical, disability, and life insurance, make it quite competitive with other plans.

"I just don't know where this is heading," said Faus, "because if medical costs keep rising, the General Board's liability for retired employees will just skyrocket. Some denominations have even discussed potential bankruptcy over this issue."

The Brethren Benefit Trust (BBT) is combatting the rising costs of insurance firsthand. While insurance premiums nationally are expected to rise 25–28 percent this year, BBT projects an increase of only 10–15 percent.

"One of the major issues for us is low administrative overhead," explained Joel Thompson, director of benefits. Administrative costs for BBT are at 8–10 percent, well below the national average.

BBT also advocates strong preventive medicine, believing that this creates fewer health problems and medical bills in the long run. "Some plans don't pay for things such as annual exams, mammograms, and smoking cessation programs; we do," said Thompson.

Recognizing that an estimated 53 percent of all hospital days could be eliminated with no adverse effect on the patient's health, BBT has a care counselor program that works with doctors and hospitals to shorten the length of hospital stays. Consequently, BBT's hospital length of stay is less than the national average, which helps keep premium costs down.

Regarding potential changes in the health care system, Thompson was unequivocal in his contention that reform is needed and that the Oregon plan is an excellent start. Oregon's plan, which was rejected by the Bush administration in August, would have expanded health care coverage to all of the state's poor while rationing coverage of some procedures for those on Medicaid.

"People say that we can't ration care, but we already are rationing it because so many Americans are without insurance," said Thompson. "Hospitals are forced to absorb the costs of the uninsured, which is causing health care costs to rise."

Clearly, real health reform is financially feasible, if only the nation's leaders could decide on a plan. As Gibble said, it's time for the religious community to take a stand and call those in power to accountability.

"To get back to wellness is the state God intended for us," said David Hilton, speaker at this year's Annual Conference ABC luncheon. "You are the ones who can do it. You are the solution."

# I love Leviticus

## by Frank Ramirez

I do a lot of Bible reading but, like most folks, I don't read certain scriptures very often unless I'm forced. Right now I'm using one of those Bibles with a "Read-the-Bible-in-one-year" format. The advantage of this format is that each day's readings include an Old and New Testament passage, along with a psalm and a proverb. Even when one selection is boring, you can usually count on the rest to hold your attention.

Boredom is what stops people from reading the Bible through. They try to start at the beginning, intending to read straight to the end. It's okay as they zip through the marvelous stories of Genesis and Exodus. Then they hit the barren wastes between Exodus 20 and the death of Moses in Deuteronomy. Somewhere between the designs for the temple curtains, censer instructions, and census statistics, they become lost in the desert waste of the Law, their bleached bones mute testimony to the seeming toughness of a few books of the Bible.

Maybe it'd just be better if they skipped ahead to Joshua. And yet, and yet. . . . May I admit something to you? Promise not to tell? I love Leviticus!

That's right, Leviticus, the third book of the Bible. It's tough reading, no doubt about it. And there are no stories in it. No golden calves, no locusts or boils, as in Exodus. Not even the story of Balaam and Francis, his talking mule, as in Numbers.

Here's why I love Leviticus:

***These are the regulations for infectious skin diseases and mildew*** (Lev. 14:57, NIV).

Rules for rashes, rules for infections, rules for mildew on clothes and in the very stones of the walls. It can be a little numbing.

But the cleansing laws remind us that we are all connected. If one of us sneezes, we all catch cold. In this modern world, we think we are free agents who can do as we please as long as we don't hurt others. Leviticus reminds us that our individual lifestyles can hurt others.

The children of Israel were a pilgrim people bound together by a covenant. They were on the way to the Promised Land. What infected one affected all. The laws of health begin to make some sense.

We too are a pilgrim people, bound together in the body of Christ as we journey toward the kingdom. Jesus told us the real uncleanliness comes from and not into our mouths (Mark 7:14ff).

The whole section is a stern reminder that there are no "victimless" crimes. We are one in the Spirit, one in the Lord, and we need to take stock of the four walls of our own temple.

***"These are the Lord's appointed feasts, the sacred assemblies you are to proclaim at their appointed times . . ."*** (Lev. 23:4, NIV).

Community worship. Private devotions are important, no question. But Leviticus calls us all together in a great drama that includes everyone and God besides in a ritual that is part of a larger dance involving the earth, moon, sun, and stars, indeed the whole cosmos. Count the days and the seasons, count the years until the jubilee, "Consecrate the 50th year, and proclaim liberty throughout the land." Worship is not a solitary vice!

***"He is to wash the inner parts and the legs with water, and the priest is to bring all of it and burn it on the altar. It is a burnt offering, an offering made by fire, an aroma pleasing to the Lord"*** (Lev. 1:13, NIV).

The quality of community worship — noise from the gathered people, responses, singing, and especially cooking. Temple worship demanded that meat and grain offerings be grilled on the barbecue. It's like the smells of the carry-in dinner wafting up to the sanctuary on Sunday morning, and you wonder if the pastor will ever get done preaching. And the best part is that when we sit down to eat, the worship is still going on. God is good!

***"When you enter the land and plant any kind of fruit tree, regard its fruit as forbidden. For three years you are to consider it forbidden; it must not be eaten"*** (Lev. 19:23, NIV).

Rules. Commonsense rules about growing and eating, for the benefit of our health. God cares about us enough to tell us what to do. And the laws of Leviticus are just the foundation. Later, through his son, God told us we were old enough to know the rules are written on our hearts. To see where we were, to compare it with where we are now as a people, is like the giddy feeling you get when you pause in your climbing long enough to look down.

***"When an alien lives with you in your land, do not mistreat him . . . Love him as yourself, for you were aliens in Egypt . . ."*** (Lev. 19:33-34, NIV).

First day at school, first day on the job, a move to a new neighborhood, a new state, a new country—at one time or another, we all have had the experience of being a stranger in a strange land. It is important to extend the greeting of Christ to all people who enter our lives, and recognize them not as strangers in our midst but as fellow travelers on the road to the kingdom. Or did you not know, it was Leviticus 19:18 that Jesus quoted when he said, "You shall love your neighbor as yourself" (Matt. 22:39)?

***"This is to be a lasting ordinance for you: Atonement is to be made once a year for all the sins of the Israelites"*** (Lev. 16:34, NIV).

When my son Francisco was in first grade, he came home convinced that life as unfair. I asked him why. “Because s Columbus Day, and all the Jewish ds got to stay home.”

I can't blame him for his confusion in year in which Yom Kippur, the Day of tonement, fell on the secular holiday. hen I was young, all I knew about om Kippur was that Sandy Koufax fused to pitch an opener at the World ries when it fell on that day. (I was ven to understand by my parents that is was a good thing, because he was serving a religious holiday.)

The day of atonement, a day of nfession and forgiveness, speaks to an sential need we all share—the help- ssness we feel in the face of our sins, d the necessity for divine action to fect forgiveness. There is something ysterious and earthy about the rites as tlined, including the sacrifice of zazel, the scapegoat. Year after year, is ceremony took place.

How much more mysterious and earthy that sacrifice described by Paul (“God esented him as a sacrifice of atone- ent, through faith in his blood”) and e letter to the Hebrews (Heb. 9:11– :28). Agony, blood, and the substitu- on for sin are performed perfectly one ne for all time on “. . . a green hill far vay, without a city wall.” They saw rough a glass darkly. We see it now ce to face, and embrace, to the scandal the world, the shame of the cross.

***aron's sons Nadab and Abihu took eir censers, put fire in them, and lded incense; and they offered unau- orized fire before the Lord, contrary his command*** (Lev. 10:1, NIV).

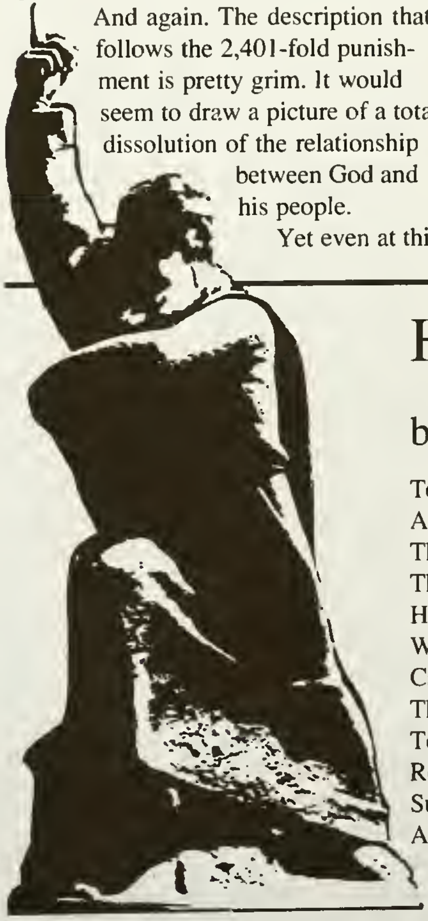
Another reason why I love Leviticus is at it gives me a break from the whiners the earlier stage of the journey. We n't see the straying that we and the ildren of the desert were prone to. stead of listening to the doubters who ng for the days of slavery in Egypt, we ad a blueprint of how it's supposed to ork. Only two instances of specific sin, Aaron's sons (Lev. 10:1-20), and a blasphemer (Lev. 24:10-23) darken the pages of this book.

***“Yet in spite of this, when they are in the land of their enemies, I will not reject them or abhor them so as to destroy them completely, breaking my covenant with them. I am the Lord their God”*** (Lev. 26:44, NIV).

The 26th chapter contains one of the severest passages imaginable. After enumerating the blessings that will fall on God's children if they are obedient, the creator begins to describe the punishment that will follow if they disobey.

It isn't pretty reading, verses 14–17, but there is an implied hope that the transgressors will turn back to God.

It gets worse. If they continue, the punishment gets seven times worse. And again seven times if it continues. Again. And again. The description that follows the 2,401-fold punishment is pretty grim. It would seem to draw a picture of a total dissolution of the relationship between God and his people.



Yet even at this late stage, if the people turn from their sins, God will forgive and restore. And even when they are in exile, far from the land of promise, God will not forget the people he freed from Egypt. His faithfulness is eternal, even when ours is not.

You know it's true because he's proved it. Who else would send his son to the vineyard to check on the wayward stewards? Who else would allow his son to be crucified for the sake of the lost sheep?

Leviticus is a book of foundations, solid stones for a people struggling to find their way. It is medicine for those who are lost, part of our past. We have not outgrown it. We are no better servants than those to whom the revelation has been given.

But a little thing called grace has been added to the equation.

Leviticus is what we see in our rearview mirror as we travel towards the temple of the Lamb. It doesn't hurt to glance back once in a while, as long as we remember to look forward as well to the City of Light.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.*

# HWÆT! (Leviticus)

## by Frank Ramirez

To we who covet, sacrifice is drear,
A loss of limb, the slamming of a door,
That portion which we grudge and hold too dear,
The dross disposal which will leave us poor.
Hwæt! Listen, there were really those
Who followed fire and pillars formed of cloud,
Came to the tent, each giving as they chose
The joyful sacrifice that made them proud.
To life's own giver gave they given life,
Remembering the coursing through their veins,
Submitting then with joy, so to the knife,
Affirming with their lauds the one God reigns.
Prefigured small and often, so the One
Who sins would bear for all, God's only Son.

# It takes strategizing to involv

### by Steve Clapp

First Church has almost 200 members, but very few of them are young adults. Pam and Jeff are among that small number. They are in their mid-20s and have been in the church for a little over two years. Pam teaches at a community high school, and Jeff is an accountant. They have enjoyed their membership in the church but recently have begun to feel frustrated. They have been the junior high youth group sponsors most of those two years and also have taught Sunday school for high school students. Both of them are on the church's education board.

Now they want to change the nature of their activity because they are a little burned out on the youth work and have just had their first child. They have agreed to continue teaching the Sunday school class, but they no longer are going to continue as junior high sponsors. They are uncomfortable because the pastor and a couple of church members applied considerable pressure to keep them from resigning as junior youth sponsors. Pam and Jeff didn't realize that they made a life-time commitment to that group!

Pam doesn't feel she can continue to serve on a board or committee of the church along with Jeff because child care usually isn't available for meetings. They both resigned from the education board, but Jeff indicated that he would like to serve on the finance board or the trustee board. The church's nominating committee, however, didn't see it the same way and asked him to serve on the missions board. That's all right with Jeff, but he has observed that no one younger than 50 seems to be acceptable as a member of the finance board or trustee board. That seems especially strange to him since he is a certified public accountant and feels that he has a great deal to offer in those areas.

First Church has made some major errors in the relationship with Pam and Jeff. Those errors are common in many churches and sometimes act as serious barriers to young adult involvement. Tenure for any position in the church should be clearly specified, and people should not be made to feel guilty for resigning from positions. Child care needs to be available during most regular meetings and programs of the church. Churches need to free themselves from preconceptions about who should be youth workers, trustees, and other officers.

Successful young adult ministry generally takes place in congregations that involve young adults in every phase of decision-making. Token involvement of young adults is not sufficient. While a congregation may not have enough available young adults at the present to use them as extensively as it wishes, it is very important to give careful consideration to where they are used and to develop leadership recruitment strategies that will increase the number of young adults who are involved.

A church cannot develop sensitivity to the needs of people like Pam and Jeff (or to the young singles and young adult couples without children) unless young adults are active enough to present their opinions and needs in decision-making groups of the church. Here are some strategies to better involve young adults in church leadership:

**Identify the young adults who are already in leadership positions.**

Consult these young adults about church leadership needs. The active young adults can share valuable insights on barriers to participation that may affect others. They are also the best source for the names of other young adults who are potential leaders in the church.

**Have clear job descriptions and clear tenure for every leadership position.**

Any person considering a position as teacher, officer, counselor, or committee member—whether that person is 25 years old or 65 years old—needs that information. Many people refuse to accept positions simply because they do not understand what is required and fear that they will be inadequate for the task. None of us wants to fail, and young adults may be especially sensitive to feelings of inadequacy because of more limited experience in the church than older adults.

Having clear job descriptions helps people understand their responsibilities and makes it more likely that they will agree to accept positions. Clear tenure statements let people know they are not accepting an eternal position. It is fine to let people renew at the end of a term, but they clearly should be asked if they want to continue. When people have served in a position and want to resign, that wish always should be respected.

**Consider the use of vice chairpersons or "leaders in preparation" for some boards or committees.**

Many people who refuse to be chairperson of a group because of concern over the expectations involved readily will agree to be vice chairperson or to be a "leader in preparation." That provides one year to learn about the board or committee and to observe how another person handles the coordination of the group. Then it becomes much easier for the vice chairperson to become chairperson of the group in the next term.

**Hold an annual leadership seminar or leadership retreat designed to train present and potential leaders.**

# oung adults in church leadership

Make the event an honor in your church, and invite young adults who are potential eaders to participate. The seminar or etreat design should include:

- Bible study and spiritual growth opportunities.
- Background on Church of the Brethren heritage and structure. This is especially important for young adults, who often choose a church on factors other than denominational identity. Once in the church, they will feel more comfortable knowing something about the denomination.
- Information on congregational structure and organization. Tell people how decisions are made, what group has the final authority, what the role of the minister is, and how funding is arranged.
- Provide information on healthy leadership styles for the church. Working with church volunteers differs from working in a secular organization, and most leaders need help understanding those distinctions.

The above leadership material can be covered easily in a retreat setting, which also gives people an opportunity to interact informally. If you use a seminar approach, then you will need four to six evenings to cover the material. Your denomination should have resources that can be used in such a seminar or retreat setting.

**Use membership orientation and study groups to identify potential young adult leaders.**

Ask those who provide leadership for these groups to watch for young adults who show interest and should be contacted by the church's nominating committee. Membership orientation groups are very different for new members and need to provide enough background about your church to help new members feel comfortable.

**Expose faulty assumptions that are barriers to young adult involvement.**

Faulty assumptions obviously hurt Pam and Jeff at First Church and similar problems could well exist in your church. Consider these faulty assumptions:

- "Men make better trustees than women, and older adults are more responsible than younger adults." No! Women are as competent as men to be trustees, and young adults such as Jeff have a great deal to offer.
- "Young adults make the best youth advisors." Not necessarily! Young adults can make excellent youth group advisors, but middle-aged and older adults also can do an outstanding job. Simply being young does not guarantee a good understanding of teenagers. While you well may wish to use young adults with youth groups, don't make the mistake of stereotyping the young adults or the teenagers.
- "Women are better than men in leading the nursery, preschool, and elementary classes of the church school." No! Men have much to give children and can deeply enjoy the contact with them. Many young couples enjoy working together with chil-

## *Why minister to young adults?*

I am frequently asked questions such as "Why don't young adults attend our church?" or "What are young adults looking for?" or "How can our church do a better job of reaching out to young adults?" Young adults have much to contribute to the life of the church. Why is young adult ministry important?

- Because of the sheer numbers: One third of the adult population is made up of young adults.
- Because young adults have qualities that the church needs—creativity, energy, and enthusiasm.
- Because the church is a valuable resource and support community for young adults who are asking questions about the meaning of life and searching for a faith they can believe.

Tex Sample, professor of church and society at St. Paul School of Theology in Minnesota, has said that the main reason why mainline churches have been declining in membership is that they have lost the participation of young adults.

I challenge Brethren to find new ways of opening the doors of your church to include young adults who are searching for meaning and for belonging.—CHRIS MICHAEL

*Chris Michael is Parish Ministries staff for youth/young adult ministry.*

dren, and the male contact is especially valuable for children who are growing up in single-parent homes with a mother but no father.

- “Young adults are not as concerned as older adults about spiritual matters and the Bible.” No! In fact, young adults who are active in the church are even more likely than older adults to be interested in Bible study, prayer, and spiritual growth.

**Evaluate church programming.**

Is your church really focused on activities that “make a difference” in the lives of members and in society? Or is your church caught in the trap of simply planning events and greasing the institutional wheels? Appeal to the desire of young adults to make a difference in individual lives, the church, and society.

**Use both women and men in leadership positions.**

It is not healthy for the majority of leadership positions in a church to be filled primarily by women or primarily by men. Young men are especially attracted to churches where men are involved in leadership positions. Likewise, women want to see women in leadership roles.

**Provide child care for worship services, classes, groups, and organizational meetings.**

No church will get heavy involvement from young adults with small children unless child care is available. Don’t assume that people will ask for it if they need it. Most young adults are not comfortable saying that they cannot be part of a particular activity because they cannot arrange or cannot afford a babysitter. The church always should take the initiative in providing the service.

**Create ways to use the talents of college and trade-school students and other transient young adults.**

While it is true that these young adults may be in your community only for a short period of time, it is still important to involve them—both because of the strength they will bring your church and because of the need for the church to reach out to them. If you have a college or trade school in your community, provide transportation to and from church worship services and other activities. Involve these people in leadership positions in the church by placing them on committes or in team-teaching situations. Invite them to be ushers and choir members. Encourage them to help with task forces doing special events for the church or service projects for the community.

**Have a nominating committee that functions on a year-round basis rather than just at particular times.**

While it is true that most churches elect people to office at a specific time of the year (generally in the fall), potential leaders emerge throughout the year. The nominating committee should work cooperatively with the minister and other church leaders to identify young adults. Invite those young adults to share in leadership training. When they are enthusiastic and ready to go, involve them immediately in leadership positions.

**In the recruitment of young adults (or anyone else), the best responses always come from personal conversations rather than letters or phone calls.**

Explain the position fully, give the person a copy of the job description, share the tenure expectation, reinforce the reasons why you are inviting that person to accept the position, and answer questions.

Many churches find that using pairs of recruiters is the best approach. The presence of two people reinforces the importance of the position and the belief that the person being asked to assume the position is the right choice. One member of the pair should be a young adult when a young adult is being recruited.

**Use surveys and talent banks to identify the interests of young adults and others in the congregation.**

Many churches have all members complete a form indicating their interest in helping in various areas and the skills that they have. Some medium-sized and large churches have found it useful to maintain that information on computer, which makes it easy to find people with particular skills and interests. New members should complete an information form during new member orientation.

**Set up a special leadership team to improve the involvement of young adults in your church.**

That team should include a couple of members of the nominating committee and some young adults. The team can identify leaders and develop strategies for involving them.

No one church is likely to implement every strategy described here, but you should be able to implement several of them. As your nominating committee or special young adult leadership committee discusses the strategies presented here, those people also will identify others that may be even better for your situation.

If your congregation is very small and the number of potential young adults even smaller, be sure that you involve those young adults in the top decision-making group of your church—the official board, board of deacons, trustees, or other group that makes the major decisions. If you cannot involve young adults at every level, be sure you involve them where final decisions will be made.

*Steve Clapp, a freelance writer, is a member of Lincolnshire Church of the Brethren, Fort Wayne, Ind.*

*This article was adapted from* Ministry With Young Adults: The Search for Intimacy, *edited by Julie Garber. Brethren Press, 1992.*

# stepping STONES

**by Robin Wentworth App**

*Stepping Stones is a column offering suggestions, perspectives, and opinions—snapshots of life—that we hope are helpful to readers in their Christian journey. As the writer said in her first installment, "Remember, when it comes to managing life's difficulties, we don't need to walk on water. We just need to learn where the stepping stones are."*

I have a friend who has carried around almost twice as much weight as she needs for many years—all the time I have known her, in fact. She is, by medical as well as cosmetic standards, obese. And it is almost as difficult for me to use that unpopular term to describe this friend I love so dearly as it is for her to use it herself.

Like most female friends, we often have discussed dieting and weight loss (usually over dessert). But it was heartbreakingly obvious to all who knew her that Karen had little follow-through on her good intentions. Until recently.

She called me several weeks ago to tell me that she had joined a well-known, highly effective weight-loss program and already had shed 16 pounds. Karen's tears are never far from the surface, so it was no time before we were both sniffling and blubbering into the phone (some people are social drinkers; I am a social crier). But two things she said to me that day ring over and over again in my ears, and I believe they provide powerful insight into a broad spectrum of problems, not just obesity.

"I just never realized how fat I was." So often we are blind to our problem even though it may be apparent to others. This is why it is so important to listen to the feedback of people who love us, without bristling and defending. They very well may see something we are missing about ourselves. If I stretch out my arm and hold a mirror in my hand, I can see only a portion of myself. Let someone else take that same mirror and step back several feet, and all of me comes into view.

The flip side is that it's important to *give* constructive feedback to those we love. And remember that "love" is the qualifying word here. We have not earned the right to offer such feedback until we have communicated unconditional love.

"I finally admitted I couldn't do it alone." Does that have a familiar ring to it? The launching pad for the "Twelve Steps" of Alcoholics Anonymous is: "We admitted we were powerless." It takes both humility and courage to ask for help. So with that admission, Karen was on her way to recovery. No matter how feeble the gesture, reaching out is the turning point towards victory, recovery, healing, success. *You* choose the adjective.

When we met for lunch the other day, Karen and I had salad, which provides another clue to progress: We must eliminate behaviors inconsistent with our goals. It is not easy to dismantle a way of life. It is painful, it is tedious, it is indescribably difficult. We can accomplish it only by directing each small step toward our ultimate destination.

Six months into abstinence (and almost 50 pounds lighter) Karen divulged to me her starting weight, a secret I thought she would carry to her grave. But this is what I noticed: Courage takes risks, which increases confidence, which enables greater risks, which in turn leads to more confidence, and on and on. And as we follow this pattern our self-esteem goes spiraling to new heights.

Those of us who grew up watching Superman reruns and old Tarzan movies are programmed to measure courage in terms of dangerous confrontations, daring escapes, and dashing rescues. But I am inclined to believe that the greatest courage is demonstrated by people such as Karen, people who bravely (though not fearlessly) elect to do battle with themselves. Whether the problem be obesity, addiction, depression, or ________ (fill in the blank) the healing process alters little: Admit the problem, reach for help, keep choices consistent with goals, and take confidence-building risks.

It's simple on paper. It takes courage to initiate.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

## Scary notion about Arabs

Encouraged by the "Brethren Vision for the '90s" (July, page 16), which includes being "outspoken on issues of peace and justice in international affairs," I refute Yusufu Mshelia's indictment of Arabs (July, page 27). It reflects a dangerously popular notion that threatens the very peace and justice goals supported in our "vision."

Living among Muslim, Christian, and Druze Arabs in the Middle East affords me, a Brethren Volunteer Service worker, a completely different experience from that of Yusufu Mshelia in Nigeria. Whatever their religion, Arabs here face enormous difficulties in maintaining their dignity, their humanness, and their hopes in a world manipulated to see them only as radical terrorists or faceless refugees.

Nothing feeds radicalism like discrimination, oppression, and constant malignment . . . all of which the Arabs have in spades.

*Rita McGaughey*
*Rama, Israel*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

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## Come, visit Indianapolis

On May 31, I was in Indianapolis, at Christ our Shepherd Church of the Brethren, for a special visitation day set up by the congregation, the district, and the General Board.

I was positively impressed by the vitality of this community of faith. My support for "Brethren Vision for the '90s" and for this new church project in South/Central Indiana District was greatly enhanced.

Brethren should take the opportunity to visit this congregation while in Indianapolis for Conference next summer.

*Robert McFadden*
*Bridgewater, Va.*

## A Bethany reminiscence

The May editorial recalled powerful memories of Bethany Seminary for me. I, too, remember the Bob Neff, Grady Snyder, Earle Fike, Dale Brown, Don Durnbaugh, etc., classes. It was a privilege for this non-Brethren to be part of the Bethany community in the mid-1960s.

At the 1992 commencement, Dale Brown noted the pain of leaving, but also encouraged us to find a "win-win" position. I am thankful that Gene Roop accepted the position of seminary president. I share the May editorial's belief that his excitement brings new hope.

As I saw Gene Roop and Fumitaka Matsuoka seated in the chapel chancel, I also thought of other classmates such as the MESSENGER editor, Ken Gibble, Jim Poling, and others, who are providing significant input into the faith life of not only the Brethren community, but the wider Christian body, as well.

*Robert L. Rotgers*
*Milwaukee, Wis.*

## Flags belong in churches

Dale Brown ("Flags Don't Belong in Churches," July) has a distorted attitude toward the US flag.

It is a symbol of our civil and political freedom—the inalienable rights for all US citizens—like no other nation on the face of this earth.

The Christian flag symbolizes our spiritual freedom in Christ, our Savior and Lord, through whom we have redemption and the assurance of eternal life. These flags belong in churches.

*Helen Gibble*
*Lancaster, Pa.*

## Witness purpose in peril

The last page of the four-color insert in the July MESSENGER projects $1,275,000 for evangelism and witness by 1995.

We are directing our attention away from service/action-oriented groups. We are moving away from the time when we were people of service (see James 2:14–17).

I carry on that neglected tradition, as a Brethren Volunteer Service worker, serving with the National Interreligious Service Board for Conscientious Objectors (NISBCO). NISBCO once received much of its personnel and a third of its financial support from the Church of the Brethren. Now it receives only meager funding and will not be able to afford a BVSer when I leave.

Volunteers on other projects voice the same grievances. Brethren interest is waning and the financial support is no onger there.

If we no longer are a people of service and action, our witness has no purpose. We must do more than speak the good news: We must live a Christlike life. If we limit our scope to verbal evangelism, while continuing to overlook the importance of works, our faith soon will be dead.

*Butch Weaver*
*Washington, D.C.*

## Name-change suggestions

Although "Brethren" was a gender-nclusive word when our denomination first started using the name, the meaning has changed. "Brethren" now excludes women. This semantic change is not a fad; it's here to stay.

While we Brethren know that our name does not reflect our values, people who just see our name in the Yellow Pages or on a church signboard may get a misleading impression. It makes no sense to carry a name that implies a value (submission of women) that our denomination opposes.

Let's find a new name that communicates a message that we find acceptable.

*Jon A. Hess*
*Minneapolis, Minn.*

• Let's call our denomination the "Family of Christ" church. That name has the advantage of including an explicitly Christian terminology which "Brethren" does not.

We aim to be members of Christ's family. All people are meant by our profession to be members of that family. Thus we can claim true catholicity for our faith, in the warmly human sense beyond the abstraction of institutional titles.

A further argument for "Family of Christ" is that it refers directly to the important passages in the Gospels in which Jesus says that his family consists of those who do God's will: They are truly his mother, his sisters, and brothers. This concept of family in Jesus' ministry agrees with our traditional understanding that the fellowship of Jesus' disciples is defined by obedience in action to his word and example.

For a few years we could print the old and new names of the denomination side by side, until we got used to the new one.

*Phil and Gena Phenix*
*Bridgewater, Va.*

• Throughout Annual Conference I was struck by the power of the sculpture there, "Divine Servant"—Jesus washing Peter's feet. I sensed that it names who we claim to be, followers of the one who washed Peter's feet, followers of the one who calls us to be servants of others.

Let's take the name "Church of the Divine Servant" for our denomination.

*Mark Flora Swick*
*Sidney, Ind.*

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## A Los Angeles update

Here is some supplementary information to the report on the Los Angeles riots (July, page 6).

Church of the Brethren congregations that were involved included Panorama City and Kang Nam. They had members who lost businesses by arson and looting. Rioters attempted to burn down an 18-story retirement home next door, but failed. Some African-American members were up two nights preventing the burning of businesses not a half-block from their homes.

The Long Beach pastor was involved in turmoil resolution in his town. Korean, African-American, Anglo, and Latino congregations of the Church of the Brethren in the Los Angeles area held a 24-hour retreat at Camp La Verne, in which anger, fears, hopes, and love were expressed. Imperial Heights congregation had a worship experience that involved personal testimonies, music, and contributions to relief funds.

Healing is going on, and Brethren are a part of that process.

*Wayne Zunke*
*Granada Hills, Cali*

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## Sex as ballot criterion

I interpret Galatians 3:28 as each of us—regardless of race, economic status, or sex—sharing in God's love and promises. But Annual Conference delegates, in electing leaders, seem to judge by the criterion of one's sex.

At Orlando, in 1989, no women were elected. At Richmond, of eight positions for which a woman and a man were nominated, women lost seven times. Equality on the ballot does not translate into equality in leadership positions. This happens in the face of the General Board and Standing Committee calling the delegates to accountability for equality of representation of Annual Conference ballots.

The New Testament standards that I affirm as a member of the Church of the Brethren challenge me to look for the image of God within each person (Gen. 1:26–27) and to vote God's image, whether it be male or female.

*Scott R. Schmidtke*
*Kansas City, Mo.*

## Doggerel from Conference

Here is something I call "Lighthearted Reflections on a Heavy Annual Conference":

They came from the East
And they came from the West.
They gathered to do
What the Brethren do best.

They filled walks and hallways
With laughter and jibes.
They searched for the roots
Of their various tribes.
They sang hymns with gusto,

With passion and fire.
(Reminiscent, some said,
Of that great Mormon choir.)

"We're moving!" they cried
On opening night,
And a look at the corridors
Proved they were right.

But Brethren aren't prone
To neglect the big issues.
They're caring right now
To the ends of their tissues.
So they wrestled with ethics,
And singles, and sexes,
And programs for people
From Bombay to Texas.

And when the last word
Was an echo in space,
They reminded each other
(With typical grace)
That whether from East,
Or whether from West,
Only Brethren can do
What the Brethren do best.

*Paul W. Keller*
*North Manchester, Ind.*

## Brethren anti-Jewish?

Once again, Brethren have participated n a "fact-finding" mission to the West Bank (August/September, page 6), and its members have come back with ales of Israeli brutality toward the Palestinians.

My husband and I have had an interfaith marriage for over 20 years. He is a member of the Church of the Brethren and I am Reform Jew. We respect each other's faith community. Yet we both have been bothered with a stand taken by he Church of the Brethren that strikes us as unreal—unquestioning support for he Palestinians over the Israelis.

Historically, Brethren have been proud o support the victim. In the case of the Middle East, the Brethren apparently ave granted the Palestinians victim tatus. But what about the Israelis, surounded by hostile countries? What about Ethiopian Jews (Falashas) and Russian ews (refuseniks) flooding into Israel? The Falashas were in danger of being

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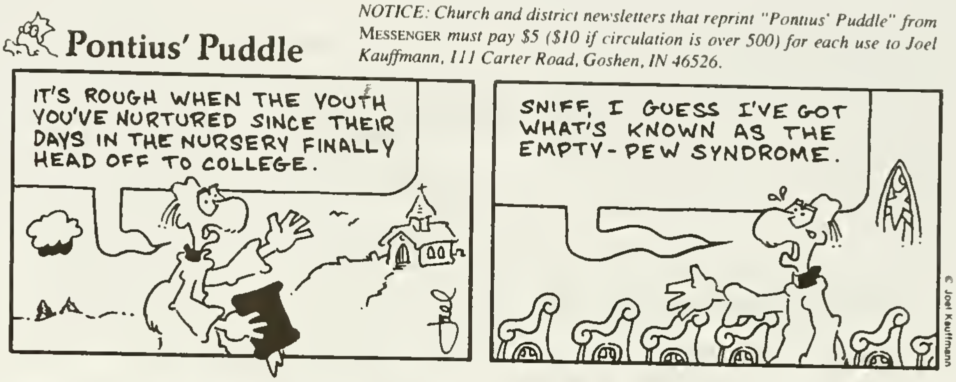
Pontius' Puddle
IT'S ROUGH WHEN THE YOUTH YOU'VE NURTURED SINCE THEIR DAYS IN THE NURSERY FINALLY HEAD OFF TO COLLEGE.
SNIFF. I GUESS I'VE GOT WHAT'S KNOWN AS THE EMPTY-PEW SYNDROME.
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... One Step at a Time.

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Adabel Garza, a sophomore at McPherson College, with her parents Jesus and Mary Garza.

*"McPherson College has provided our daughter with the best of both worlds: a close, protective environment that has given her the confidence to reach toward a far distant horizon."*
— Jesus ('74) and Mary Garza
Falfurrias, Texas

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"ethnically cleansed" from Ethiopia. Where were the Brethren then? The refuseniks, after years of persecution, now face a new wave of Russian anti-Semitism. Where were the Brethren?

What about the Israelis themselves, composed of holocaust survivors, children of holocaust survivors, Jews persecuted in Muslim lands? Do they not merit Brethren concern? Do not forget that one-third of the Palestinians support a party pledged to annihilate Israel. What kind of fear does this instill in Jews, especially those who already have lived through Nazi genocide?

Although not always in agreement with the Israeli government, all Jews care deeply about Israel. Over the years, I have seen little attempt toward outreach between the Church of the Brethren and the American Jewish community. In fact, my husband and I can trace Church of the Brethren silence on Jewish-Christian matters back to the time of the incarceration and destruction of six million Jews during World War II. We remember this lack of response as we listen to Brethren declaring righteous indignation about the conditions on the West Bank.

We hope that future trips partic
in by Brethren give a more balanc
view of the Middle East and intro
the denomination to *both* the Pal
and Israeli cultures. With no supp
contact with Jews, Brethren opini
even though issued in the name o
and justice, are perceived by us Je
anti-Jewish, and these "fact-findi
junkets are merely further proof.

*Jane*
*Lom*

## Was Medema the messag

People at Annual Conference wh
away from the Ken Medema conc
left after it began missed a rewar
experience.

Medema was usually loud, ofte
abrasive in his commentary, and
contemporary in his musical style
he also was unfailingly sensitive,

From the
### Office of Human Resources

**Associate District Minister, Western Pennsylvania District**
Full-time position available beginning January 2, 1993, in Davidsville, Pa.

Qualifications:
—management skills & administrative experience
—experience related to Christian Education

Interested and qualified persons may make application by sending a letter of interest and a resumé to:
Barbara Greenwald
Office of District Ministry
1451 Dundee Avenue
Elgin, IL 60120
Applicants need to contact 3 or 4 persons and have them provide a letter of reference.

Deadline: October 26, 1992

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M 4/92

ful, theologically aware, marvelously talented and creative, and spiritually uplifting.

We can all benefit from exposure to alternative ways of worshiping through music.

*Joe and June Riley*
*Elizabethtown, Pa.*

## Guilty of genealogy worship

The MESSENGER editor is a genealogy worshiper. Luke 9:62 states that no one who puts a hand to the plow and looks back is fit for the kingdom of God.

We can learn from the past what to avoid in the present and future. But otherwise the past is water under the bridge. The past is best left to those who lived it.

*(The editor humbly calls attention to our being a New Testament church, and reminds the writer that the very first verse of the very first chapter of the very first book of that testament begins with "an account of the genealogy of Jesus the Messiah"—Matt. 1:1-17.—Ed.)*

*Myron C. Horst*
*York, Pa.*

McPherson College
serving the church through
**Scholarship•Participation•Service**

gratefully acknowledges the following professors
who retire at the end of the 1992-1993 academic year:

**Bob Green, English,** 26 years
**Corinne Hughbanks, Spanish,** 27 years
**Monroe Hughbanks, Education,** 29 years
**Gilford Ikenberry, Biology,** 32 years.

We seek applications from candidates for these positions.

***The successful candidates will have*:**

- commitment to and understanding of liberal arts education in a Brethren setting
- doctorate (ABD considered)
- teaching experience

*McPherson College is an Equal Opportunity Employer.*
*Women and minorities encouraged to apply.*

Positions begin August 23, 1993; deadline for application December 31, 1992.

***Send resumé and letter of interest to*:**

Dr. Dale Goldsmith, Vice President for Academic Services,McPherson College,
P. O. Box 1402, McPherson, KS 67460, (316) 241-0731.

## CLASSIFIED ADS

Out of Retirement, into Volunteering—Brethren Volunteer Service invites all those attending the National Older Adult Conference to come hear director Jan Schrock present a workshop on "Opportunities and Rewards of Volunteering." BVS wants you! Check out our display and literature table. Older adults have the life skills and maturity that are needed to help today's hurting world.

WANTED—Contacts needed for new church project in central Ark. If you know Brethren living in Little Rock, Cabot, Conway, or Heber Spgs., contact Bill Leach, 41 Foxboro, Searcy, AR 72143. Tel. (501) 268-1100; or Lowell Burnett, 500 Lee Ln., Beebe, AR 72012. Tel. (501) 882-6236.

WANTED—Participants for the 1992 Young Adult Conference, Nov. 26–28, at Camp Swatara, Bethel, Pa. Theme is "The Young and the Restless, In Search of God." Louise Rieman, co-pastor of Ivester Church of the Brethren in Iowa will be keynote speaker. Louise is a creative, inspiring leader and will challenge us to think about our relationship with God. Registration at 3:00 p.m. Thurs.; conference closes at 1:00 p.m., Sat. Cost: $60 including $20 registration fee, due Nov. 1. Limited scholarship help available to BVSers and distance travelers. Open to all young adults. For info. contact: Chris Michael, Youth/Young Adult Ministry Office, 1451 Dundee Ave., Elgin, IL 60120.

FOR SALE—Commemorative and customized church plates, mugs, T-shirts and sportswear made special for your church by Brethren family. Use for gifts, fundraisers. Contact Dodd Studios, 2841 Belair Drive, Bowie, MD 20715. Tel. (301) 262-4135.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller of Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 118 Wayside Drive, Bridgewater, VA 22812.

FOR SALE—Religious novel, *Lost in Wonder*, by Sam Erbaugh. Story is set in ancient Rome and centers around a Roman tax collector, his exposure and interest in Christianity, early persecution, and the spread of this new religion in the Empire. Please send $10 to cover cost and mailing to: 4416 Burlingame Commons, Trotwood, OH 45426-3809.

TRAVEL—Hawaii and Tournament of Roses Parade. Midwinter tour to Rose Bowl parade on New Year's Day and then to balmy, warm Hawaii. Dec. 31–Jan. 10. Write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Pilgrimage to the Bible lands: Israel and Egypt, March 15–28, 1993. Visit the places where Jesus lived and walked. Trip includes two full days at the Sea of Galilee where we will stay in a kibbutz overlooking the sea. Our six days in Jerusalem area include not only historical sites but also personal contacts with persons living in area. Travel by coach to Cairo thru Sinai peninsula and Suez Canal. Visit 4,000 year-old Great Pyramid of Cheops and the Sphinx. Possible two-day extension to Luxor. From Baltimore, $2225; or from New York, $2125. Luxor extension additional $225. For color brochure or more info., write to Carol and Duane Strickler, Rt. 4 Box 185A, Martinsburg, WV 25401. Tel. (304) 263-7933.

TRAVEL—Bridgewater College President's Tour to the People's Republic of China and Hong Kong, Dec. 29, 1992 to Jan. 14, 1993. Leaves from and returns to Washington, D.C., (Dulles International) or from West Coast by arrangement. Special price $2595. For brochure and details, contact President Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-3362 or (703) 828-6421. Inquire now—limited space.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail Rd. and I-85 North, exit 38, Norcross. Contact pastor Don Jordan at (800) 782-9796, or Bob and Rose Garrison (404) 979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

# Turning Points

## New Members

**Acts Covenant,** Atl. N.E.: Mary Aument, Teresa Berrier, Jenny Caranza, Jan & Ken Hurst, Duane Miller, Tony Rosa, Becky Roth, Janet & Wilmer Stauffer, Don & Paula Zeiset, Kenny Yoder, Gary & Judith Morris, Bill & Verna Kerns

**Annville,** Atl. N.E.: Sue Ann Pulaski, Abram & Mary Bruckhart

**Antelope Valley,** S. Plains: Sue Honeywell Reim

**Aughwick-Germany Valley,** M. Pa.: Michael Love, Amanda Collins, Brenda Goshorm

**Bethel,** N. Ind.: Kimberly Reuter

**Buckeye,** W. Plains: Steven Marston, Casey & Joshua Tschudin

**Center,** N. Ohio: Bonnie Au, Sandy Humes

**Codorus,** S. Pa.: Janet Weist, Jeff Druck

**Danville,** N. Ohio: Mark Hochstetler, Jeremy Reegan, Brian Staats

**East Chippewa,** N. Ohio: Lynn & Rob Saurers

**Eaton,** S. Ohio: Ken & Bernice May, Mark & Monique Lipps, Eldon & Winifred House, Randy & Mary Thomas, Richard & Regina Hapner, Meredith & Jeannine Van Ausdal, Vicki Nuse-Smith, Tony Hines, Sonja Brown, Erin Domsher, B. J. Price, Scotty Hauser, Tyler Charles, Rachel Cabaniss, Nicole Dorton, Leslie Johnson, Danny Driggs, Vernon & Bea Sherman, J. B. & Audra Tackett, Julie Barnes, Ricky White, Jason Flory

**Everett,** M. Pa.: Rosemary Hoover

**First-Detroit,** Mich.: Amy Fleischmann, Brenda Bluckhorn, Judy Heck

**First-Harrisburg,** Atl. N.E.: Donna & Donald Heilman, Woodrow Ziegler, Rafael, Maria T., & Maria M. Rivas, Helen & Richard Hollinger, Bridget Albin, Andy Fuge, Bryon & Tracy Price, Stephanie Shrawder, Hannah & Grace Mumma

**First-Roanoke,** Virlina: Janet & Ross Harris

**First-Roaring Spring,** M. Pa.: Scott & Kimberly Hodgson, Krista Guyer, Melinda Myers, Michael Holsinger, Scott Thompson, Thomas Shaffer, Douglas Detwiler, Michael & Nancy Imes, Aimee Stoltz, Scott Caldwell, Brandi Claycomb

**Franklin Grove,** Ill./Wis.: Laura Atkinson, Denise & Don Hayes

**Greenville,** S. Ohio: Loman Shiverdecker, Ken & Sally Groff

**Hanover,** S. Pa.: Leon & Esther Shearer

**Hatfield,** Atl. N.E.: Richard & Caroline Carey, Randy & Sonja Cassel, Denise & Krystal Crouthers, Robert & Polly Hanks, Violet Heath, Cheryl Rarich, Lee Runkel, John & Leanna Scarpill, Dorothy Witman

**Hopewell,** Virlina: Lee & Dawn Hurt, Marcus & Aimee O'Neill, Chris & Tiffany Adkins

**Indian Creek,** Atl. N.E.: Melanie Alderfer, Sheri Breneman, Lon Clemmer, Sharon Detweiler, Jody Freed, Teri & Karen Greiser, Diana Hackman, Dan Rostick, Sheila Yothers, Matt Ziegler, Charles & Cynthia Ebersole

**Lancaster,** Atl. N.E.: Jaime Castaneda, Melissa & Scott Charles, Jeffrey Focht, Jorg Leister, Barbara Mann, Martha Ramirez, Mark Reed, Mark Snyder

**Leamersville,** M. Pa.: Aaron & Ryan Keebaugh, Terri Lloyd, Suzanne & Gareth Wicker

**Lewiston,** Atl. N.E.: Steven Cadorette, Jordan Keller, Michael Poulin

**Lewiston,** N. Plains: Thomas Wirt, Laurie Duncanson, Scott & Sara Sanders, Nathanial Jones, Amanda Hinrichs

**Liberty Mills,** S/C Ind.: Jane Flora-Swick, Linden & Diane Williams

**Lower Claar,** M. Pa.: Trina Fickes, Marie Baird

**Mack Memorial,** S. Ohio: Chris Barnes, Lela Harris, Nathaniel Kearney, Derrick Petry, Dana Sassenberg

**Maitland,** M. Pa.: Charles Angney, Jarod Armstrong, Danaca & Thomas Clark, Amy Fleming, Ronald Soccio

**Maple Grove,** N. Ind.: Charles & Helen Elliott, Edna Drudge

**Maple Grove,** N. Ohio: Carol & Bill Barr, Donna Case, Lucille & Paul Keener

**McPherson,** W. Plains: Dave & Anne Albright, Roger & Joyce Weir

**Middle Creek,** Atl. N.E.: Darin Garman

**Midland,** Mid-Atl.: Carol Huffman

**Midway,** Atl. N.E.: Charles & Cheryl Yost, Jeff & Connie Machamer, Debra, David, & Thomas Bennetch, Chet & Dale Brubaker, Joseph Buffenmeyer, Adriane Keller, Shirley McKinney, Derek Ramsey, Philip, Neil, & Brian Rohrer, Craig Wenger, Eric Zuck, Scott Baker, Kendell Reist, Tara Zimmerman

**Modesto,** Pac. S.W.: Erin & Jeff Gallagher, Libby Galt

**Mount Pleasant,** N. Ohio: Sharla Zuercher, Brenton Weirich, Melvin & Wanda Ruthrauff, Rachel Clark, Elizabeth Doerschuk, Nathan Heidy, Scott & Debbie DeMarco

**Mount Pleasant,** N. Ind.: Laura Lamaster, Terry & JoAnne Grenert, James & Christia Bocko

**Mount Wilson,** Atl. N.E.: Matthew & Rachel Bucher, Jodi Good, Jessica McKinney, Russell Simmons, Jason Fitterer, Dan Shirk, Dale Reish, Dwayne Chambers, Dennis, Susan & Susie Gernert

**Mountville,** Atl. N.E.: Keith Shelly, Sheri Sandstrom, Cathy Funderwhite, Lucy Snyder, Dale & Dori Strickler, Barbara McCaffrey, George Hitchens, Carol Ballentine, Arlene Geibe, Coleman Stites, Jeri & Marti Bunting

**Myerstown,** Atl. N.E.: Michelle Doll, Gwendolyn & David Wenger, Kurt Forry, Sidney Wagner, Trent Dohner, Craig Diffenbach

**New Paris,** N. Ind.: Phil & Rosemary Wagoner, Holly & Peter Wagoner

**Pine Glen,** M. Pa.: Kathi Miller, James Kauffman

**Plum Creek,** W. Pa.: Jackie Kallal, Melvin & Carol Ann Deschand

**Prairie City,** N. Plains: Bret Shultz

**Quakertown,** Atl. N.E.: Brenda Odor, Nick Rafferty, Kathryn Strickler, Joanne Scott

**Rayman,** W. Pa.: Brandon & Becky Smith, Cassie Enos

**Rummel,** W. Pa.: James Chicarell, Carol & Toni Lynn Fritz, Violet Fuller, Ashley & Roxanne Hostetler, Laurel Huskins, Randy Huston, Darlene & James Johnson, Amy, Jo Ann, Kelly, Robert A., & Robert E. Moore, Bessie Rose

**Salem Community,** W. Plains: Travis Carey, Hannah Scherck, Kerry Battey, Linda & Brad Shores

**Saunders Grove,** Virlina: Mabel Booth, Mark Holt

**Sebring,** Atl. S.E.: Mary Fought, Gerald & Mary Miller, William, Ann, & Carol Snyder, Myra Sorber, Michael Tomlinson

**Spring Run,** M. Pa.: Craig & Heather Knepp, Tish Phillips, Fred, Robin, & Andrea Evans, Matthew Corson, Mark Wray, Danielle Klinger

**Springfield,** Atl. N.E.: Dolores Frei, Walter Miller, Arthur & Helen Kline

**Trinity-Sabetha,** W. Plains: Larry & Diane Ditmars

**Twenty-Eighth Street,** M. Pa.: Don & Corena Kagarise, Ray & Jane Siatkowski, Ronna & Heather Treese, Becky Jacobs, Ethel Park, Shirley Foster, Ronald Breinich, Ami Walker

**Union Center,** N. Ind.: Dale & Dawn Ziegler, Dave Kauffman, Chuck, Darcey, & William Mitschelen, Gene & Deb Piper

**Virden,** Ill./Wis.: Angela & David Boston, Jacalyn, Thomas, & Trisha Butler, Abbey & Gary Mortimer, Amanda Snell, James Griffin

**Waynesboro,** Shen.: M. Albert Morningstar, Patrick & Jessica Sharer, Esther Barkdoll

**West Charleston,** S. Ohio: Clifford Christy

**West Richmond,** Virlina: Deona Houff, Mabel Reber

**White Oak,** Atl. N.E.: Anna Mary Ebersol, Janelle Fahnestock, Jonathan Hollinger, Kirby Keller

**Zion Hill,** N. Ohio: Jack & Jennifer Jacobsen, Cathryn & Jared Robinson, Deborah Bell

## 202nd BVS Orientation Unit

(Orientation completed Aug. 15, 1992)

**Adams,** Linda, Paris, Tenn., to Center for Religion Ethics, Ithaca, N.Y.

**Berkun,** Tracy, Bayside, N.Y., to New York Coalition for Alternatives, Albany, N.Y.

**Bridenbaugh,** Alina, Hanover, Pa., to SERVE, Inc., Manassas, Va.

**Corliss,** Sandra, Malvern, Pa., to Catholic Worker House, San Antonio, Texas

**Coursen,** Robert, St. Louis, Mo., to Eco-Justice Network, Ithaca, N.Y.

**Crawford,** Rodney, Red Lion, Pa., to Habitat for Humanity, Americus, Ga.

**Crawford,** Deanna, Red Lion, Pa., to Habitat for Humanity, Americus, Ga.

**Hansen,** Janet, San Diego, Calif., to International Peace Bureau, Geneva, Switzerland

**Johnson,** Michael, Akron, Ohio, to Habitat for Humanity, Americus, Ga.

**Kingham,** Tiffany, Weston, Conn., to Queen Louise Home, St. Croix, V.I.

**Kratz,** Keith, Yellowstone National Park, Wyo., to Washington Office on Haiti, Washington, D.C.

**Lewis,** Sarah, Winnetka, Ill., to Mary House, Washington, D.C.

**Myers,** Elizabeth, North Manchester, Ind., to Clarion Alliance, Des Moines, Iowa

**Nye,** Wray, Plymouth, Ind., to On Earth Peace Assembly, New Windsor, Md.

**Panganiban,** Richard, Los Angeles, Calif., to LARAP, El Paso, Texas

**Partenheimer,** Andrea, Naperville, Ill., to Tri City Homeless Coalition, Fremont, Calif.

**Replogle,** Shawn, Harrisonburg, Va., to Youth Ministries, Elgin, Ill.

**Rosenberger,** Lucas, Greenville, Ohio, to Casa Marianella, Austin, Texas

**Schaa,** Grete, Munchen, West Germany, to Near Eastside Mul Serv Center, Indianapolis, Ind.

**Siegmund,** Ursula, Loln, West Germany, to Bread and Roses, Olympia, Wash.

**Stellermann,** Kerstin, Leer, West Germany, to Alaska Children's Services, Anchorage, Alaska

**Van Voorhis,** Laura, Pendleton, Ind., to NCADP, Liberty Mills, Ind.

**Walsh,** Connie, Grove City, Minn., to New Windsor Service Center, New Windsor, Md.

**Zielinski,** Emily, Lincoln Park, Mich., to Comfort House/Casa del Consuelo, McAllen, Texas

## Licensing/ Ordination

**App,** Robin Wentworth, ordained Nov. 1990, Camp Creek, N. Ind.

**App,** Ronald, ordained Nov. 1990, Camp Creek, N. Ind.

**Bailey,** Scott R., licensed Apr. 11, 1992, Maple Grove, W. Pa.

**Bell,** David W., ordination receive Nov. 9, 1991, Zion Hill, N. Ohio

**Biller,** Guy O., licensed Oct. 26, 1991, Reisterstown, Mid-Atl.

**Brooks,** Lanz William, licensed Apr. 11, 1992, Goshen City, N. Ind.

**Brunk,** Andrew Lewis, licensed Jan. 30, 1992, Summit, Shen.

**Crouse,** Charles W., ordained May 16, 1992, Hooversville, W. Pa.

**Devore,** Daryl Alan, licensed Mar. 27, 1992, Pleasant Plains, S. Plains

**Elmore,** Carolyn Stone, licensed Feb. 17, 1992, Pine Creek, N. Ind.

**Fackler,** Jeffrey, licensed May 12, 1992, Syracuse, N. Ind.

**Funk,** Keith, ordained Apr. 20, 1991, Lincoln Antelope Park, W. Plains

**Glover,** Marvin Watson, licensed Mar. 12, 1992, Grottoes, Shen.

**Healy,** William G., ordained May 16, 1992, Berkey, W. Pa.

**McCauliff,** Linda L., licensed Apr 11, 1992, Westmont, W. Pa.

**Metcalfe,** Anne Madora, licensed Oct. 26, 1991, Manassas, Mid-Atl.

**Miller,** Mia L., licensed Apr. 11, 1992, Geiger, W. Pa.

**Mohler,** Paul F., ordained Mar. 27, 1992, Thomas, S. Plains

**Mustard,** William, licensed Apr. 20, 1990, Sugar Ridge, Mich.

**Ortega,** Frank V., ordained Mar. 27, 1992, Falfurrias, S. Plains

**Perez,** Felix Acevedo, ordination received Apr. 11, 1992, Miami First, Atl. S.E.

**Person,** Joyce F., licensed Apr. 25, 1992, Polo, Ill./Wis.

**Pinkham,** David, ordained May 1, 1992, LaPorte, N. Ind.

**Roop,** Carolyn D., licensed Feb. 29 1992, Pasadena, Pac. S.W.

**Rosales,** Salvador, licensed Jul. 17, 1992, Hermanos Unidos En Cristo, Pac. S.W.

**Schreiner,** Sally A., licensed Apr. 25, 1992, Reba Place, Ill./ Wis

**Shuford,** Robert W., licensed Apr. 25, 1992, Reba Place, Ill./Wis.

**Sillett,** Larry, ordination received Jun. 16, 1992, Stonelick, S. Ohio

**Simmons,** Randall V., ordained May 7, 1992, Grottoes, Shen.

**Veal,** Kathleen Anne, licensed Mar 12, 1992, Valley Pike, Shen.

**Willoughby,** Sallie Diane, licensed May 9, 1992, Miami First, Atl. S.E.

## Pastoral Placements

**Baker,** Maynard, from secular to Little River, Shen.

**Bendes,** Mark S., from secular to Salamonie, S/C Ind.

**Bowser,** Thomas L., from Martinsburg, M. Pa., to District Executive, N. Plains

**Calderon,** Karen, from secular to Koinonia, W. Plains

**Clark,** Michael A., from Beaverton, Mich., to New Covenant, Virlina
**Davis,** Kenneth, from Brothersvalley, W. Pa., to Garrett, W. Pa.
**Diehl,** Stanley, from Pipe Creek, Mid-Atl., to Beaver Dam, Mid-Atl.
**Durr,** Stephen and Marilyn, from Cherry Grove, W. Marva, to Bethany, N. Ind.
**Ebersole,** George D., from Mohler, Atl. N.E., to Upper Claar, M. Pa.
**Fike,** Michael, from secular to Sandy Creek, Clifton, Hazelton, Shady Grove, W. Marva
**Fuska,** Bernard, from Scalp Level, W. Pa., to Timberville, Shen.
**Hunt,** Doug, from other denomination to Columbia United Christian, Mid-Atl.
**Landrum,** Richard L., from Pomona, Pac. S.W., to Wenatchee Brethren-Baptist, Ore./Wash.
**Lunkley,** Charles, from Cedar Creek, S.E., to Eel River, S/C Ind.
**Manges,** John, from Nanty Glo, W. Pa., interim, to Nanty Glo, W. Pa.
**Manning,** Gerald R., from Christiansburg, Virlina, to Ferrum, Virlina
**Martin,** Ross, from Trinity, Virlina, interim, to Trinity, Virlina
**McDonald,** Richard, from Front Royal, Shen., to Friends Run/Smith Creek, Shen.
**Moore,** Edwin, from secular to Bethesda, W. Marva
**Richards,** Frank, from secular to Smith Chapel, Virlina
**Robey,** William, from other denomination to Lakewood Community, Ore./Wash.
**Rosales,** Salvador, from secular to Hermanos Unidos En Cristo, Pac. S.W.
**Simmons,** Randall V., from Grottoes, Shen., interim, to Grottoes, Shen.
**Smith,** Kathy, from secular to Union Grove, S/C Ind.
**Stovall,** William, from Mason Cove, Virlina, to Topeco, Virlina
**Tyner,** Ira Larry, from Beaver Creek, Shen., to First-Harrisonburg, Shen.
**Whitfield,** Stephen, from other denomination to First-Baltimore, Mid-Atl.
**Willoughby,** Carolyn, from seminary to Farmington Bethel, W. Pa.
**Wilson,** Leland, from secular to Dover Project, Mid-Atl.
**Woodard,** Edward, from other denomination to Oak Grove-Roanoke, Virlina

## Wedding Anniversaries

**Bartlett,** U. C. and Flossie, Uniontown, Pa., 50
**Bush,** John and Martha, Martinsburg, Pa., 50
**Bussard,** Reginald and Laura, Everett, Pa., 50
**Cunningham,** Kenneth and Louella, Uniontown, Pa., 55
**Dadisman,** Earl and Martha, Worthington, Minn., 50
**Davis,** James and Margaret, North Liberty, Ind., 50
**Detwiler,** Galen and Grace, Martinsburg, Pa., 55
**Dobbins,** Melvin and Ethel, Wilton, Iowa, 50
**Earhart,** J. Stanley and Laurie, Lancaster, Pa., 50
**Fike,** John and June, Sebring, Fla., 55
**Finkbiner,** Winfield and Elva, Annville, Pa., 50
**Flaherty,** Russell and Elizabeth, Kansas City, Kan., 50
**Foulke,** Hazel and Harvey, Quakertown, Pa., 55
**Fuller,** Ray and Mignon, Elkhart, Ind., 50
**Hauseman,** Irvin and M. Catherine, Pottstown, Pa., 60
**Heinbaugh,** Ray and Ferne, Somerset, Pa., 75
**Hunter,** Lester and Audrey, Windber, Pa., 50
**Kammerdiner,** Merton and Selma, San Diego, Calif., 50
**Kensinger,** Leon and Eleanor, Martinsburg, Pa., 50
**Lehman,** Lloyd and Garnet, Alum Bank, Pa., 55
**Markley,** Cecil and Rowena, Plymouth, Ind., 55
**Miller,** Vernon and Marjorie, South Whitley, Ind., 50
**Mills,** George and Lucille, Goshen, Ind., 50
**Moyer,** Glen and Mabel, Greenville, Ohio, 71
**Nielson,** Alfred and Ethel, Modesto, Calif., 50
**Ott,** L. Ernest and Clara, Windber, Pa., 50
**Penrod,** Floyd and Cleada, Windber, Pa., 60
**Petre,** Ira and Mary, Martinsburg, Pa., 55
**Pommert,** Stanley and Iva, North Liberty, Ind., 50
**Sampson,** Charles and Wilma, Cridersville, Ohio, 60
**Sesser,** Joseph and Helen, Modesto, Calif., 55
**Shaffer,** Dean and Allegra, Windber, Pa., 60
**Shaner,** Chester and Gladys, Martinsburg, Pa., 50
**Sherman,** Gerald and Dorothy, Goshen, Ind., 55
**Smart,** Jack and Carol, New Carlisle, Ohio, 50
**Smith,** Walter and Iris, Plymouth, Ind., 55
**Snyder,** Emerson and Lucille, Columbiana, Ohio, 55
**Sperline,** Betty and Don, Redondo, Wash., 50
**Statler,** Herron and Verna, Windber, Pa., 60
**Stevens,** Sherard and Emma, Vinton, Va., 50
**Stull,** E. Loraine and Martha, Howard, Ohio, 50
**Vincent,** Charles and Doris, Salem, Ohio, 55
**Wampler,** Weldon and Catherine, Bridgewater, Va., 50
**Wampler,** David and Betty, Bridgewater, Va., 60
**Wharton,** Carroll and Velma, North Liberty, Ind., 55
**Whitmore,** Elwood and Eva, Bridgewater, Va., 50
**Witham,** Milan and Nondus, Lima, Ohio, 50
**Wright,** Purdy and Minnie, Utica, Minn., 50
**Wright,** William and Nettie, Utica, Minn., 75
**Young,** Forest and Lora Lee, Harrisonburg, Va., 50
Zigler, Jacob and Leah, Bridgewater, Va., 50

The following wedding anniversaries are accepted for Turning Points: 50, 55, 60, 65, and anything after 70. Remember to include first and last names, town, state, and the number of the anniversary.

## Deaths

**Alderfer,** Willis, 73, Souderton, Pa., Jan. 20, 1992
**Andrews,** James, 44, Nappanee, Ind., Mar. 8, 1992
**Ater,** Mary Alice, 76, New Carlisle, Ohio, Jun. 4, 1992
**Atwood,** Arley, 73, Sigourney, Iowa, Jul. 21, 1992
**Ballard,** Edward, 73, Hershey, Pa., Jul. 24, 1992
**Bartley,** Betty, 49, Weyers Cave, Va., Oct. 16, 1991
**Baker,** Robert H., 83, Rockwood, Pa., Jan. 15, 1992
**Barb,** Sidney, 73, Campbelltown, Pa., Jun. 12, 1992
**Baublitz,** Linda, 44, Thomasville, Pa., May 24, 1992
**Baugher,** Raymond, 73, Hanover, Pa., Jun. 20, 1992
**Baum,** Harriet, 87, Gettysburg, Pa., Jun. 10, 1992
**Beatty,** Barbara, 68, Roanoke, Va., Mar. 7, 1992
**Belzer,** Myrtle, 93, Arcadia, Ind., Jul. 21, 1992
**Bidlack,** Ford, 80, Defiance, Ohio, May 27, 1992
**Birkenholtz,** Louis, 91, Prairie City, Iowa, Dec. 23, 1991
**Blosser,** Opal, 79, Nappanee, Ind., Mar. 9, 1992
**Blouch,** Milton, 100, Palmyra, Pa., Jul. 18, 1992
**Bowman,** Gladys, 64, Harrisonburg, Va., Jun. 13, 1992
**Bowser,** Robert, 72, Englewood, Ohio, Jun. 22, 1992
**Boyer,** Charles R., 79, Spruce Creek, Pa., Oct. 19, 1991
**Brower,** Alva, 89, La Verne, Calif., May 21, 1992
**Brown,** David, 70, Naperville, Ill., Apr. 14, 1992
**Brown,** Ida, 84, Quinter, Kan., Feb. 15, 1992
**Canfield,** Bertha, 83, McPherson, Kan., Jun. 3, 1992
**Carey,** Essie, 79, Sterling, Kan., Dec. 20, 1991
**Carter,** Homer, 66, Wapakoneta, Ohio, Jun. 22, 1992
**Chittick,** Mae, 97, Flora, Ind., Jul. 12, 1992
**Coffman,** Patricia, 62, Claremont, Calif., Jun. 16, 1992
**Crist,** Kenneth, 71, Oceanside, Calif., Jul. 3, 1992
**Cullen,** Nelle, 93, La Verne, Calif., May 6, 1992
**Curry,** Helena, 92, Plainview, Minn., Apr. 21, 1992
**Delozier,** Olive, 86, Williamsburg, Pa., Jun. 11, 1992
**Ebersole,** Della, 92, East Berlin, Pa., May 14, 1992
**Fields,** Mary, 103, North Manchester, Ind., Mar. 5, 1992
**Finnell,** Ralph, 80, Madison, Va., Jul. 8, 1992
**Foutz,** Billy, 70, Vinton, Va., Jul. 10, 1992
**Frantz,** Russell, 86, San Dimas, Calif., Jun. 9, 1992
**Garber,** Gertrude, 79, Mount Sidney, Va., Dec. 29, 1991
**Garman,** Mark, 42, Lititz, Pa., Jun. 2, 1992
**Gaston,** Anna, 81, Wenatchee, Wash., Jul. 16, 1992
**Godfrey,** Vernon L., 65, York, Pa., Jul. 27, 1992
**Green,** Kenneth, 75, Hagerstown, Md., Jan. 16, 1992
**Groff,** Elsie, 94, Manheim, Pa., Jul. 25, 1992
**Hand,** Donna, 80, Plymouth, Ind., Jun. 17, 1992
**Harbaugh,** Lester, 86, York, Pa., Jun. 9, 1992
**Hartley,** Amy, 92, Harleysville, Pa., Apr. 17, 1992
**Harvey,** Allen S., 66, Harrisonburg, Va., Jun. 28, 1992
**Heisey,** Mary, 78, Manheim, Pa., Jul. 18, 1992
**Henry,** Veda R., 69, Monroeville, Pa., Jul. 9, 1992
**Hipple,** Perry, 66, Elizabethtown, Pa., Jul. 3, 1992
**Holsinger,** Howard, 94, Windber, Pa., Jan. 7, 1992
**Hylton,** Osee, 96, Roanoke, Va., Feb. 19, 1992
**Jones,** Richard W., 82, Monroeville, Pa., Jul. 4, 1992
**Kappler,** Harold, 84, Modesto, Calif., Jun. 26, 1992
**Kelley,** Robert, 74, Dayton, Ohio, May 14, 1992
**Kline,** Sara, 87, Manheim, Pa., May 28, 1992
**Knowles,** Mary, 76, Scottville, Mich., May 31, 1992
**Knupp,** Alda H., 84, Bridgewater, Va., Apr. 30, 1992
**Landin,** Max, 79, Freeport, Ill., Jun. 19, 1992
**Leisenring,** Anetta C., 78, Spring Grove, Pa., Jul. 22, 1992
**Manahan,** Sylvia P., 72, Waynesboro, Pa., Jul. 8, 1992
**McBane,** Marian J., 67, Atlanta, Ind., Jul. 9, 1992
**Miller,** Ferne, 73, Windber, Pa., Mar. 9, 1992
**Miller,** Cora, 65, Dayton, Ohio, Apr. 3, 1992
**Miller,** Edith, 86, Royersford, Pa., May 31, 1992
**Miller,** David, 77, Lititz, Pa., Jun. 5, 1992
**Miller,** Stanley, 66, Bealeton, Va., Jul. 18, 1992
**Mitchell,** Isabelle, 78, Windber, Pa., Apr. 23, 1992
**Newcomer,** Mary, 83, La Verne, Calif., Jul. 5, 1992
**Nyce,** Anna, 93, Harleysville, Pa., Dec. 6, 1991
**Nyhart,** Florence, 88, Danville, Ohio, Jun. 16, 1992
**Osborn,** Lee, 77, Sebring, Fla., Jun. 22, 1992
**Phillips,** Emma, 89, Mount Morris, Ill., May 17, 1992
**Pippenger,** Dorothy, 81, Wakarusa, Ind., Apr. 18, 1992
**Potter,** Margaret, 87, Bradenton, Fla., May 22, 1992
**Ranck,** Jesse, 84, McVeytown, Pa., Jun. 23, 1992
**Redmond,** Marian, 88, Wenatchee, Wash., Jul. 19, 1992
**Rhoades,** Marlene, 81, Greenville, Ohio, May 18, 1992
**Rhodes,** June, 69, Harleysville, Pa., May 31, 1992
**Rinehart,** Naomi, 83, Waynesboro, Pa., Jun. 2, 1992
**Ritchie,** David S., 51, Bridgewater, Va., Jul. 4, 1992
**Sanner,** Hazel C., 65, Rockwood, Pa., 65, Nov. 28, 1991
**Saylor,** Jonas A., 76, York, Pa., Jul. 27, 1992
**Schultz,** Ruby, 65, Nappanee, Ind., Jun. 8, 1992
**Sciaraffa,** Cheryl, 44, Flora, Ind., Aug. 3, 1992
**Sembower,** Edna E., 84, Rockwood, Pa., Jun. 12, 1992
**Shockey,** Mildred, 81, Ringgold, Md., Mar. 31, 1992
**Showalter,** Gladys E., 84, Dalton, Ohio, May 22, 1992
**Smith,** Stanley, 79, Virden, Ill., May 29, 1992
**Smith,** Fern, 82, Gerard, Ill., Jun. 2, 1992
**Snader,** Earl, 72, Waynesboro, Pa., May 24, 1992
**Snare,** Florence, 87, Everett, Pa., Jun. 15, 1992
**Snyder,** Edna G., 85, Rockwood, Pa., Jun. 7, 1992
**Snyder,** Ralph G., 64, Rockwood, Pa., Nov. 26, 1991
**Stewart,** Chandler, 89, Bradenton, Fla., May 6, 1992
**Stiefel,** Elizabeth, 70, Arcola, Pa., Jun. 7, 1992
**Stogdale,** Edna, 82, Crimora, Va., Dec. 21, 1991
**Swinehart,** Edgar, 90, Ashland, Ohio, Mar. 9, 1992
**Trout,** Elizabeth, 96, Roanoke, Va., Jan. 15, 1992
**Troyer,** M. Ruth, 73, Plymouth, Ind., May 14, 1992
**Wade,** Hester, 75, Vinton, Va., Apr. 28, 1992
**Weagley,** H. Earl, Foley, Ala., Jan. 2, 1992
**Weimer,** Philip, 74, Chelan, Wash., Jun. 7, 1992
**Weitzel,** L. Clair, 65, Martinsburg, Pa., May 22, 1992
**Weyant,** Jeanne A., 71, Claysburg, Pa., Apr. 23, 1992
**Winters,** Nettie, 85, New Oxford, Pa., Jul. 27, 1992
**Wright,** F. Everett, 86, Ocala, Fla., Apr. 12, 1992
**Ziegler,** Mark, 74, Harleysville, Pa., May 18, 1992
**Zumbaugh,** M. Edith, 92, Plymouth, Ind., May 15, 1992

Because of space limitations, obituaries more than a year old cannot be included. MESSENGER will print deaths from the previous 12 months only.

# Learnings from the big assembly

W. Harold Row, long-time executive of the Brethren Service Commission, told me this tale about a revival he preached in a small mountain church of West Virginia. He had given much thought to promotion and saw to it that the community was saturated with announcements about the coming event.

Word appeared in the tiny weekly newspaper of the area. Pastors all around were notified to spread the word among their flocks. Posters were put up in country stores and filling stations. Even a public service announcement went out over local radio. All the bases apparently had been covered, and a well-attended meeting seemed assured.

The revival began, and only a handful of people appeared the first night. The next night there were fewer yet in attendance. The handful dwindled as the week rolled along. Harold's punch line ending this story was "And I honestly believe that if I also had distributed handbills door to door, *no one* would have shown up!"

As the time for this past July's Brethren World Assembly (see page 11) approached, I detected that its promoters were not going to repeat Harold's mistake. I had been lonesomely beating a drum in MESSENGER for the past year, but the assembly was virtually upon me before I learned any details about it. Thus there was some element of surprise in store for me and the other determined Brethren who showed up at Elizabethtown.

The surprises were, for the most part, delightful, I should hasten to add. I confess that I had rather envisioned a more popularized format for the Brethren history we were assembling to celebrate. Not being a scholar, I can listen for only a short time to the drone of learned papers being read before I become restless . . . and ashamed of my plebian taste in history.

Still there was an impressive amount of meat on the bones of Brethren history, as presented, for us coarse types to gnaw on, and I came away sated from the table spread in the Bucher Meetinghouse. To be fair to the scholars, they also offered light refreshments in the form of workshops, slide presentations, and exhibits. And the assembly ended with a three-session general gathering noticeably . . . and intentionally . . . lacking in formality.

But the most pleasant feature of the assembly was the fellowship of sisters and brothers from the different bodies of Brethren as we mingled between sessions, at meals, and in unstructured times. That fellowship had the atmosphere of a joyous family reunion, long delayed, and all the more anticipated because of the postponement.

We realized that while we were going our separate ways all these lonesome years since the 1880s Brethren splits, we had accentuated some of the differences we fell out about in the first place and, in some cases, had developed new ones. Some of us still wear the plain garb. Some of us have become nationalistic. Some of us still sing our hymns unaccompanied by musical instruments. Some of us emphasize our peace stance more than others do. Some of us don't believe in overtly evangelizing. Some of us are more fundamentalistic than the others. Some stress this. Some stress that.

But what a happy surprise to find that all these differences didn't disturb our fellowship or alloy our joy at being together. And what a delight to find that we still have so many shared beliefs, practices, and emphases. Like long separated members of a family, we were reassured to find that each of us is clinging to elements of our heritage that we collectively had held dear.

A perceived threat of being returned to a former state (Count Zinzendorf's aim of forming a religious union) prompted the 1742 Annual Meeting that we were celebrating at Elizabethtown. Perhaps there are those Brethren in 1992 who perceived in the design of a Brethren World Assembly another threat of being returned to a former state. If such there be, I can lay their fears to rest. No one talked at Elizabethtown of undoing the Brethren splits. M. R. Zigler got us together at Tunker House in 1973 "just to shake hands." If, in the Bucher Meetinghouse, we also slipped in a hug here and there, it was done in the same spirit of M. R.'s cajoling.

No, the Brethren World Assembly simply provided a time to fellowship, to celebrate a shared heritage, to make a statement about family ties. I've given it a lot of thought since I left Elizabethtown. Maybe I'll write a learned paper about it.—K.T.

# FIESTA! FIFTY YEARS, FIFTY DOLLARS.

CHRISTIAN-COMMUNITY CENTER INC.
ESFUERZATE ESFORCEMONOS
1 Cronicas 19:13

Paul Mundey photos

Claim your stake in Puerto Rico's fiesta this fall—the island's 50th anniversary of Brethren witness. Celebrate with your own personal gift to Church of the Brethren mission.

Brethren entered Puerto Rico in 1942 when a reconstruction unit of conscientious objectors was assigned to Castañer, a village in the rugged central mountains, then isolated and poverty-stricken.

What followed in due course were Puerto Rico's first rural hospital, first rural high school, a demonstration farm, consumer and health cooperatives, a credit union, workcamps, disaster ministries, a retirement home, and a cluster of congregations. In the process, service, education, and evangelism have come together in a distinct witness to Jesus Christ.

On November 14-22, a range of religious and cultural festivities in Castañer will mark the 50-year celebration. You are invited to attend. You are invited further to keep alive the Brethren commitment to service, education, and evangelism.

Give a special gift—fifty dollars for fifty years?—through your congregation's World Mission Offering. Or send your gift to the General Board, 1451 Dundee Ave., Elgin, IL 60120.

Observe Puerto Rico's Dunker fiesta with a celebration of your own.

**World Mission Offering**

*"The Church of the Brethren needs trained leadership. Delegate this training to outside institutions, and soon we will no longer exist as a denomination. The many 'called out' persons in our church need our seminary. Without it and our support, they can never become our leaders."*

*Paul Wampler is a surgeon, and his wife, Priscilla, is a homemaker, in Manassas, Va. They are members of Manassas Church of the Brethren.*

***If you hear the Call, give us a call.***

**Bethany Theological Seminary**
Butterfield and Meyers Roads
Oak Brook, IL 60521

**708/620-2200**

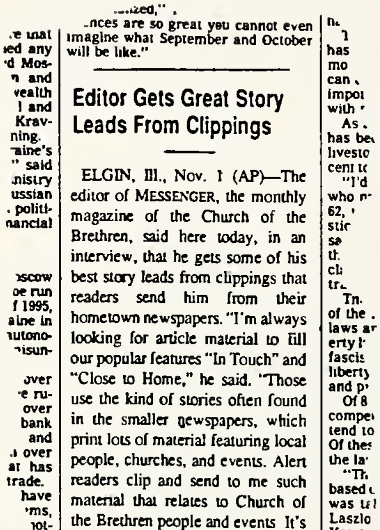
Church of the Brethren November 1992

Messenger

# In Sheldon, Iowa: 'All the blessings of the field'

# From the Editor

"Das Ederdorf ist seit dem Wochenende um eine Attraktion und zahlreiche angenehme Erinnerungen reicher. Die Attraktion besteht in der Eröffnung des Alexander-Mack-Museums, die angenehmen Erinnerungen haben von allem die etwa 200 Schwarzenauer und die 29 amerkanischen Gäste der 'Church of the Brethren'. . . . "



...nces are so great you cannot even imagine what September and October will be like."

**Editor Gets Great Story Leads From Clippings**

ELGIN, Ill., Nov. 1 (AP)—The editor of MESSENGER, the monthly magazine of the Church of the Brethren, said here today, in an interview, that he gets some of his best story leads from clippings that readers send him from their hometown newspapers. "I'm always looking for article material to fill our popular features "In Touch" and "Close to Home," he said. "Those use the kind of stories often found in the smaller newspapers, which print lots of material featuring local people, churches, and events. Alert readers clip and send to me such material that relates to Church of the Brethren people and events. It's from these that I get my

Thus began one of the newspaper clippings I received recently relating Church of the Brethren news from around the world. The article came from a Schwarzenau, Germany, newspaper and relates to our lead story on page 4 of this issue of MESSENGER. It's an example of my dependence on readers feeding me with clippings from their local newspapers, the source of many of my leads for MESSENGER articles. These articles appear mainly in our two features "In Touch" and "Close to Home," but also in "News" and elsewhere.

I have a few readers who faithfully clip their newspapers and send me grist for my editorial mill. But there are big geographical gaps that I continue trying to fill. For example, I still haven't found anyone in the Harrisonburg, Va., area who will consistently clip the *Daily News-Record*, although that newspaper runs Brethren-related articles almost daily.

The rewards for sending the editor a clipping are meager, the biggest one being the satisfaction of seeing in MESSENGER an article appear that obviously developed from one's clipping. But further satisfaction can come from knowing the other uses made of the clippings. First the clippings appear on a bulletin board in a hallway at the General Offices, to help staff stay abreast of doings across the denomination. And when the clippings are removed from the bulletin board, they are filed away in biographical folders or sent to the Brethren Historical Library and Archives for processing.

So, newspaper clippers, keep your scissors handy. Remember, be sure to clip the *whole* article and to include both the name of the publication and the date. And, *PU-LEEZE*, don't write across the type, add asterisks, underline names, or Scotch-tape pieces together (staples are okay). Mail them to me at 1451 Dundee Ave., Elgin, IL 60120.

And you folks there in the Harrisonburg area, have you gotten my hint?

Kermon Thomasson

COMING NEXT MONTH: A cluster of Christmas-related articles, including one about a 19th-century poet and hymn writer with Brethren ties.

Messenger
Vol. 141. No. 10 November 1

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**Cover story:** *Potatoes sound like a rather lowly subject for a cover story. And sometimes we dismiss the hungry people of our country as too lowly to warrant our attention and caring. Potatoes and hungry people come together, however, in a Thanksgiving story from the Sheldon (Iowa) Church of the Brethren.*

**Credits:**
Cover, 1, 10-11: Mark Slupe
2 left: Lancaster Newspapers, Inc.
3: *Roanoke Times & World-News*
4 upper and lower left: WP-Fotos: Schwarz
5 upper left: Library of Congress
6: Damon Uhrig
7 top: Suellen Shively
7 bottom: Peter Williams/WCC
12-13: Jimmy Saunders
14-15, 17 lower right: Ken Bomberger
17 top: Thom Keller
19, 21: Tim Frye
20: Religious News Service
22-23: David Radcliff

# In Touch

## Carving the turkey

**Michael Dieter**'s turkeys aren't carved at the Thanksgiving dinner table. They are carved in his basement. And the one that won him his big prize was less than eight inches long.

That prize was the novice-level world championship in decorative miniature wildfowl carving, upland game birds division, at the Ward Foundation's 21st annual World Wildfowl Carving competition in Ocean City, Md.

Michael, a member of Chiques Church of the Brethren, Manheim, Pa., took up woodcarving 12 years ago, in order to make his own decoys for what was then his biggest passion—hunting. He found out he was good enough that people wanted to buy his work. He now sells miniature carvings for $100 to $200. His life-size models can bring $300.

Michael serves as president of Lancaster County Woodcarvers. And his eye is always on the next show. "I would like to compete someday for 'Best in World,' " he says, "and have my piece in the Ward Museum of Wildfowl Art (in Salisbury, Md.)."

*Michael Dieter, shown here with a long-billed curlew, has carved a niche for himself in the field of wildlife art.*

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," Messenger, 1451 Dundee Ave., Elgin, IL 60120.*

## Finding a new haven

**Clarence Priser**, of Brookville, Ohio, was 80 years old, a retired professional photographer, a widower, and a minister without a parish. And he was lonely.

On the recommendation of Goshen (Ind.) City pastor Phyllis Carter, who found him crying at a denominational conference, Clarence went to Florida to check out a pulpit vacancy, driving a new motor home. When he got there, the vacancy had been filled. And Clarence felt emptier than ever.

*Clarence Priser's advice to other oldsters: "Wait upon the Lord."*

Making his way back toward Ohio, Clarence dropped in on a revival at New Haven Church of the Brethren, near Sparta, N.C. New Haven needed a pastor, but no one there had ever heard of Clarence Priser.

Clarence preached a trial sermon and was invited to serve as interim pastor. Later he became the church's full-time pastor.

Today, 85-year-old Clarence is a happy man, and New Haven is a happy congregation. He performs all his pastoral duties and more. His latest venture is a Christian bookstore in Sparta.

"I am now where God wants me to be," says Clarence. "Most of our New Haven members are senior citizens, and I am witnessing spiritual growth in them."

Clarence's advice to other oldsters? "Wait upon the Lord." One's life may just be beginning at 80.—Pauline S. Webb

*Pauline S. Webb is a member of New Haven Church of the Brethren, Sparta, N.C.*

## Twin troubadours

**Tim** and **Tony Emmons** carry on a good Brethren tradition as they present programs promoting peace and social justice, composing their own songs of protest and peace.

Both the twin brothers came to their peace position the hard way—through military service. They still feel pain from that experience, and contend that the Church of the Brethren could

*Tim (left) and Tony Emmons promote peace through music.*

have done a better job of peace training for youth during the Vietnam War era.

When the Persian Gulf war hit, Tim and Tony were ready. Some of their present repertoire comes from that time, including a song titled "Blood for Oil." In their performances Tony plays the guitar and sings, while Tim serves as narrator and interpreter.

Earnings from their performances go to causes such as poverty, hunger, and homelessness. Tim, in his congregation, Antioch Church of the Brethren, near Rocky Mount, Va., helped organize an auction eight years ago. This summer's event netted some $35,000 for funding good works in the US and abroad. Tony is a licensed minister in Oak Grove Church of the Brethren, Roanoke, Va. He hopes to be pastoring a congregation in a few years.

Meanwhile, the Emmons brothers' witness for peace goes on.

## Saving the animals

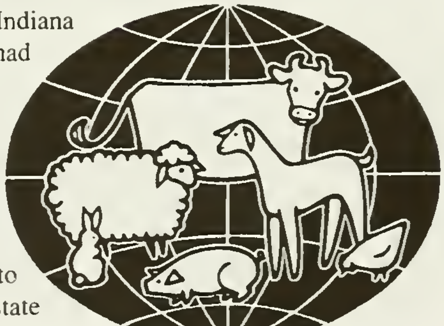
Time *was* when the Indiana State Fair routinely had the grand champion animals in its Highlight Auction slaughtered and the processed meat given to either the successful bidder or to a charity chosen by state fair officials. (Actually, most of the meat ended up feeding the tigers in the Indianapolis zoo, or so it is claimed.)

But all that has changed, and the person who changed it is **Guy Studebaker**, pastor of Pyrmont (Ind.) Church of the Brethren: "I just thought it was a shame for such high-quality animals to be killed."

This year was a good one for Guy to try his idea on the fair officials, since his son, Jesse, exhibited grand champion rabbits. And Guy is the rabbit superintendent for Carroll County's 4-H program.

Guy's suggestion was that the champion animals, rather than be slaughtered, be donated to Heifer Project. The fair officials liked the idea and agreed. So now the animals live on to produce more of their kind to help needy people all over the world. Jesse's rabbits are hard at work establishing new blood lines in Appalachian projects, for example.

Dan West's idea for Heifer Project was simple, but it has grown into an enormous boon for humanity. Guy's idea is just as simple, and just as promising . . . especially if Guy achieves his next goal—convincing fairs in other states to follow Indiana's lead.



## Names in the news

**Lisa Harshbarger**, of Manchester Church of the Brethren, North Manchester, Ind., and Jasmir Kalajdzic, of Mostar, Bosnia, were married July 30 and left in September for Slovenia, where Lisa resumed training English teachers.

- **The Singing Thomas Family** has gone to full-time in its singing ministry. Until last January Rodney was pastor of Upper Claar Church of the Brethren, in Claysburg, Pa. Other members of the troupe are Rodney's wife, Barbara, and their children, Tim and Tiffany.The group has recorded eight cassette albums of their music.
- **David B. Eller**, former book editor for Brethren Press, began September 1 as executive director of The Swedenborg Foundation, Inc., West Chester, Pa. The foundation is the primary US publisher and distributor of books by Emanuel Swedenborg, an 18th-century Swedish scientist, mystic, and theological writer.
- **Wesley Martin**, a member of Middle Creek Church of the Brethren, Ephrata, Pa., is teaching for a year in an agricultural high school in Bolivia, through a Mennonite Central Committee program for young people.
- **Bob Bowman**, pastor of Pleasant Valley Church of the Brethren, Weyers Cave, Va., leaves there the end of the year to join the religion and philosophy department of Manchester College.
- **Joe** and **Ferne Schechter**, of La Verne (Calif.) Church of the Brethren, began a year of medical service in Castañer, P.R., September 1.

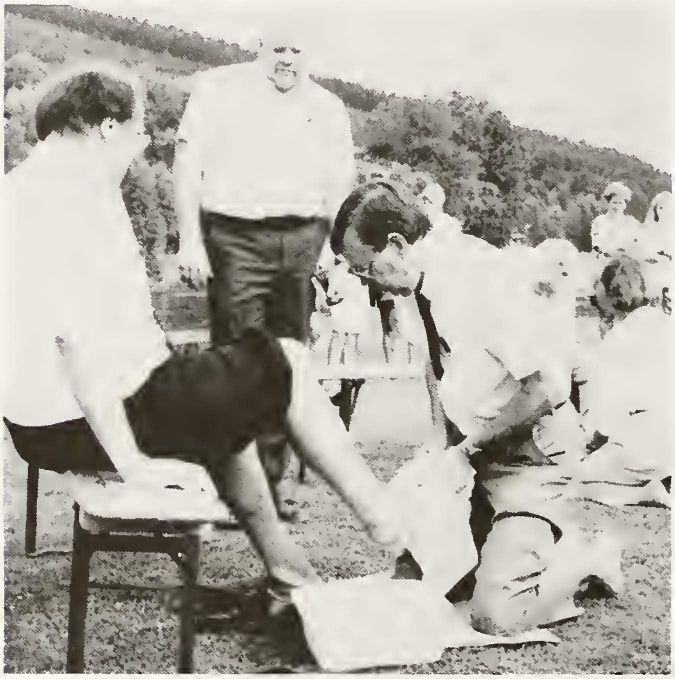
## Remembered

**Jeff Mathis**, 94, died August 20, in La Verne, Calif. A Church of the Brethren minister in Iowa, Illinois, Missouri, and Minnesota, he most recently was executive of Pacific Southwest District.

# Close to Home

## A Mack museum

Several hundred Germans joined 29 Brethren from the USA August 2 to dedicate the **Alexander Mack Museum** in Schwarzenau, Germany, birthplace of the Church of the Brethren. The museum is housed in the oldest building in the Valley of Huts (Hüttental), a building familiar to Brethren visitors through the years.



**Above:** *Jimmy Ross, Lititz, Pa., washes the feet of Schwarzenau Heritage Society leader Otto Marburger, while Jim Myer, Lititz, Pa., observes, in a historic feetwashing service by the Eder River.*

**Right:** *Schwarzenau mayor Adolf Schmerer speaks at the dedication of Mack Haus.*

The dedication climaxed several years of cooperative effort between the Schwarzenau Heritage Society and interested members of the Church of the Brethren. Those members raised over $27,000 to create an endowment, the interest of which pays the rent on the three museum rooms.

Members of the Heritage Society, aided by members of the Milde family, the home's owners, donated more than 1,000 hours of volunteer time to prepare the museum rooms. Items on display include illustrations of Brethren life and work, a Sauer Bible, an extensive historical library, and local historical records.

Speakers at the dedication included Schwarzenau mayor Adolf Schmerer and Brethren historian Don Durnbaugh. Preceding the dedication, a joint German/American worship service was held. Later, a feetwashing service was conducted down by the Eder River by Jim Myer, a minister in White Oak Church of the Brethren, Manheim, Pa. It was in the Eder that the first eight Brethren were baptized in early August 1708.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

## With strings attached

As part of Children's Day worship at **Ephrata** (Pa.) Church of the Brethren, the Youth Club (4th-8th grades) presented the story of "David the Psalmist," using puppets they had created.

Ephrata's minister of education, Mark Herr, is a puppeteer by avocation. As director of the Youth Club, he hopes to make more use of puppets in youth activities.

## Check your calendar

After all, he had appeared on a MESSENGER cover, so perhaps it was inevitable that he eventually would appear on a nationally distributed calendar. And with one of America's foremost authors, too.

Yes, there he is, venerable Dunker John T. Lewis, with his friend Mark Twain, gracing a 1993 calendar published by the Library of Congress.

Brother John was a Brethren farmer who lived in Elmira, N.Y., a neighbor to Mark Twain. The author of *The Adventures of Huckleberry Finn* esteemed his friend so much that he modeled that novel's character "Jim" after him. (See "Mark Twain and his Dunker Friend," October 1985.)

The calendar photo shows Mark Twain and John T. Lewis (both born in 1835) in old age, in 1903, on their last visit with each other. Along with Twain, the calendar features other authors and observations of literary interest.

Order your calendar from

*Ephrata puppeteers present "David the Psalmist."*

*Mark Twain and John T. Lewis visit at Elmira, N.Y., in 1903.*

the Library of Congress, Box J, Washington, DC 20540-8620. Ask for 1993 Engagement Calendar, $11.95, plus $5 for shipping ($6.50 for multiple copies). Call in credit card orders to (202) 707-6095.

The calendar is not the only item raising brother John's profile. The **Church of the Brethren Historical Committee** is seeking donations to a fund to erect a marker on the Lewis grave, in Elmira's Woodlawn Cemetery (June, page 4). Send checks (payable to Church of the Brethren) to the committee, at 1451 Dundee Ave., Elgin IL 60120.

## This and that

**Bethany Brethren Community Center** (BBCC) has been incorporated. It administers a program for westside Chicago that works at community-building through health and education projects. Its base is the human development center in the renovated **Chicago** (Ill.) **First** Church of the Brethren.

*Ohio youth pose at New Windsor, where they did relief work.*

- Twenty-four young people from **Salem** Church of the Brethren, Englewood, Ohio, and **Trotwood** (Ohio) Church of the Brethren spent August 3–7 at the **New Windsor** (Md.) **Service Center**, preparing clothing for overseas shipment and packaging handcrafts for SERRV sales.
- Brethren Housing Corporation (BHC), a program of **Manassas** (Va.) Church of the Brethren, has received a grant of $20,000 from Prince William County toward the completion of its food warehouse project at SERVE, Inc., another project of the congregation that distributes food among the needy of the community.
- **Mount Zion-Luray** (Va.) Church of the Brethren held its annual pork barbecue October 17. The proceeds were donated to the Family Ties project of **Shenandoah District**. This global mission project supports Nigerian Bitrus Balami, a **Bridgewater College** student, and his family.

## Let's celebrate

**Fairview-Endless Caverns** Church of the Brethren, near New Market, Va., held its 100th anniversary October 24, with Jesse Robertson as guest speaker.

- **Lafayette** (Ind.) Church of the Brethren has completed a renovation project that included adding an infant care center and an elevator.
- **White Pine** Church of the Brethren, near Purgitsville, W. Va., marked its 113th anniversary August 23, stating its age as "100+." Among the day's events was a dedication of the congregation's remodeled building.
- **Elm Street** Church of the Brethren, Lima, Ohio, is celebrating its 90th anniversary November 14–15, with Tom Zuercher as guest speaker.
- **Rummel** Church of the Brethren, Windber, Pa., celebrated A. Blair Helman's 50 years in the ministry during its homecoming August 2. The honoree was guest speaker.
- **Nanty Glo** (Pa.) Church of the Brethren marked its 70th anniversary July 25–26.
- **Roxbury** Church of the Brethren, Johnstown, Pa., is marking its 100th anniversary with a year-long series of guest speakers. A special centennial celebration was held October 24.
- **Living Stone** Church of the Brethren, Cumberland, Md., celebrated its 70th anniversary September 20, with Elaine Sollenberger as guest speaker.
- **Palmyra** (Pa.) Church of the Brethren will climax a year-long centennial observance, which included monthly guest speakers, with a special program December 6 during which Nevin Zuck will speak.
- **Big Creek** Church of the Brethren, near Cushing, Okla., scheduled November 1 as its centennial observance day.
- **Pleasant Valley** Church of the Brethren, near Milton, W. Va., held its 93rd anniversary observance August 9, with Robert Kessinger as guest speaker.

## Disaster projects involve church for 'the long haul'

"It's going to be a long-term project" to rebuild in Florida after Hurricane Andrew, said Atlantic Southeast District executive Berwyn Oltman, who asked Brethren to keep compassion alive for the long haul.

The church has given an initial $25,000 from the Emergency Disaster Fund for relief supplies and to begin funding clean-up and rebuilding projects in Perrine, Fla., and Franklin, La.

The church's disaster relief program also has begun assessing the need for work in Hawaii, which was hit by Hurricane Iniki in September.

Volunteers have been working in Florida, Louisiana, and Hawaii through the Cooperative Disaster Child Care program, in which children are cared for while their parents seek government aid and other assistance. Care givers worked in Homestead and Perrine, Fla., and in Morgan City and Cut Off, La.

Brethren faced several problems in chaotic southern Florida, including finding a place to stay. First Church of the Brethren, Miami, acted as Brethren headquarters and was crowded with child care volunteers and disaster workers, according to Atlantic Southeast District disaster coordinator Earlene Bradley.

Perrine, the site of the Brethren clean-up project, was hit by the northern edge of the eye of the hurricane, Bradley said, adding that the neighborhood is close to the coast, with a large elderly population.

The disaster office received permission to begin permanent roofing jobs in Florida in mid-September.

"Almost every (Florida) congregation has been involved in some kind of outreach," either by donating relief supplies or contributing to Brethren and Church World Service funds, Oltman said.

The need is immense, according to disaster relief director Donna Derr. Nearly 58,000 residences in Florida were destroyed or received major damage, she said, leaving hundreds of thousands of people homeless.

Brethren in Miami "fared quite well," Oltman said. The Brethren churches in Miami—First Church of the Brethren, which also houses a Hispanic fellowship called El Buen Samaritano, and Eglise des Freres Haitien—suffered no major damage, he said. Members suffered some damage to their homes, and one Brethren residence in Homestead received major damage. The only Brethren congregation in the area of Louisiana hit by the hurricane—Roanoke Church of the Brethren—was not affected, Derr said.

General secretary Donald Miller called on Brethren to aid the relief efforts. To volunteer for clean-up and rebuilding work, contact your district disaster coordinator. Money may be given to the Emergency Disaster Fund. Goods may be donated through Church World Service.

*Hurricane Andrew devastated parts of southern Florida and Louisiana. The Church of the Brethren disaster relief program has begun repair and rebuilding projects.*

### Calendar

**Ecumenical Child Care Network Conference** in New Orleans, La., November 10–11 [contact ECCN Annual Conference, 1119 Dauphine St. #5, New Orleans, LA 70016; (504) 524-2688].

**Ecumenical Church Educator's Conference:** "Imaging All Things New: Educating God's People in Turn-of-the-Century Times," in Cincinnati, Ohio, February 11–15 [contact June Gibble, (800) 323-8039, or Donna F. Steiner, (410) 775-2137].

**Connecting Families Retreat** sponsored by Brethren and Mennonite families with lesbian or gay members, in Mount Pleasant, Pa., March 12–14 [contact Brethren/Mennonite Parents, P.O. Box 1708, Lima, OH 45802].

**National Youth Christian Citizenship Seminar:** "Making a Difference in the City: Urban Justice in the '90s," in New York City and Washington, D.C., March 21–26 [contact Chris Michael or Shawn Replogle, (800) 323-8039].

## Brethren allocate $100,000 for famine relief in Africa

A grant of $100,000 from the Emergency Disaster Fund (EDF) has been allocated for famine relief efforts in Africa. Eastern and southern Africa is experiencing its worst drought in 80 years, compounded in some countries by warfare or a large influx of refugees.

Responding to an estimated 40 million Africans in danger of starvation, Church World Service has appealed for $7.65 million. The money will buy blankets, medicine, tools, and food.

An initial EDF grant of $25,000 was made in response to Hurricane Andrew, and $12,000 was given in response to an earthquake and tidal waves in Nicaragua. Flash floods in Kentucky and Ohio in late July prompted a grant of $1,700.

A grant of $800 has been made from the Global Food Crisis Fund to assist with medical bills for two farm families.

*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

## Brethren attend funeral for massacre victims

Members of a Brethren delegation to South Africa attended a funeral September 18 for 28 people killed in the Bisho massacre earlier that month. The funeral was held in King Williams Town.

The 10 Brethren were in South Africa on a learning tour to see the effects of apartheid and to learn what role the church in North America can play in dismantling it.

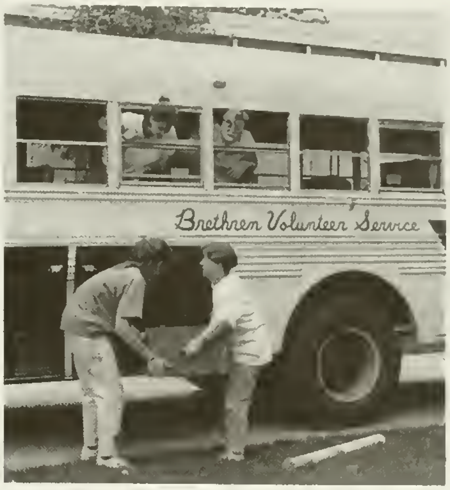
Delegation members were Mary Blocher Smeltzer, of La Verne, Calif.; Joan Gerig and Mary Scott-Boria, of Chicago, Ill.; Mattie Jackson and Minva Reid, of Dayton, Ohio; Gloria Kindy, of Indianapolis, Ind.; Todd Wenger, a Brethren Volunteer Service worker in the church's Washington Office; Eric Bishop, managing editor of MESSENGER; Mervin Keeney, the General Board's Africa representative; and Joan Deeter, executive of the General Board's World Ministries Commission.

The massacre occurred during a march by 60,000 African National Congress supporters September 7 in the South African "homeland" of Ciskei, when Ciskei police and military opened fire on the unarmed crowd. The march supported a democratic referendum on the Ciskei government, led by Brigadier Gqozo.

Leaders in the South African Council of Churches (SACC) supported and participated in the march. "There is blatant disregard for human rights, for democracy, and a great reliance on the weapons of terror" in the Ciskei region, according to Bongani Blessing Finca, chairman of the SACC's Border Council of Churches.

More than 100,000 people attended the funeral. Emilio Castro, general secretary of the World Council of Churches, delivered the sermon. "This little corner of South Africa is at the heart of Christian concern today," he said. "Thank you for your testimony of endurance."

Five Brethren attended the funeral, memorial service, and all-night vigil: Bishop, Gerig, Kindy, Scott-Boria, and Wenger. The other Brethren toured areas of Pietermaritzburg and met with groups in Durban.



**The bus** used by Brethren Volunteer Service is loaded for its last orientation by assistant Noelle Dulabaum and coordinator Debbie Eisenbise. Tammy Krause Riddle, who follows Eisenbise as coordinator, and assistant Brenda Willoughby look on. The bus was new in 1979. It will be replaced by two vans.

## Miller joins in asking Bush to stop invoking God's name

Church of the Brethren general secretary Donald Miller has joined 22 other US church leaders in appealing to President Bush and the Republican Party to adopt campaign strategies that "make it very clear that God belongs to no one side."

"We believe it is blasphemy to invoke the infinite and holy God to assert the moral superiority of one people over another, or one political party over another," the August 28 letter said. "Religious concerns are best fulfilled when political positions reflect the reality of a God who suffers with all who suffer, who cares for the integrity of all creation, who wills the well-being of all people, and whose way is always justice and peace." The letter was signed by leaders of denominations in the National Council of Churches.

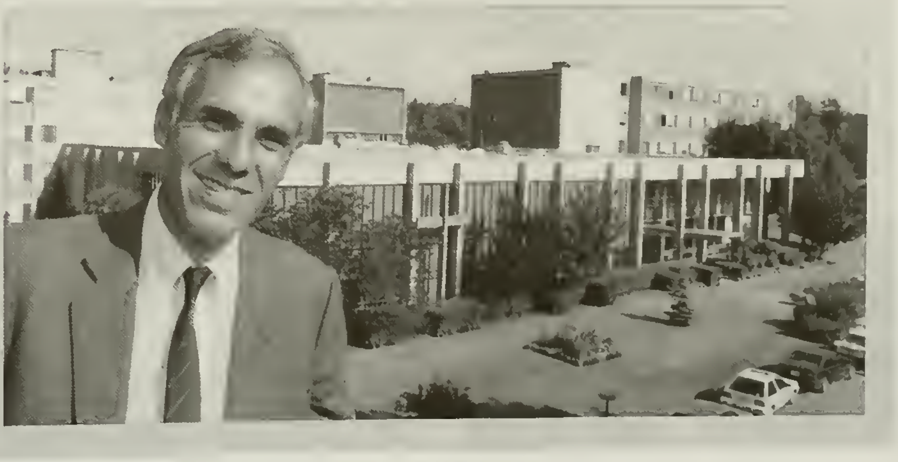
Miller has also endorsed a voting rights campaign by the National Coalition for the Homeless, and signed an NCC letter to President Ramos of the Philippines. The letter supports a peace process in the Philippines, where a commission appointed to oversee the process includes the general secretary of the National Council of Churches in the Philippines and a Catholic bishop.

## World Council names Raiser as new general secretary

Konrad Raiser, a Lutheran theology professor from Germany, has been elected general secretary of the World Council of Churches, succeeding Emilio Castro.

Raiser is only the fifth person to hold the position and was elected August 24 by the WCC Central Committee, of which Church of the Brethren general secretary Donald Miller is a member.

Raiser "is known as a social activist," Religious News Service said. He advocates grassroots ecumenism, and discussions among top church leaders and academics. He also advocates fuller relations with churches not in the WCC, to which about 300 denominations belong.



## Districts, Board, Bethany announce staff changes

**Carroll (Kaydo) Petry**, South/Central Indiana District executive since 1971, has resigned effective September 1, 1993. He pastored the Wabash and Eel River congregations in Indiana, and served in Brethren work in Nigeria.

*Irven and Pattie Stern*

**Irven and Pattie Stern** have resigned effective September 30, 1993, as executives of Pacific Southwest District, a position they have held since 1985. They also served in Nigeria, opening Kulp Bible College there in 1960. Irven has pastored the Hutchinson (Kan.) church and the San Diego (Calif.) congregation.

*Carroll (Kaydo) Petry*

*Judith Kipp*

**Judith Kipp** has resigned as the General Board's program for women staff, effective December 31. She has held the position since 1987.

**Philip and Louise Rieman**, pastors of Ivester Church of the Brethren, Grundy Center, Iowa, begin in December as field staff working with the New Sudan Council of Churches, assisting Roger and Carolyn Schrock in providing relief for displaced Sudanese.

*Philip and Louise Rieman*

**Brian Backe** began in October as manager of operations for SERRV. He has worked in the areas of marketing, training, and analysis.

**Ray E. Glick** has begun as General Board planned giving officer for the southeastern US. He is active in Shenandoah District and serves as district coordinator for Brethren Vision for the '90s.

**David L. Huffaker** has begun as Board planned giving officer for the central US. He has served in several district positions and as regional coordinator of Brethren Vision for the '90s.

**Nadine Pence Frantz** has begun as assistant professor of theology and ministry studies at Bethany Theological Seminary. She has taught at Mennonite Brethren Biblical Seminary, Fresno, Calif., and has pastored College Community Mennonite Brethren Church, Clovis, Calif. She has also been interim pastor for York Center Church of the Brethren, Lombard, Ill.

**Darlene Myers** has resigned as registrar for Bethany Seminary, after five years in the job. She is now assistant registrar at Lake Forest (Ill.) College.

**Mark Sloan** has begun as registrar for Bethany. While in Brethren Volunteer Service, he worked for Habitat for Humanity, and has served as interim executive director of Camp Blue Diamond, Petersburg, Pa.

*Brian Backe*

*Ray E. Glick*

*David L. Huffaker*

*Nadine Pence Frantz*

*Darlene Myers*

*Mark Sloan*

## HIV/AIDS task force begins quilt project, needs blocks

The church's HIV/AIDS Ministries Task Force has begun a project called "Piecings: A Brethren Quilt About AIDS." Anyone who has a loved one, friend, or colleague with AIDS, or who has lost someone to AIDS, is invited to make a block in honor of that person.

The blocks will be sewn into a quilt and displayed at Annual Conference and other events. "The quilt is to be a visible sign of the impact of this disease upon our lives," the task force said.

Each block should be 11 by 11 inches, with the design contained in a nine-by-nine-inch central square. Avoid materials that might stick or fall off the quilt. As confidentiality may be an issue, the group asks the designers to follow their own judgment on the use of names or other identification. Contact Kim Driver, (717) 762-1266; or Joyce McFadden, (219) 982-8280.

## 'Proclaiming God's Peace' is Conference theme for 1993

The theme for Annual Conference in Indianapolis, Ind., June 22–27 next year will be "Proclaiming God's Peace," including a related theme for each Conference worship service.

The theme refers to Ephesians 2:17, "So he came and proclaimed peace to you who were far off and peace to those who were near."

Brethren are invited to submit ideas for a logo on the theme. Entries, including a drawing and explanation of each design, are due November 15. Contact the Conference Office, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039.

**Brethren Volunteer Service Unit 203**, sponsored by the Brethren Revival Fellowhip, completed orientation at Camp Eder in Fairfield, Pa., August 16–26. Participants ncluded (**front row**) Wanda Weaver, Brian Weaver, Randy Weaver (holding Renae Weaver), Ruby and John Shenk (orientation directors); (**back row**) Doris Martin, Karen Horst, Mary Greiner, Bonita Angle, Tanya Laughlin, and Diane Winand.

## Youth spend a week looking at church's peace heritage

When several General Board staff coopratively planned a first National Youth Peace Camp, "we wanted to offer Brethen youth an opportunity to nurture and xpand their commitment to Christian eacemaking," said peace consultant David Radcliff.

Twenty-nine youth took part in a week f study of different perspectives on eacemaking. The camp focused on nvironmental, interracial, and internaional peacemaking, and "wove that with sense of personal peace and devotion," Radcliff said. Participants also made a ommon peace covenant.

"I wasn't expecting to have such a good time," said Elaine Eikenberry, a Manchester College student. Talking with people who are excited about peace 'was just fantastic," she said. She added hat "I've realized the importance of aking a foreign language" after meeting guests Fausto Carrasco, a Brethren eader in the Dominican Republic, and Aung Min, a refugee from Burma who has resettled in Baltimore through the church. Min took part in student resisance to the Burmese government.

The guests, including Ben Wilson, a Navajo member of Tokahookaadi Church of the Brethren, Cuba, N.M., were valuable in giving "the camp a different flavor," Radcliff said.

At the end of the week, eight youth visited congregations and a youth workcamp to share what they had learned.

The camp was planned by the On Earth Peace Assembly, the Outdoor Ministries Association, the youth ministries office, and the peace consultant.

## Grace Brethren church splits over trine immersion baptism

The Fellowship of Grace Brethren Churches, historically related to the Church of the Brethren, split at its annual meeting in August.

A dissenting group, the Conservative Grace Brethren Association, broke away over the issue of trine immersion baptism, according to *Christianity Today*. The group maintains that a church policy allowing congregations to receive members on another basis represents a drift away from Grace Brethren roots.

The dissenting group includes 25 congregations. Another 20 may be interested in joining.

## NCC delegation promotes reunification of Koreas

A delegation sponsored by the US National Council of Churches (NCC) traveled to both North and South Korea in August to promote the reunification of the Korean peninsula. The group included Joan Deeter, executive of the General Board's World Ministries Commission.

In addition to meeting with church and government officials in North and South Korea, the delegation attended a reunification conference in Seoul sponsored by the National Council of Churches in Korea. Religious leaders in both Koreas have agreed to work toward reunification by August 1995, the 50th anniversary of the decision by the World War II allies to divide the peninsula.

The NCC delegation is calling for the US government to tear down the Cold War barriers along the 38th parallel. The American church leaders also advocate the establishment of diplomatic relations between the United States and North Korea.

## New Windsor shelters overload of refugees

The church's refugee office and the New Windsor (Md.) Service Center in September began housing an overload of refugees from Iraq and Somalia, in response to an emergency plea from the United Nations.

The Iraqi refugees—who are either Kurds or Iraqi Christians—were considered prisoners of war during the Gulf conflict because they refused to fight for Iraq. They come to the US from refugee camps in Turkey and Saudi Arabia. The Somalians will come from camps in Kenya, where they face violence and the threat of starvation.

At least 59 Iraqis and up to 119 refugees from Somalia may come to the center, which agreed to house up to 160 refugees at a time and set up a special dormitory for them. The refugee office has begun work to find sponsors for the refugees.

# Potatoes: Sheldon's 'blessings of the field'

## by Suellen Shively

On a quarter-acre plot of land behind the parsonage, members of the Sheldon (Iowa) Church of the Brethren gather twice yearly for a time of fellowship. Their idea of fellowship, however, is a little grimier than the traditional church potluck.

For the past three summers, members of the Sheldon church have donated thousands of pounds of potatoes to the Storehouse of Sheldon, a local food pantry. This contribution is especially noteworthy because the congregation also grows all of its own potatoes.

Since 1948, the Sheldon church has owned an 80-acre farm. The farmers in the congregation donate the machinery, fuel, and labor needed to harvest soybeans and corn each year. The proceeds from the sale of these crops enable this small congregation to keep a resident pastor as well as provide support to its district, camp, seminary, college, and the denomination.

Each year, the church must set aside a percentage of the 80 acres in order to obtain government-guaranteed prices for its crops. Although this set-aside land cannot be used for corn or soybeans, it can be used to grow other crops for non-profit purposes. Sheldon's potato project had its genesis in this government policy.

Several years ago, during a church brainstorming session for "Goals for the '90s," church board member Volney Rolston suggested that the set-aside land be used to grow potatoes for the local food pantry, that Sheldon share its "blessings of the field."

Local grocery stores have responded by donating hundreds of pounds of seed potatoes to the Sheldon church. "When the stores found out that we were doing all of the work by hand, there was no question about their contribution," explains Sheldon pastor Leland Grove. "They've been very supportive of our project."

Sheldon has an average Sunday attendance of 35, so a majority of the church assists in planting the potatoes each year by hand, using spades to turn over the earth. This time of fellowship begins early in the evening, and most workers remain for a cookout when the planting is done.

The congregation also gathers to help with the harvesting, reaching into the earth to pick up the potatoes after an antique potato plow has broken open the soil. The plow was donated for the potato project by one of the church members. The plow and the tractor that pulls it are the only machinery used in the harvesting.

"The fellowship that we have as we plant and harvest our potatoes is one of the biggest rewards for the congregation. The children especially love helping to plant and dig up the potatoes," says church member Rhelma Evans.

During the summer, Leland, a retired farmer, maintains the potato plants, weeding and spraying for potato bugs with the help of Rhelma and her husband, Clarence. "When Leland needs help, we're there," says Rhelma, "but we enjoy it, too."

In the first year of the food project, the church members harvested about 3,000 pounds of potatoes, but the rain and hot weather of 1991 helped to increase the production by 1,000 pounds. In 1990, the demand for potatoes at the food pantry was so great that the whole crop had been distributed by Christmastime, so the congregation was excited about increasing its donation last year.

The Sheldon members also designate one month each year to bring canned and paper goods for low-income families to the Storehouse of Sheldon. In Sheldon, a town of 5,000, the Church of the Brethren's donations make a noticeable difference.

"The best part about the potato project is that we're using what we have to

**Above:** *Pastor Leland Grove, using a plow, turns up the potatoes for other members of the Sheldon congregation to pick up after him.* **Left:** *Jeanette Grove totes a bucket of potatoes that was part of the 1991 harvest. The crop is donated to Storehouse of Sheldon, a food pantry for the area's poor.*

produce a food that's needed. It doesn't require a lot of effort on our part, and it provides food for needy families," comments Leland. "We're really proud that our church can do this."

Church members as well are pleased with the success of their community outreach efforts. "Everyone in the community knows about our church now, and we just feel real good about what we're doing," says Rhelma.

When the Sheldon Brethren celebrate Thanksgiving they can raise their "song of harvest home" with good conscience and clear meaning. Their "blessings of the field" have been shared with neighbors needier than themselves. M.

# Mud Lick's Thanksgiving feast

## *or*

## How the Kentucky Brethren discovered the Lord's will for them

### by Jimmy Saunders

The notion struck us at our October "Gospel Sing." For that "sing," the Ladies Aid of our two congregations—Flat Creek and Mud Lick—had brought in sandwiches and dessert for the fellowshipping we do after the program. A right good little crowd turned out.

While we were working out arrangements there for our November "sing," we noticed we were talking about a date during Thanksgivingtime. Then somebody asked, "Why don't we do sump'n' special, being as it's that time of year?" And that's how it all got started, that we'd do "sump'n' special" for Thanksgiving.

Of course, the first thing that somebody said was, "There's not enough of us here to put on a *real* Thanksgiving dinner." And somebody else said, "And besides, we've got a hard enough time paying the bills as it is, even with the outside help." We all nodded our heads and agreed. There was just no way we could afford to put on a *real* Thanksgiving dinner, the kind we wanted. It was a wonderful idea, we said, but just out of the question. We left for home feeling sort of bad about it.

But the notion stayed with us. Folks kept bringing it up over the next week or so. And one of the sisters reminded us: "Well, if it's the Lord's will, it'll work." At our Ladies Aid meeting on November 13, we talked it over some more. You could tell by the way we couldn't get our minds off of it, that we *really* wanted real bad to put on that Thanksgiving meal. So we kept on talking and finally we decided we'd sort of take the bull by the horns, so to speak.

So then we went on to talking about what we'd fix and how many people we ought to figure on. Somebody said that if word got around we could have as many as 50 or 60 show up. That would be a big undertaking for us.

But that wasn't what really scared us. What we dreaded the most was *nobody* showing up! You see, folks around here can be divided up into two categories—those that'll grab *anything* that's free and those that are too proud to take *anything* from anybody . . . even though they might be bad off in need.

So we kept on talking. "Likely as not," somebody mentioned, "there'll be people coming to get a free meal and not staying for the worship service afterward." Somebody else got us back on the right track by reminding us that, "Some of these people, if *we* don't feed them, they won't have no Thanksgiving dinner a'tall."

But, after all our talking back and forth, we were still determined to give it a crack anyway. And with all this studying about it, here we were with just about a week to get ready! We had to light a shuck and get moving.

That night, Jim Thomas, from the Greenville (Ohio) Church of the Brethren, called. He's a dear friend of our ministry here. His first words were, "What do you need, down there?" So he heard about our big idea. We talked some more and he agreed to get the turkeys and some of the other things. We'd provide the rest and fix the meal. So we were all set . . . except that in 10 days it'd be November 23, the big day. We'd better get cracking!

We printed up 250 fliers announcing the big event and handed them out, door to door. We contacted the local "Christian" radio station,

*The folks at Mud Lick figured on maybe 50 or 60 people for their Thanksgiving dinner. Then, it turned out, 102 shows up . . . but the Lord provided.*

**Far left:** *"Trick" Smith brings out the dessert. Afterward, there was a powerful worship service.*

**Left:** *Pastor/chef Jimmy Saunders tops off the last plate. Ottis Smith won't go hungry, even though that last plate emptied all the cooking pots.*

WWXL. It gave us free promotion. That and the fliers ought to get the word out to everyone, we figured. We didn't want anybody in the neighborhood to think he hadn't got a personal invitation to come and celebrate Thanksgiving at Mud Lick church.

There was a big flutter as the sisters started baking pies and cakes and gathering up what all we needed—fruit for the salad, snapbeans and other vegetables, bread of different sorts, sweet potatoes, and Irish potatoes. And, of course, the makings for cornbread dressing; the pastor, you see, considers that his own specialty.

It all kept on coming together. We were sure testing the Lord and we'd soon know if this all was his will or not. But we still were all right nervous about this undertaking. We hadn't ever tried something this big before, and still in the back of our minds we were scared it wouldn't work. But there was no backing out now. We just had to depend on the Lord and give it our best shot.

On that Saturday morning, the 23rd, we started off with prayer. That seemed only right, it being such a big job and us being so uneasy about it all. We had our work cut out for us. Some of us commenced to fix up the fellowship room and make the tables pretty. Others of us whirled in and got to work with the food.

Right on time, Jim Thomas, along with Steve and Chris Deeter, also from the Greenville church, got there with the turkeys. Bless their hearts, they'd already cooked the birds. The day went fast, as we peeled, chopped, mixed, stirred, and cooked.

At 5:30 p.m., just as the pastor was finishing up the cornbread dressing and Chris was giving the gravy its final stir, the first ones of our company showed up. We worked like Turks that next hour.

During that time we served not the 50 or 60 we imagined *might* show up, but 77 adults and 25 children—102 people in all! Lots of them poor people, too, and needing that food.

Yes, the Lord sure knew what he was doing and was watching over us. We knew that, because just as we filled the last plate, we completely ran out of food! The last plate we fixed emptied the cornbread dressing pan, the creamed potatoes pot, and the gravy bowl. And the last sweet potato went on that plate, too. Those of us flying around in the kitchen were about to have a fit when somebody hollered out to us that that was it, everybody had been looked after. The Lord be praised!

After everybody had finished dessert, we went to the sanctuary for one of the most wonderful "sings" we have ever had. Mahan Smith and his family—the "Born Again Singers," they call themselves—had that place a-rocking. One of them remarked, "The Lord is sure movin' here! This ol' pulpit is just about to bounce clear out into the aisle!"

After that sort of quieted down, preacher Eddie Judd, who had held our revival in September, brought us a wonderful, stirring Thanksgiving message. We *really* knew the Lord was "sure movin' here" when the call was given and five people came forward to give themselves to him.

Well, like the sister said, "If it's the Lord's will, it'll work." We were glad to be reminded of that by what he did for us that Thanksgiving. We are poor people, down here at Flat Creek and Mud Lick, and we need help—what we can do for ourselves, what we receive from others, and—most of all—what the Lord provides. We had started out just figuring on our usual little monthly "sing," but the Lord had bigger plans. We caught his drift, trusted in his will . . . and it worked. Thanks be unto the Lord.

**Note:** *Yes, the folks at Flat Creek and Mud Lick are planning another big Thanksgiving dinner this year. It will be held November 21 . . . the Lord willing, of course.*

*Jimmy Saunders is the pastor at Flat Creek and Mud Lick, two Church of the Brethren congregations, near Big Creek, Ky.*

## EVANGELISM LEADERS ACADEMY

# It's exciting, but does it work?

### by Frank Ramirez

I remember clearly the day in 1972 I moved into a dorm room at La Verne College. There was barely enough room for the two beds, two desks, two chairs, and two wardrobes. It didn't take long to unload my belongings, most of which were books. After some hugs and handshakes, my parents left. I unknowingly quoted Dante as I thought to myself, "Here begins the new life."

It was my intention to major in English and teach at the high school level. What lay ahead, however, was a job in the dishroom, where my fellow workers included Phil Franklin, Mike Titus, and Martha Davis, all members of a group I'd never heard of—the Church of the Brethren.

Now, 20 years later, I stood in another dorm room, this time at Manchester College. Once again, it did not take me long to unpack, although this time I was planning a stay of only four days and three nights. I was at Manchester to learn what I've already lived—that the place to lead others to that new life is away from the church and in the workplace, or in the byways and highways of life.

Chuck Eash, a fellow member of the Elkhart Valley Church of the Brethren, was my roommate for our third consecutive Evangelism Leaders Academy, which we were attending as part of our participation in the Church of the Brethren evangelism program Passing On the Promise. He and Margaret Williams are the two who were selected as congregational coordinators, and who, with the pastor, are required to attend. Between the two of them, they have been involved in almost every church activity or commission imaginable.

Chuck is six foot, six inches tall, and I'm five inches shorter, and neither one of us fitted in that room. He, like many of the hundreds of participants, was sacrificing vacation days to be there. All of us were forgoing the comforts of family, home, and baseball on TV in order to sleep three nights in cramped quarters with no air-conditioning and a muggy Indiana summer raging outside.

The Evangelism Leaders Academy, which has grown from modest beginnings to include six venues and hundreds of participants yearly, is designed to teach practical evangelism that is consistent with our lifestyles. General Conference Mennonites and the Mennonite Church now rival us in numbers. You can tell when "Praise God From Whom" (118 in the new *Hymnal*) is sung by the body in worship. And this year, we were joined by members of The Brethren Church as well. In addition, there are individuals from many different faith backgrounds.

So a question must be asked. Do the academies work?

Each academy is built around two plenary speakers. In addition to lecturing in a workshop setting, the speakers preach at the worship services held on Monday, Tuesday, and Wednesday evening, and Thursday morning.

Posters, banners, puppet shows, signature dramas, and paper sculptures are designed (not all in the same year) to give a graphic texture to the academies. Many of them are quite striking. These worship resources are made available on a loan basis to congregations.

One of the highlights of each worship service is the faith-sharer. Someone (chosen in advance) brings a life testimony. That testimony often is intensely personal and sometimes it is painful to relate. Yet this openness invites other people to be vulnerable, and further prayer and dialog often go on in unplanned small groups that gather back in the dorm lounges that night.

Each morning session begins with a half-hour of prayer and song. For those participants in a specific learning such as Passing On the Promise, or the Mennonite LIFE, time is allotted for district groups to gather to assess the nuts and bolts of these programs. Alternative workshops are provided for general conference participants.

Meals are eaten in the cafeteria. Recreational opportunities are provided as well.

Do the learnings stick? I think so. Thinking back upon the six plenary speakers I have encountered, I can recall specific lessons from five.

Terry Hershey made it clear that the young-adult population, which is often single, usually mobile, and anxious to rediscover church, is ignored by the churches, not by intent, but because of an inability to serve them. Yet it is among this segment of the population that most

*Brethren keep returning to the academy to "get their batteries recharged," to receive "concrete help," and to find the support provided by like-minded people.*

church growth must take place.

Rebecca Pippert, in giving testimony of conversions she had seen, used words that are missing from most Christian vocabulary—"non-Christian friends." Her teachings affirmed my belief that members of the church need to be out in the world in places where they can encounter real non-Christians. (It also made me feel better about staying with my hobby of drama.)

Cynthia Hale, who pastored a house church from a body of thousands of members, taught specifics about delegating the ministry and enabling others to carry what would otherwise be an impossible load. She also proved to be such a good gospel preacher that I was glad she was asked to preach at Annual Conference this past summer.

This year's teachers were especially rewarding. Bill Easum, in a slow Texas drawl, convinced us that "Nice is not always authentic." He warned that if a church is serious about growth it will encounter conflict. He also showed ways to lead ourselves beyond the conflict. "Hope is stronger than memory," he assured us.

**Above:** *Cynthia Hale is one of the many ELA resource persons who stimulate thinking such as that reflected in her listeners' expressions here.*

**Below:** *An emphasis on prayer and spiritual vitality characterizes the ELA experience for its participants.*

Our second teacher, Tim Timmons, was the most memorable, calling us to minister to that 40 percent of the population that we ignore—the singles, who include the divorced, the widowed, and those single by circumstance or choice. He challenged us, "Are you willing to be ministered to by anyone?" reminding us that ministry is a two-way street. And he asked, "Why in the church do we shoot our wounded?" Citing cases where churches turn on those who need them most, he pointed out that Christ did not shoot the wounded, but instead modeled "the wounded healer." We are called to offer the eyes of Christ, not the eyes of condemnation.

So much for the learnings. Do they work?

I asked Edward and Dorothy Maust of Yellow Creek Church of the Brethren. They are life-long residents of Goshen, Ind. Their church had just finished Passing On the Promise, and their commitment to attend the academy was over as well. Yet here they were, attending a fourth time.

"For three years our church paid for it," said Dorothy.

"Now *we* are paying," said Ed. "It's fabulous, just dynamic. They tell it like it is."

Obviously they enjoy it. "But how does the academy impact your church," I asked.

Said Dorothy, "We take the skits, the puppets, and the banners back to our church. We're the first ones to book them. It helps make the experience come to life for them."

Linda Wise, of Woodgrove Church of the Brethren, Lake Odessa, Mich., has participated as both a congregational coordinator and a district adviser. She is an enthusiastic supporter of the program and believes the academies are one way that life is being breathed back into the church.

According to Tom Hostetler, pastor of Bremen (Ind.) Church of the Brethren, "The academy is a place I can come and get concrete help." His church experienced a real jump in attendance, in part because of the increased awareness the program instills in members in the way they greet new people, and in part because of a practical program that involved taking fresh muffins to every visitor.

"Our church is getting full. Now we're thinking of adding a second service. The academy provides a real confirmation of ideas. And I get to hear what other congregations are doing. That is the most helpful of all."

If you want to know what other churches have done as a result of the Evangelism Leaders Academies, you can either listen at the workshops, or stroll down the "hall of fame" that is set up outside the lecture hall. Participants are invited to write down on cardboard cut-outs ideas that worked. These cut-outs depict a chick hatching from an egg, with printed lines for writing down the idea (see photo, next page).

The ideas are all different, and the fruit is different, but there is a single harvest. Some of those ideas include:

- Having a fifth-Sunday potluck and a friendship Sunday.
- Visiting a changing ethnic community.
- Providing "parents' night out" for young marrieds.
- Adding a second service.
- Increasing accessibility for the disabled.
- Conducting after-school latchkey programs.
- Developing a 48-hour visitation program for visitors.
- Holding Sunday evening and Tuesday morning Bible studies leading to formation of small groups.
- Using drama in worship services.
- Involving youth frequently in worship.
- Changing vacation Bible school to include more of the family.
- Holding a community hog-roast.
- Publishing a newsy newsletter.

The idea I found most intriguing was a mentor program for young people. It provides a "godparent" of sorts for teens, a willing set of ears for all those problems that attend the difficult years.

Keith Tremen, evangelism pastor at a large United Methodist church in Kalamazoo, Mich., was attending his second annual academy. What benefit did he find in this largely Brethren and Mennonite gathering?

"It gets you excited about your work," he noted. "I wrote up a list of what I had learned and presented it to the church-growth commission. I challenged them to pick two they would like to work on. We adopted the PIE program offered by Herb Miller and we developed a system of name tags, something essential for a church as large as ours."

Keith added, "I feel very warmly received. I didn't feel like an outsider."

Not all is sweetness and light. One person I spoke to admitted that when it comes to changes in his church, "The prunes don't like 'em." However, "The

## Making it happen

It has been exciting to see the Evangelism Leaders Academy grow from a mere idea into a big multi-denominational event.

Many, many people have contributed to this growth and advancement. Tim Jones, now associate editor of *Christianity Today* magazine, is one. In 1985, Tim and I coordinated the very first Evangelism Leaders Academy, held at the National 4-H Center in Washington, D.C. Attended by 35 people, this conference was marked by the teaching ministry of Richard Armstrong, Myron Augsburger, and Earl Ziegler.

Lorele Yager is another ELA pioneer. From 1986 through 1990, Lorele coordinated the academy, providing not only on-site leadership at multiple academies, but incredible gifts of program development. The pattern of excellence in ELA worship and banner design grows largely out of Lorele's leadership. Her creativity marked every aspect of the academy's program, from the selection of "faith sharers" to the color of felt used on drama puppets.

As the evangelism academy grew, the management of the event also grew, from the efforts of a few individuals to a whole *team* of people. Currently, a 7-member administrative team directs the ELA along with other evangelism programming. A significant feature of this group is the presence of two ecumenical representatives, Ed Bontrager of the Mennonite Church and Ron Waters of The Brethren Church.

Giving weekly oversight to the myriad details related to the academy is Jim Forbus. As administrative director for the ELA, Jim selects academy locations, schedules future dates, and supervises on-site coordinators. Nine people served as on-site coordinators in 1992—Steve and Sandy Aldrich (Warner Southern, Fla.); Robin Wentworth App and Sue Snider (Manchester, Ind.); Jerry and Kaye Brunk (Eastern Mennonite, Va.); Virginia Diaz (La Verne, Calif.); Jane Shepard (Warner Pacific, Ore.); and Ed Switzer (Bethel, Kan.).

Barbara Faga serves as registrar for the Evangelism Leaders Academy. In this position, she is responsible for handling hundreds of registration forms yearly. In 1992, for example, she (and her team) processed the registrations of over 1,500 people, from 12 different denominations all over the United States and Canada. Barbara also serves as office coordinator for the academy, keeping the operations side of the ELA running smoothly and efficiently.

The future looks bright for the Evangelism Leaders Academy. Still other denominations are expressing interest in utilizing the ELA's multiple locations as training sites for their programming. The creation of a new center for evangelism for the Church of the Brethren will also assure the continuation of the academy, as new forms of training are created and offered for our own denomination.

Just as the Church of the Brethren pioneered initiatives in service (Heifer Project), volunteerism (BVS), and community development (SERRV), we have pioneered in the area of evangelism through the Evangelism Leaders Academy. Many people have—and will—contribute to this growing ministry as the academy heads toward the 21st century.—PAUL E. R. MUNDEY

*Paul E. R. Mundey is Parish Ministries director of evangelism and congregational growth.*

# A renewed partnership: Working with Ashland

feature of the Evangelism Leaders Academy that is unique in e larger Brethren family is not, however, without historical ecedent. Program cooperation with The Brethren Church ie "Ashland" Brethren, who separated in 1883 from the rger body of Brethren) picks up on an earlier phase of orking in harness together, when the two denominations were rtners on the Nigeria mission field, in what is now *klesiyar 'Yanuwa a Nigeria.*

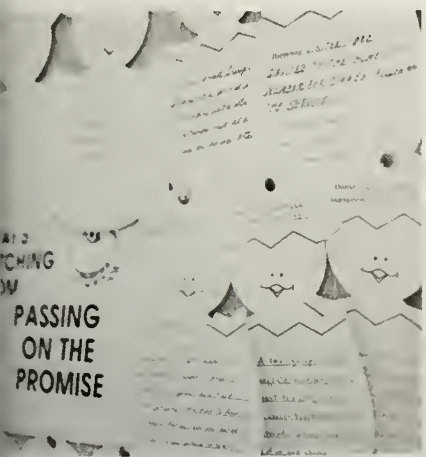
In ELA, the Church of the Brethren and The Brethren urch share a training site for meetings of field leadership lated to the Passing On the Promise process. Ron Waters, director of Brethren Church ministries, is his denomination's representative on the 7-member administrative team that directs the academy program.

Pictured here is the Passing On the Promise field staff (Brethren Church members' names are in **bold** type). Front: **Pat Velanzon**, **David Stone**, Earl Hostetter, Joan Hershey, **Keith Hensley**, Jeanette Buller, Harold Bomberger, **Roger Stogsdill**, Andy Anderson, Sue Keller. Back: Ron Beachley, Bob Krouse, **Brad Hardesty**, **Lee Solomon**, Pete Kaltenbaugh, Ron Waters. (Missing from photo: Thom Keller, **Ralph Gibson**, **Reilly Smith**.)

st of them do. And our pastor is behind is 100 percent."

As our own congregation begins its third and final year in the Passing On the Promise program, I try to think of what changes have come about for us. Without question, our congregation is far more aware of the need to expand the circles of friendship to include the newcomer. We have an active program for students of all ages called the Wednesday Clubs.

*'angelism ideas "hatched" in Passing n the Promise experiences are posted a bulletin board at ELA gatherings.*



One member of the church, Ellie Halfhill, was inspired to initiate Project KARE (Kindness and Respect for the Elderly), a fall program that matched volunteers with residents of a nearby nursing home for visitation.

We purchased a set of the new *Hymnal*. Our attendance is up. We printed signs to let people know where we are. We installed a chair lift to help the disabled reach our basement. We are thinking of adding a second service as well.

The Evangelism Leaders Academy is about practical church growth for the most practical of reasons: There is a world of hurt out there, and the answer is Jesus Christ. The words of Tim Timmons ring in my ears: "Christ doesn't want us to demonstrate for him. He wants us to demonstrate him."

For the third year in a row, Margaret Williams, Chuck Eash, and I survived oppressive heat, beds that were too short, and the bother of being away from home. On the way to Manchester College, we talked about this being our last year of putting up with inconvenience. As the three of us drove back to Elkhart, we were making plans—to van-pool as many church members as possible to the worship services next year. We'll see.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.*

# the church ALIVE

by Paul E. R. Mundey

*"The Church Alive" is an evangelism column that appears three times a year.*

## You still have a move!

Despair hangs over many congregations. Perplexed by declining membership, sagging finances, and absentee youth, their members feel a sense of hopelessness that they can't dispel. They forget that God is in the business of new creation, presenting—on a regular basis—new options for action.

There is a painting that depicts the devil at a chessboard with a young man. The devil has just made his move, and his opponent's queen is checkmated. The young man's face shows defeat; it is stained with despair. The painting is so well done that those who understand the game of chess look at it, study the board, and instantly feel sympathy for the young man because they realize that he's finished.

One day, the great chess player Paul Murphy viewed the painting. He studied the players and the chess board with great interest. Suddenly, unmindful of the other patrons around him, Murphy blurted out to the young man in the painting, "You still have a move! You still have a move!"

God declares a similar message to each one of us. In the midst of our "stuckness," he points out new possibilities, new options—for a new move. God's newness is not given grudgingly, but freely and willingly. Transformation is at the heart of God's message for his people.

## Look at the nursery

Lyle Schaller has recorded 10 common criticisms of church nurseries. Review his list and see if any apply to your church facility.

1) The nursery is in the basement and the room is moldy. 2) There is only one door, and that can be dangerous. 3) Infants and toddlers are in the same room, and that can be unsafe for infants. 4) No running water is available in the room. 5) Sometimes the only attendants are junior high girls. 6) No system exists to identify babies with the proper parents. 7) The room is not clean. 8) Some of the toys are unsafe. 9) Every week a different person is in charge, and children are afraid of strangers. 10) The nursery is too far away from the area where parents are meeting.

## What's a pastor to do?

There is a relationship between church size and pastoral expectations. Roy Oswald has made the connection, drawing on work done by Arlin Rothauge in *Sizing Up the Congregation for New Member Ministry* to describe four situations.

- The "family church" (average worship attendance below 50): Expectations of the pastor are to provide pastoral care; pastor serves as family chaplain.
- The "pastoral church" (average worship attendance, 50–150): Expectations of the pastor are to be the glue that holds everything together; manage; meet the spiritual needs of all constituents through personal relationships; be part of all groups and programs.
- The "program church" (average worship attendance, 150–350): Expectations of the pastor are to plan programs; provide direction for ministry; work with volunteers; recruit, train, supervise, and evaluate lay leaders; be available for direct pastoral ministry as time and circumstances permit.
- The "corporate church" (average worship attendance, over 350): Expectations of the pastor are to provide quality Sunday morning worship; be a symbol of unity and stability; manage staff; provide and maintain vision; delegate and administer.

Is your congregation "confined" to a particular size?

*Paul E. R. Mundey is the General Board's staff for evangelism.*

# LIFE ON HOLD

## Waiting and wondering at New Windsor

### by Nancy Kettering Frye

Haiti is a little country that makes big news. The Maryland-size nation shares the Caribbean island of Hispaniola with the Dominican Republic. It is mountainous, densely populated, undeveloped, and terribly troubled. Since 1986, coups and attempted coups, counter-coups and corruption, protests and mass emigrations have made Haiti one of the most volatile neighborhoods of the global village.

In this year of celebrations marking the 500th anniversary of Christopher Columbus' "discovery" of America, the arrogance and apathy of most people in the USA regarding Haitians is uncharacteristic of our history and unworthy of our heritage. Who among us—from farmhouse to White House to row house—is not descended from *immigrants* to America? Do we not know—or have we forgotten—that Columbus and his "boat people" left some of their first footprints in the "New World" on the soil of this very country of Haiti? The explorer wrecked his flagship, the *Santa Maria*, near Cap-Haïtien on Christmas Eve 1492. The local "Indian" chief welcomed the Europeans, and his people helped Columbus salvage the wrecked ship's cargo.

Five centuries later, thousands of Haitians pile into overcrowded, rickety, homemade boats, hoping to find freedom n the United States. While they may ove much about their homeland, in ncreasing numbers they also want to eave it. Why? They simply want to stay alive and they want to live as truly *human* beings. And so their reasons for coming to the USA are basically the same as those of our ancestors who came by choice.

To learn some of their reasons, listen o the story of just one family of four Haitian refugees being helped by the Brethren at the New Windsor (Md.) Service Center, through our Refugee Resettlement Program. Meet Manista, 33, and her husband, Miche, 29. Pay attention to Manista's two brothers—Ettobel, 28, and Manito, 26.

Like most Haitians, they speak Creole, a mixture of French, West African, English, Spanish, and Native American words. *Unlike* most Haitians, they are literate, with above-average education and vocational training. To hear their stories is to feel their fear, to appreciate their courage, and to connect with four fellow human beings.

Manista, mother of two young sons (ages five and two, still in Haiti with her mother and sister), has a seventh-grade education, plus vocational training in sewing and handcrafts. "But I couldn't live on that," she explains, "so I was also a street vendor in Port-au-Prince.

"Before Aristide (Jean-Bertrand Aristide, Haiti's ousted president), I was not involved in politics at all. During the 1990 election process, I became a representative for the *Front National pour le Changement et la Democratie*. Everything was fine until the coup (September 30, 1991). We were living in Lamentin 54, near a Haitian military base. A lot of killings happened in this area.

"My husband (a radio reporter) knew someone who was forced to dig a hole in which to put bodies of people who had been shot. He took pictures of the digging. After taking the pictures, he went to the radio station with the film still in the camera in his bag.

"While he was there, the building was surrounded by soldiers, and he had to flee for his life. While the station was still broadcasting, we at home had the radio turned on and were listening. We realized there was an emergency when a reporter on the street, who was trying to reach the station, couldn't get through. 'Please answer! Please answer!' he kept saying. No more signals. . . .

"I was very worried about my husband. Right away, I began packing. I knew we were in trouble. I asked a neighbor to go to the area of the radio station to see what had happened. The neighbor went. A truck pulled up. We lived in fear whenever a vehicle came to the front of our house. Through the windows, we saw some international reporters. Manito didn't talk to them, but Ettobel did give them an interview.

"We didn't find my husband right away. Then a neighbor found him and gave him money from me. He went on a little boat to go into hiding in the south, in the Cayemites (a group of islands). My husband, when he was running for his life, left his camera bag with the exposed film inside it at the radio station. The soldiers took this, found his address inside it, had the film developed, and then came (to our home) for him.

"He was not there. Four soldiers came inside. They beat me with metal weapons. My arm was broken and my face was injured. I went to the hospital, but I didn't tell anyone there what had happened, not even the doctor. I kept it secret. 'Just an injury,' I said. (Manista shows color photos, one of herself, with obvious facial injuries and her bandaged arm, and photos of her two little sons.) After being treated there, I went into hiding. I took a boat to the Cayamites to join my husband.

"There a pastor received us, fed us, took care of us. We kept listening to the news, hoping for improvement. But ther was none. Instead, it got worse. People were saying to us, 'No! You can't go back!' Soldiers were patrolling back and forth in Port-au-Prince.

"So we joined a group organizing in the area. We took a boat from the Cayemites to Guantánamo (the US naval base in Cuba). There were 82 people. We didn't pay. We didn't even know the boat's owner. People had just built the boat to leave in. We were rescued by US ships.

"At the beginning, although it was very hard when I first went into hiding, kept hoping things would get better, settle down, so I could see my children again. (Manista looks at their photos again.) I was very sad when I realized that we had no choice (but to leave Haiti). There we were on the boat . . . we could have drowned out there on the sea. The boat trip lasted about 24 hours. We arrived at Guantánamo on last April 30. I had one change of clothes and these photos. On May 11 we left Guantánamo for Miami. Immigration Services there referred us to church people (the Brethren, through Church World Service) wh were willing to help us. On May 16, we came here to New Windsor.

"One of the best things here is that death is behind us. My hope now is to g to school, to get a very good job, to live better life. Also, I am always thinking about my children and wondering how I can get them here."

Manista's husband, Miche, communicates a sense of quiet urgency and strong determination. Formerly a reporter for a Haitian radio station, Miche chooses his words carefully.

# What makes Haitians run?

The repressive military government that has forced many Haitians to flee is not an aberration. Since Columbus first landed there in 1492, Haiti has suffered political instability or despotic government.

The original people of Haiti—the Arawak—did not survive conquest by the Spanish, who ruled until the 1600s, when French rule began.

In 1804, the country's 480,000 African slaves revolted and won independence. Haiti experienced almost a century of political instability, and then was occupied by the US Marines 1915–34. In the 1950s, François ("Papa Doc") Duvalier gained power and held political control until he died in 1971, when his son, Jean-Claude ("Baby Doc"), took over. The Duvalier years were known for human rights abuses, and Haiti was terrorized by the family's personal military force, the Tontons Macoutes.

In December 1990, a few years after the fall of Baby Doc, Jean-Bertrand Aristide was elected president in a democratic vote. A Catholic priest and advocate for the poor, he assumed office in February 1991 but was overthrown by a violent military coup that September.

The coup returned Haiti to the oppression and terror of the Duvalier years. Many Haitians tried to flee by boat, only to be picked up by the US Coast Guard and Navy. (The Coast Guard has been picking up Haitian boat people since 1981, when US President Ronald Reagan and Jean-Claude Duvalier made an interdiction agreement. The refugees were given short immigration interviews at sea, and returned to Haiti if they were not eligible for asylum in the US.)

After the coup, the repatriation policy was suspended and Haitians were taken to a refugee camp at the US military base in Guantánamo, Cuba. But in November, the US again began repatriating Haitians, without giving interviews. A US judge ordered the forced repatriations to stop, beginning a complicated legal battle that has resulted in an order from the US administration that all boat people be returned directly to Haiti.

The US Supreme Court has granted a stay of appeal on the administration's order, postponing decision on a lower court's ruling that overturns the order.

Religious and human rights organizations protest that the repatriations violate international agreements against the forced return of refugees fleeing persecution. The US administration claims most Haitians are fleeing a poor economy, and that they can seek asylum through the US embassy in Haiti.

Of the thousands of Haitian boat people taken to Guantánamo (more than 10,000 were picked up at sea this past May alone) about one third were allowed into the US.—Cheryl Cayford

May Peace Prevail On Earth
Que La Paz Prevalezca En La Tierra

"I am a man," he begins. "I am young and strong. I have had to hide for the sake of my life for so long. . . . That makes me really sad. When I had to take the boat, I saw death very close. Without the rescue by the US Coast Guard, I don't know where I would be now. This whole process has been very painful, but hiding in the Cayemites was the worst part. People had to take care of me. I had to depend on them too long. I could take care of myself if it were not for this situation."

Ettobel, Manista's brother, has an 11th-grade education, with vocational training in electrical work. He communicates a sense of caution rooted in fear, and the frustration of a young, healthy life held captive in limbo.

"I had a lot of fear when I was on the sea and at Guantánamo . . . because it could be either way. I had real fear for my life there at the base. Would they return me? Would I be killed? All because I gave that interview on October 3 (1991). The reporters asked where people had been killed, and how many. They wanted me to take them to the place. This put my life in danger because there were bad-mouthing neighbors who saw this and reported it. I had to flee then, but if the system ever changes, I would like to go back to my family."

Manito, Manista's other brother, has finished high school and studied accounting. He seems especially sad and thoughtful.

"This whole journey has been very sad for me," he says. "Even now, I feel sad when I listen to the news. Some people at Guantánamo who were sent back to Haiti were killed when they reached Port-au-Prince. I wonder if my relatives were among them."

Waiting and wondering at New Windsor, these four young, healthy, talented, and articulate young Haitians spend their days in a quiet place between two very different worlds. Their lives are on hold. While grateful for this respite, they desperately want to find a place to live and work as real human beings. Right now, they say, "We don't do too much. We wash, eat, walk, stay in our rooms, then go to bed. And whenever Donna (Donna Derr, New Windsor-based director of refugee/disaster services on the World Ministries staff) has information, we go to look for jobs."

According to Donna, the average stay at New Windsor has been about six weeks. The jobs they get probably will be menial, paying minimum wages.

As the refugees discuss the problems of Haiti, particularly the chaotic military situation, they admit to an anger echoing centuries of human anguish, rooted in that old, old story of Cain versus Abel. "Our own people are doing this, and we don't know why. If they were from another country. . . . But when it's your own blood, it's very hard."

**Update:** *Manista, Miche, Ettobel, and Manito are now living in Salisbury, Md. All four have jobs. They filed asylum claims and were scheduled for hearings before Immigration Services the end of October. The outcome of those hearings would not be known for a few weeks. Refugee/disaster services director Donna Derr reports: "They are all doing great!"*

*Nancy Kettering Frye is a freelance writer, from Lebanon, Pa. She grew up in the Annville (Pa.) Church of the Brethren. Her photographer husband, Tim, provided photos for this story.*

# We left our hearts in San Francisco

## Story and photos by David Radcliff

Where would be a likely place for a Church of the Brethren workcamp to be held in 1992, the 500th anniversary of Columbus' arrival in the Americas? What about *San Francisco?* Not the one on the west coast of the United States, but the one high in the Intibuca region of Honduras.

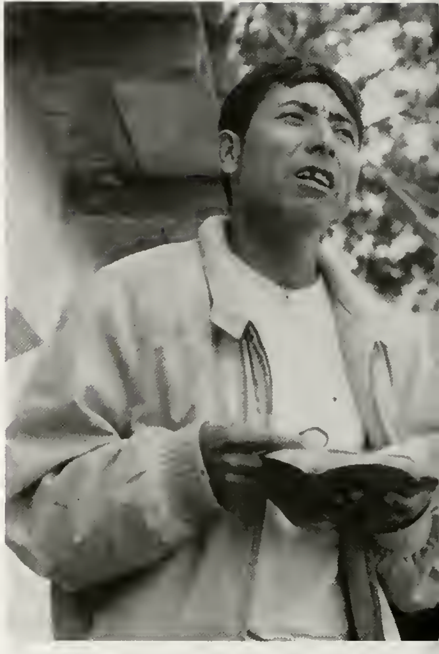
This San Francisco is home to 16 families of the Lenca people. The Lenca were the most important group living in this part of Central America in the late 15th century. Their chief, Lempira, led the resistance to the Spanish conquest. He and 30–50,000 other native people were killed by the Spanish, with perhaps 150,000 more enslaved and exported to Spanish estates and mines throughout the region.

Today, there are some 50,000 Lenca living in Honduras. They retain physical characteristics and some of the traditions of their ancestors. The group in San Francisco is Christian and have taken to outside influences such as soccer, yet they still plant the "common corn" of their ancestors and know the stories of how their people have been treated over the past five centuries.

San Francisco is named only in part for the well-known saint. They have their own "saint"—Francisco Rodríguez, the leader of the community. It was Francisco and his wife, Celestina, who rallied the group six years ago to seek land ownership. At that time, these families were without land and thus without much of a future in a society where economic well-being is tied to the land. Government land reform programs often are stalled by influential landowners unwilling to part with unused property.

So Francisco and Celestina gathered other Lenca families to "recuperate," or reclaim unused land that had once belonged to their ancestors, but was now in the hands of a wealthy bureaucrat. They arrived on the property one night under cover of darkness and went to work farming the land the next morning. In response, the landowner had the community leaders arrested. Following their arrest, they returned, only to be arrested again. The cycle of arrest and release was repeated seven times, until the community was finally allowed to stay.

Two teams of Brethren—30 people from 11 districts—took part in the San Francisco workcamp, sponsored by the General Board's office of the peace consultant. The groups were in Honduras this past spring, May 21–June 6. They



worked with the people of San Francisc to construct buildings that will be used both as a community center and as a regional training center for the Christian Commission for Development, the Honduran organization coordinating the workcamp.

*David Radcliff is peace consultant on the World Ministries Commission staff.*

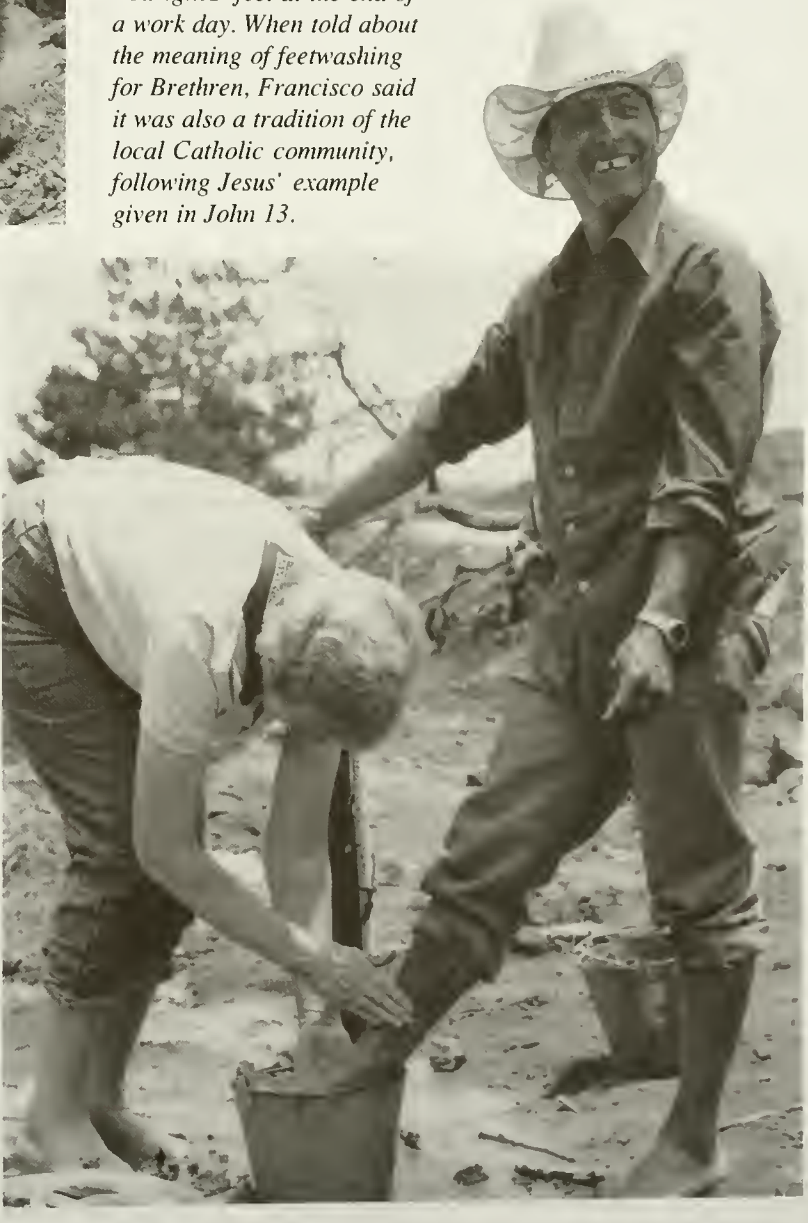
**Far left:** *"The struggle to create a better world can bring suffering and even death, but through this struggle, we find life," said preacher Francisco Rodríguez, the San Francisco community leader.*

**Left:** *Gene Bucher, East Petersburg, Pa., assists the Honduran foreman lay adobe brick. Said Keith Good, Herndon, Va., "Slinging mud with them made me feel that we were joining together to build a better world."*

**Below:** *In serendipitous symbolism, Joan Mangum, Bridgewater, Va., washes Francisco Rodríguez' feet at the end of a work day. When told about the meaning of feetwashing for Brethren, Francisco said it was also a tradition of the local Catholic community, following Jesus' example given in John 13.*

**elow left:** *Mia Miller, Somerset, Pa., and Luke osenberger, Greenville, Ohio, share in smiles xchanged by Sharon Shane, State College, Pa., and rlinda Beharano, a local women's group leader. A cus for the Christian Commission for Development s the empowerment of Honduran women.*

**elow:** *"Our daughters can fully develop themselves nly if we give them education," said Celestina odríguez, leader of the San Francisco women's group. Schooling beyond third grade is out of the question for winsome 11-year-old María Basilia Pérez (left) of San Francisco. Her parents cannot afford schooling for her beyond third grade, which would require sending her to a school in another community for the additional classes she needs. About 77 percent of Honduran women are illiterate.*



# stepping STONES

**by Robin Wentworth App**

Several days ago I realized that the leaves in my yard were blowing over onto the carpet-like grass next door. So I decided that one of the specific ways I could go about loving my neighbor as myself would be to rake and bag my leaves, although I ordinarily don't "do" yards.

It wasn't bad at all. Once I got the hang of it, I actually enjoyed it. But while I was laboriously and methodically hacking away at those brown, brittle, little leaves, I realized I was doing something incredibly counterproductive: I was raking uphill.

The physical sciences are far and away not my area of expertise. But I do remember something about gravity. So it didn't take much to figure out I was making my job a lot harder than it had to be.

Christians are notorious for raking uphill in the lawn of life. How many times do you make things harder than they have to be?

Many, many women, when invited somewhere for a meal, simply cannot allow themselves to show up empty-handed, no matter how emphatically they are told they need not bring anything. They insist upon just "throwing a little something together."

That's raking uphill.

Having functioned all my adult life in one or another branch of the helping professions, I have seen firsthand a lot of uphill raking in the workplace. For instance, I have known countless conscientious workers who refused to turn in expenses incurred in job-related activities or overtime spent in a crisis situation.

They insisted on raking uphill.

I know a dear, delightful woman who, when there is a lull in business at her place of employment, feels obligated to detract those minutes from her timecard. She's raking uphill.

One person shared with me how she had been wanting to get started in a 12-step group but was intimidated by the thought of going to the meeting alone the first time.

"Couldn't you go with the friend who told you about it?" I asked.

"Yes, but I feel it's a cop-out to call her. I *should* be able to do it alone."

To which I replied, "I don't know if you *should* or *shouldn't*, but if you feel the need for support, and it's available, accept it."

Why rake uphill?

Theologically, too many people who are poor in spirit are bound to rake uphill. One girl told me, between sobs, that she wanted to "get right with God" because she was so afraid of going to hell. "But I feel that's not a good enough reason," she added. "It's like 'using' God."

After swallowing the lump in my throat, I said to her, "I don't think God minds being used in that way. He accepts you right where you are, regardless of your motive."

For heaven's sake, don't rake uphill.

I don't know where we ever got the idea that "harder" and "better" were synonymous. True enough, sometimes the hard way is the best way. But too many other times "uphill raking" doesn't get a job done better. It doesn't make something more righteous or noble. It doesn't gain appreciation or gratitude. It just plain makes things harder.

And since there are plenty of situations when life makes that decision for us, it makes sense to remember that when given the option of a *legitimate* course of action that is smoother and less complicated, taking that "out" could very well be the healthier choice.

Since I don't have an ascetic bone in my body, when I realized I was making my task more difficult by raking uphill, I switched directions. Maybe you should too. M.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

## Present at the creation

I will be 96 December 16, and 1922 was a long time ago! But I clearly remember the 1920s, when my husband, Amsey, and I worked with Miss Nelie Wampler at the Industrial School in Greene County, Va. (May, page 16).

We arrived at the school at night, driving from Pennsylvania in an old Model T with no cover over any part but the driver's seat. We probably were a shocking sight to Miss Nelie.

The story of the Industrial School would fill a large book if all the work were described adequately and all the people, including Miss Nelie, were credited. Amsey and I had some busy but happy years there in Greene County, until we were asked to go to India, in 1930. The next 32 years are another story, of course.

*Florence M. Bollinger*
*Greenville, Ohio*

## Advice for ministers

The news report on the Annual Conference debate on the Ethics in Ministry Relations statement (August/September, page 17) amazed me: "Critics—many of them pastors—said the paper is too legalistic, violates the confidentiality of pastoral counseling, may victimize ministers who are falsely accused, and does not acknowledge a responsibility on the part of the church to pay for therapy for victims."

Sexual misconduct is a serious issue. It may be illegal, depending on circumstances, but ministers are not above the law.

If the paper violates the confidentiality of pastoral counseling, the rights of the victim may be violated also, not to have the misconduct exposed.

Pastors concerned about false accusations should steer clear of situations from which accusations could come.

And why should the church pay for therapy for the victims? Why not have those proven guilty of misconduct pay for that therapy?

*David Kirchner*
*South Waterloo, Iowa*

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*The opinions expressed here are not necessarily those of the magazine. Readers should receive them in the same spirit with which differing opinions are expressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of the opinions of others. Preference is given to letters that respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer only when, in our editorial judgment, it is warranted. We will not consider any letter that comes to us unsigned. Whether or not we print the letter, the writer's name is kept in strictest confidence.*

*Address letters to* MESSENGER *Editor, 1451 Dundee Ave., Elgin, IL 60120.*

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## We need communication

I think Bethany Seminary's move to Earlham School of Religion is a good one, even though I might have opted for a Brethren college campus.

One thing we need right now, however, is good communication between Bethany and the congregations across the denomination. And Bethany needs to play a stronger role in developing training for the kind of ministry the denomination needs.

We need more thorough orientation of non-Brethren pastors . . . before their profiles are sent out. Many congregational problems can be traced to pastoral ignorance about our denomination and of ministry that is called for.

*Ernest R. Jehnsen*
*Leesburg, Ind.*

## Shocked by Haiti pull-out

I am shocked that the Church of the Brethren has abandoned exploration of starting new congregations in Haiti (August/September, page 10).

Outside our official Church of the Brethren program, I have been working in Haiti for the past 10 years. In this work, we have built churches, drilled wells, sent farm equipment, school supplies, irrigation pumps, generators, a truck, and a bus, all to help the Haitians.

A group of us will be in Dos Palais, Haiti, in January, building a church. I offered to build a church for the Brethren in Haiti, a church that would have cost the denomination nothing; it would have needed only to buy the building site.

The Brethren have worked in behalf of Haitian refugees to this country. Yet we turn our backs on the 300 Haitian Brethren forced out of the Dominican Republic.

Yvonne Dilling, our Latin America/Caribbean representative, says that because there are nine other denominations in the area in which our Haitian Brethren are located it is not appropriate to introduce another denomination. In my immediate area of Virginia there are 73 Baptist churches. By Dilling's reasoning, the five Church of the Brethren congregations in the same area have no business being here.

No wonder we are in a decline.

*Chester Fisher*
*Bassett, Va.*

## Moved by feetwashing

I was deeply moved by the visual impact of the April cover depicting feetwashing. Although my adulthood has taken me far from my Church of the Brethren roots in many ways, feetwashing, for me, remains a very sacramental sign-act and a powerful metaphor for the way I "do" theology.

*Kathleen Musser*
*Andover, Mass.*

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# On renaming the church, learnin

*Name withheld*

## Be Friends in Christ

There is talk about changing the name of the denomination. To a person who works in new-church development, the need is immediate: "Church of the Brethren" means almost nothing to the vast majority of Americans. It says nothing positive to them, and, for some, it is a negative. People ask point-blank if our church is *Christian*. Worse, "Brethren" has taken on occult images in some minds.

Here is an humble suggestion for a new name: "Friends in Christ."

When we do change our name, we need to be obvious about whom we follow. There is only one Christ. To include the name of the Word of God in ours is making up for a severe deficit in world of competing faiths and cults.

But why use "Christ"? To say "Christ" rather than, say, "Christian" implies the closeness we desire with our Lord. (We could say "Christian Friends Church.") To say "Christ" rather than "Jesus" emphasizes the whole universal work of God in Jesus Christ over the more earthly. "Christ" rather than "Jesus Christ" is a judgment call. I like a shorter name.

The word "Friends" replaces the word "Brethren" in our present name. To invite people to be "friends" is easier and perhaps more honest than to invite them to be "family" as in "Brethren." We are clannish group, and perhaps a change in the name will help us to open up.

Some might argue that "Friends" would associate us too closely with the Religious Society of Friends (Quakers). We members of the Church of the Brethren know about the Friends becaus we know about this side of the Reformation. But most people don't even know about them.

If someone did know about them, so what? It isn't a bad association. How many times have you explained the Church of the Brethren by telling the inquirer that "we are somewhat like the Mennonites and the Quakers"? And we wouldn't just be the "Friends." We

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*To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.*

*We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.*

## Spanish

would be the "Friends *in Christ.*"

The word "in" is the problem of the preposition. We could say "Friends *of* Christ" or even "Friends *with* Christ." Both ideas seem better to me, but I can't imagine Annual Conference passing anything so radical. We indeed should be more than just *in* Christ, which emphasizes our salvation and our inclusion in God's love. Rather, members of the Church of the Brethren should be at the forefront of Christ's work in the world. That's who we are.

I wonder if we will have the courage to name ourselves clearly to a world that so needs our message. M.

*The writer modestly requested that this Opinion piece not be signed, to avoid one person getting credit for the new name, if "by some obscure chance" the denomination actually accepted this suggestion.*

*Frank Ramirez*

## Test-market a new name

Standing Committee, at this year's Annual Conference, authorized a study to determine if the name of the Church of the Brethren should be *considered* for change (August/September, page 20). This issue leads to controversy that gives off more heat than light.

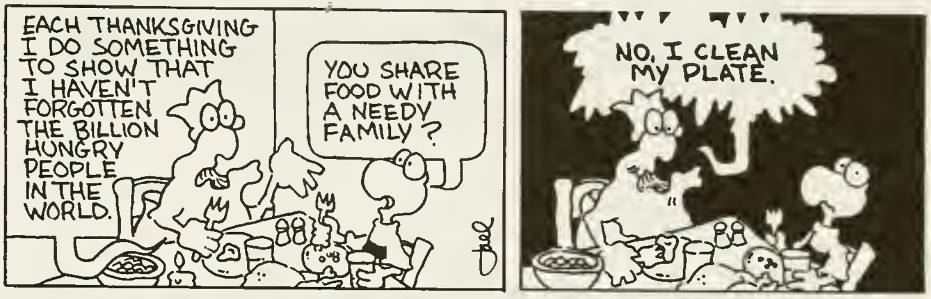
I have served as pastor in two cities—one in which the Church of the Brethren has a high name recognition and another one in which our denomination's name produced blank stares. I write from the perspective of my experiences in those two pastorates.

Part of what turns the discussion of this issue into a controversy is our assumption that a name change is an *either/or* proposition. So let's explore a *both/and* approach. We should both retain our present denominational name and change it.

Let those who live in districts in which the Church of the Brethren has high name recognition maintain the present

**Pontius' Puddle**

*NOTICE: Church and district newsletters that reprint "Pontius' Puddle" from* Messenger *must pay $5 ($10 if circulation is over 500) for each use to Joel Kauffmann, 111 Carter Road, Goshen, IN 46526.*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BRETHREN IN TRANSITION
AM
20th century directions & dilemmas

*Edited by Emmert Bittinger and published by Penobscot Press, this new collection of essays has sparked these reactions...*

The Church of the Brethren has changed. Here is an in-depth attempt to grapple with how and why the shifts have occurred. *James F. Myer*

These papers rehearse who we are and who we are becoming. They are good grist for any Brethren who prefer to proact rather than simply react. *Earle W. Fike, Jr.*

The presentations in this book are more than academic. . . . They are the radically different positions, like it or not, which are the Church of the Brethren. *Terry Hatfield*

Timely and creative, these essays from a diversity of viewpoints are essential reading for Brethren today. *Donald B. Kraybill*

I found that my own pastoral ministry was given a sharper focus and orientation by the challenge of these messages. *Robert C. Bowman*

This is an important collection of writings for Brethren. . . . It is my hope that it will be widely read and discussed. *Phyllis Carter*

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name. Let other districts or congregations explore name changes and incorporate them. The only stipulation would b that they retain the denominational logo and identify themselves parenthetically as Church of the Brethren on official stationery, in constitutions, at council meetings, and so forth.

There are several advantages: A proposed new name may emerge from the grass roots rather than from a study committee. We can inexpensively "test-market" several possible new names. W can allow ourselves *decades* for consensus to be reached, while exploring new ideas *and* retaining our heritage.

This is called "eating your cake and having it, too." It is possible only in kingdom living and has something to d with losing to gain and dying to live.

Personally, I oppose a name change, partly out of selfishness: "Church of the Brethren" is the name we were known b when I joined!

I remind those who say "brethren" is an *exclusive* word that it originally was intended to be an *inclusive* word when used as our name, and, with grace, it remains so.

Some people believe that potential members are turned away by our name. Church growth studies show that few new church members are walk-ups. Mos people join in response to a contact by a neighbor, a friend, or a relative. Hence the emphasis on personal evangelism in our denomination's Passing On the Promise program. Once a person is accepted and enveloped by a community of faith and love, the name hardly matters at all.

Further, the name "Brethren" links us historically with all the bodies descende from the August 1708 baptisms at Schwarzenau. Should we risk losing the loving relationships developed among other Brethren bodies at such events as this summer's Brethren World Assembly, or by the cooperative publishing of the *Brethren Encyclopedia*, by dropping the name "Brethren," which links us all Not all those bodies have members agitating for a name change.

The real problem with history is that i always cheats your expectations. For example, those who study the history of the US national anthem or pledge of allegiance to the flag are disappointed to find that the official status of these expressions of patriotic fervor is only recently come by in our nation's history (the anthem in 1931 and the pledge in 1942). The denominational name "Church of the Brethren" is less than a century old (chosen in 1908, during our 200th anniversary year), while we, as a communing body, are approaching the completion of our third century.

According to Tamara Hart, speaking on Saturday evening of this year's Annual Conference, this makes us only a teenager, as far as denominations go. Maybe it *is* time to pick our grown-up name.

Regardless of what we do, I am heartened by the certainty that the name by which we identify ourselves will not include the name of a founder, or of any other mortal. It will reflect our understanding of ourselves in relationshp to God and each other, as both "Dunkers" and "Brethren" have.

*Frank Ramirez is pastor of Elkhart Valley Church of the Brethren, Elkhart, Ind.*

*John Forbes*

## We should all learn Spanish

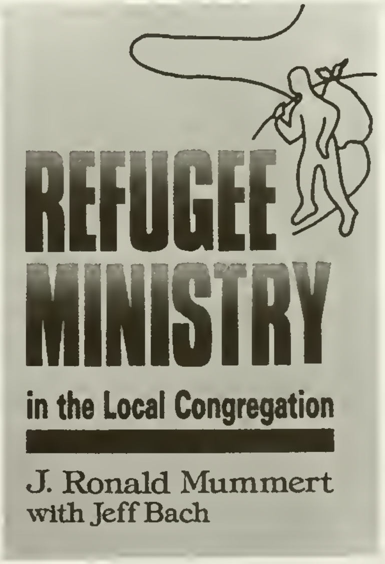
MESSENGER publishing a Spanish version of its October cluster of articles on Puerto Rico prompts me to write. Sisters and brothers, before you is an open door. The name of that door is "Spanish."

Through that door there are wide horizons, incredible cultural adventures, and communion with the other people of the earth.

Spanish is spoken by 285 million people in 21 countries in our own western hemisphere, 39 million in Spain, and 20 million within the borders of the United States. If you learned Spanish you could communicate with 345 million people, some of them close to home.

Spanish probably is the easiest language in the world to learn. It is almost completely phonetic, pronounced the way it is written. The grammar rules are simple. Almost all verbs are regular. Many words are similar to their English counterparts—*transportación* (transportation), *automóvil* (automobile), *Biblia* (Bible).

The best way to learn Spanish is to get a bilingual, parallel-column, Spanish-English New Testament (*el Nuevo Testamento*). Reading God's Word and learning Spanish at the same time, when you finish the title and Matthew (*San Mateo*) 1:1, you have a Spanish vocabulary of 15 words. When you reach Revelation (*Apocalipsis*), you have a good grasp of Spanish and also know



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your New Testament better, having read it detail by detail.

If every Brethren home and family had its Spanish-English New Testament, and every member learned to read and understand it in Spanish, miracles would happen: The Brethren would be the light of the world, the salt of the earth, an example for all people. A cultural barrier would come down, a whole denomination would extend the hand of friendship to its Spanish-speaking sisters and brothers, within and without the church.

When you read the Scriptures in another language, there is a meeting of souls. When you see and appreciate how God's light shines on others, it becomes impossible to put them down as individuals or as a group. Prejudice and racism wither and die, because you have experienced what is most precious with the sisters and brothers on the other side of the language barrier.

*John Forbes is a long-time member of the Church of the Brethren in Puerto Rico.*

## CLASSIFIED ADS

WANTED—Contacts needed for new church project in central Arkansas area. If you know Brethren living in Little Rock, Cabot, Conway, or Heber Springs, please contact Bill Leach, 41 Foxboro, Searcy, AR 72143. Tel. (501) 268-1100; or Lowell Burnett, 500 Lee Ln., Beebe, AR 72012. Tel. (501) 882-6236.

WANTED—Association for the Arts in the Church of the Brethren invites Brethren artists to apply for the Wilbur Brumbaugh Memorial Scholarship. Worship and the Arts is a major interest of the organization. If you as an artist in any media or area (music, writing, dance, drama, etc.) would appreciate further information about applying, please write to Patricia K. Helman, Chair of the Scholarship Committee, 6710 West Canal Point Ln., Fort Wayne, IN 46804.

WANTED—Adult Services Psychiatrist. To develop private practice opportunity in beautiful Western Maryland. Our private, not-for-profit psychiatric hospital established in 1946 offers exciting opportunity for right individual. Other psychiatrists on staff welcome new colleague who is willing to provide in-patient and out-patient care to adults with variety of psychiatric dysfunctions. Located in agricultural community. Surrounded by mountains. Close proximity to nation's cultural centers. Housing/living costs compare favorably. Knowledgeable assistance, financial considerations are available to help establish viable practice. For more info. contact David Rutherford, Chief Executive Officer, Brook Lane Psychiatric Center, P.O. Box 1945, Hagerstown, MD 21742-1945. Tel. (301) 733-0330. Brook Lane solicits applications from minorities and people of various physical disabilities.

WANTED—Child and Adolescent Psychiatrist. To develop creation of exciting private practice opportunity in Western Maryland. Our not-for-profit, private psychiatric hospital offers broad range of psychiatric services to children, adolescents and their families. Established in 1946 the hospital has become a leader in pediatric psychiatry. Looking for right individual to help expand our in-patient and community-based services to young people. Practice will be financially, emotionally rewarding. Collegial atmosphere in clinical environment. In-patient and out-patient opportunities available. Located in rural community. Close proximity to major east coast cultural centers. Moderate costs of living compare favorably. For more info. contact David Rutherford, Chief Executive Officer, Brook Lane Psychiatric Center, P.O. Box 1945, Hagerstown, MD 21742-1945. Tel. (301) 733-0330. Brook Lane solicits applications from minorities and people of various physical disabilities.

WANTED—Program Development Manager for Choice Books, Mennonite Board of Missions, Harrisonburg, Va. Responsibilities: to provide leadership in expanding the book distribution of Choice Books and its distributors; and to develop and manage training programs for Choice Books distributors. Proven business-related experience and undergraduate degree in communication, education, public relations, or business required. Send resumé to Personnel Office, 1251 Virginia Ave., Harrisonburg, VA 22801. Tel. (703) 434-6701.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller* of *Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 118 Wayside Drive, Bridgewater, VA 22812.

FOR SALE—Constructed house in Palms Estates, Lorida, Fla. Two bdrm., 2 bath on canal with access to Lake Istokpoga. Over 1200 sq. ft. living space includes Florida rm. and extra large utility rm. or 3rd bdrm. 12' x 30' living rm., 9' x 12' dining area. All rooms with panelling. Washer and new side-by-side refrigerator. Near citrus groves, pool, recreation. 1 block from Lorida Church of the Brethren, near Estates social facilities. Price lower 30's. Contact Arthur W. McDaniel (813) 382-9771 or Estates Manager (813) 655-1909.

TRAVEL—Hawaii and Tournament of Roses Parade. Midwinter tour to Rose Bowl parade on New Year's Day and then to balmy, warm Hawaii. Dec. 31–Jan. 10. Write: J. Kenneth Kreider, 1300 Sheaffer Rd., Elizabethtown, PA 17022.

TRAVEL—Bridgewater College President's Tour to the People's Republic of China and Hong Kong, Dec. 29, 1992 to Jan. 14, 1993. Leaves from and returns to Washington, D.C., (Dulles International) or from West Coast by arrangement. Special price $2595. For brochure and details, contact President Wayne F. Geisert, Bridgewater College, Bridgewater, VA 22812. Tel. (703) 828-3362 or (703) 828-6421. Inquire now—limited space.

TRAVEL—Amazon River Adventure. Two-week boat trip u Amazon River, Jan. 14–26, 1993, led by University of L Verne communications professors. Earn up to 4 universit credits while creating videos/articles on Amazon rain forest however, trip is open to all and does not need to be taken fo credit. Air-conditioned boat excursions up Amazon Rive Rio Negro, and Rio Branco. Visit Laago Janauari Ecologica Park, Igapo Flooded Forest, Varzea White Water Floode Forest, villages of Moura and Novo Airao. Spend three day in city of Manaus, Brazil, in heart of Amazon. $2,400 inclds round-trip airfare fr. LAX or Miami, all accommodations transfers, medical and repatriation insurance, entranc fees, guides, boat meals, and Manaus breakfasts. Fo information write George Keeler or Don Pollack, Communi cations Dept. Professors, University of La Verne, 1950 Thir St., La Verne, CA 91750. Tel. (714) 593-8492.

TRAVEL—Come with us to our beautiful 49th state, Alaska Spend one week at sea and one week on land, July 9–21 1993. Registration deadline: Dec. 1, 1992. Contact Arde and Bobbi Gilmer, 1237 Thomas Dr., Ashland, OH 44805 Tel. (419) 289-1368 after 4 p.m.

SINGLES—Introduction services are not just for "losers anymore. Just join, make new friends, maybe in an area yo would like to visit, meet a mate, whatever. 20 couples hav found mates through Crossroads and they were ministers nurses, teachers, various professions. Senior citizens an kids in their 20s—not a loser in the lot. Try this moder method approved by our church leaders. For informatio write Crossroads, Box 32, N. Tonawanda, NY 14120.

INVITATION—Come join us for the 75th Annual Bibl Conference of the Sebring (Fla.) Church of the Brethren January 24–31, 1993. Conference speaker will be Eugen Roop, president of Bethany Theological Seminary. Share i week of worship and Bible study. Mid-winter tradition i Florida since A. C. Wieand, co-founder of Bethany, spoke a first Bible Conference in Jan., 1918. Contact Sebring Churc of the Brethren, 700 South Pine St., Sebring, FL 33870. Tel (813) 385-1597.

INVITATION—In Atlanta, Ga., join Faithful Servant Churc of the Brethren for 10 a.m. church school and 11 a.m worship at Shoney's Inn at intersection of Indian Trail Rd and I-85 North, exit 38, Norcross. Contact pastor Do Jordan at (800) 782-9796, or Bob and Rose Garrison (404 979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

# Turning Points

## New Members

**Ashland City,** N. Ohio: Robert & Ruth Beck, Joel & Lisa Glass
**Bassett,** Virlina: William & Erma Gosk
**Beachdale,** W. Pa.: Douglas Baer, Barry & Diane Bittner, Douglas & Catherine Custer, Jodie Hoffman, Patrick & Pamela Krupper, Calvert & Terry Rhoads
**Beavercreek,** S. Ohio: Heather Detro, Christina Flaugher, Sarah Kinsel, Michael Nies, Dianne Pitstick, Sarah Theisen
**Beaverton,** Mich.: Richard Cottrell, Sonja Phillips, Jessica Evans
**Bremen,** N. Ind.: Rachel Brock, Sherry Colwell, Eric Ferguson, Josiah Hostetler, Brian Walters, Tami Poulson, Dennis & Cliff Rensberger
**Dallas Center,** N. Plains: Mary Gumm, Rick Enterline
**Eastwood,** N. Ohio: David & Carol Resch, Michael Vincent, Christine Myers, Alvin Grey
**First-York,** S. Pa.: Carolyn Bare, Sandi Bowser, Greg & Chris Engles, Della Fahnestock, Bob & Angie Fogle, Mildred Gilbert, Kevin & Johann Harvey, Melissa Kolczwnski, Cathy McCracken, Ron & Gail Rutland
**Friendship,** Mid-Atl.: Derrick & Kim Keiter, Shannon Burgoon, Tim Messler, Estalene Harris, Watie & Don Predmore
**Greensburg,** W. Pa.: William & Dawn Waugh
**Holsinger,** M. Pa.: Justin Stauffer, Loni Reffner, Latisha & April Dively, Daniel Ludwick, Randy & Ruby Kensinger, Ray & Jason Mowry, Aaron Dishong, Elizabeth Smith
**Hope,** Mich.: Mary Ward
**Lampeter,** Atl. N.E.: Lewis, Vera, Brent & Wendy Hershey, Ann Arters, Margaret Reinfried, Renee Piper, John Frick, Amanda Heavener
**Lanark,** Ill./Wis.: Lavonne Sturtevant, Ronda Glenn, Wyatt Sweitzer, Matthew Haverland, Jason Van Matre, Alicia & Danita Eisenbise, Paul Rusmisel, Dan Kniss, Gary Armstrong, Barbara Bender
**Lebanon,** Shen.: Gail, Kara, Tammy, David & Cameron Michael, George Augst, Sherri Jones
**Lima,** N. Ohio: Linda Botkin
**Lone Star,** W. Pa.: Etha & Jim Johnson, Francis & Jean Hendricks, Tim & Brian Flory
**Maple Spring,** W. Pa.: William & Donna Ackman, Amber Crise, Melissa Croyle, Jason Fisher, Meghan Good, Donald & Elberta Hursh, Deirdre Kim, George Neuhof, David & Joseph Shetler
**Mechanic Grove,** Atl. N.E.: Stephanie Johnson, Heather Herr, Nathan & Rachel Kreider, Rebecca Mull
**Natrona Heights,** W. Pa.: Tim & Bryon Blackburn, Jamie Ericcson, Josh Venderlic
**Northview,** S/C Ind.: Becky Christian, Matt Norris, Sarah Schrock, Virginia Wade, Earl & Cindy Hurst, Nathan Felix
**Peru,** S/C Ind.: Melissa Friedersdorf, Billy Joe Gerstorff, Jim & Norma Feazel, Anthony & Missy Smith, Amanda Thompson, Holli Mooney, Sherri Shanabarger, Jack & Tina Stodgell, Ray, Martha & Joshua Carter, Dennis, Ruthanne, Angie, Jim & Tim Abbott, James Cardwell
**Pipe Creek,** S/C Ind.: Ron & Holly Berkshire, Kenneth & Freda Hines, Lori & Susan Jones, Christy Klepinger, Shane Mohler, Jamie McFatridge, Lisa Smith, Aaron Stephens, Krista Whybrew
**Plymouth,** N. Ind.: George & Michele Schricker, Patricia Clark, Lisa Price-Miller
**Prairie City,** N. Plains: Bret Shultz
**Tire Hill,** W. Pa.: Melissa Gindlesperger, Gary Mosorjak, Paul Brehm, Melissa & Wayne Sabo, Jennifer Shroyer, David Baker
**Twin Falls,** Idaho: Sara Huston
**Union Bridge,** Mid-Atl.: Wallace & Nancy Johnson, John & Kimberlee Scott, David Bell, J. Cline & Ida Bowman, John Fritz, Jacques, Denise, Aurelie, & Patricia Kuyena, Michael Poffenberger
**Wawaka,** N. Ind.: Jenny, Amy & Molly Sparks, Gretchen Custer
**Wolgamuth,** S. Pa.: Jessica Bowman, Rhonda Cook, Andrea & Mary Freeburn, Diana Thomas
**Woodbury,** M. Pa.: Laura Gearhart, Jeremy Hershberger, Jamie Lafferty, Lucas Miller

## 203rd BVS Orientation Unit

(Orientation completed Aug. 26, 1992)

**Angle,** Bonita, Mercerburg, Pa., to Good Shepherd Food Bank, Lewiston, Maine
**Greiner,** Mary, Manheim, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
**Horst,** Karen, Ephrata, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
**Laughlin,** Tanya, Abbottstown, Pa., to Wayside Cross Rescue Mission, Aurora, Ill.
**Martin,** Doris, Ephrata, Pa., to Good Shepherd Food Bank, Lewiston, Maine
**Weaver,** Randy & Wanda, Narvon, Pa., to Good Shepherd Food Bank, Lewiston, Maine
**Winand,** Diane, Abbottstown, Pa., to Good Shepherd Food Bank, Lewiston, Maine

## Licensing/ Ordination

**Booth,** Marilou Genereaux, licensed May 2, 1992, North County, Pac. S.W.
**Cole,** Wallace Glenn, ordained Jul. 25, 1992, Maple Grove, Virlina
**Fackler,** Jeffery, licensed May 31, 1992, Syracuse, N. Ind.
**Fike,** Matthew Philip, ordained Jul. 25, 1992, Blue Ridge, Virlina
**Shelley,** John Andrews, ordained Jul. 25, 1992, Shanks, S. Pa.
**Thomas,** Richard Wood, ordained Jul. 25, 1992, Beaver Creek, Virlina
**Woodward,** Edward C., ordination received Jul. 25, 1992, Oak Grove, Virlina
**Yeager,** Harold Eugene, ordained Jul. 25, 1992, Dry Run, S. Pa.

## Pastoral Placements

**Baker,** Francis, from other denomination to Enders, W. Plains
**Barb,** Steven A., from other denomination to Coulson, Virlina
**Burton,** Brian, from secular to Upper Fall Creek, S/C Ind.
**Eberly,** J. David, from Beaver Creek, Mid-Atl., interim, to Beaver Creek, Mid-Atl.
**Eller,** Wendell, from Panther Creek, N. Plains, to Sebring, Atl. S.E.
**Fitzsimons,** Walter, from Outlook, Ore./Wash., to White Branch, S/C Ind.
**Fowler,** Michael, from Eden, N. Ohio, to Nappanee, N. Ind.
**Gould,** William, from Black Rock, S. Pa., interim, to Black Rock, S. Pa.
**Hammel,** Daniel, from County Line, W. Pa., to Maple Spring, W. Marva
**Huffaker,** John L., from Waynesboro, S. Pa., to East Fairview, Atl. N.E.
**Kieffaber,** Alan, from Trinity, S. Ohio, to Denton, Mid-Atl.
**Kingsbury,** Tommy, from St. Paul, Virlina, interim, to St. Paul, Virlina
**Layman,** John P., from Brethren Home, S. Pa., to Faith Community, S. Pa.
**Lein,** Arnold, from Stanley, Ill./Wis., interim, to Stanley, Ill./Wis.
**Malenke,** Betty A., from Coventry, Atl. N.E., to Faith Community, S. Pa.
**Ober Miller,** David, from seminary to South Bay, Pac. S.W.
**Ober Miller,** Janet, from seminary to South Bay, Pac. S.W.
**Pinkham,** David, from LaPorte, N. Ind., to Arcadia, S/C Ind.
**Pinkham,** Ronda Mendenhall, from Michigan City, N. Ind., to Arcadia, S/C Ind.
**Sanders,** Cynthia, from secular to Cabool, Mo./Ark.
**Stokes,** Edward L., from secular to Capon Chapel, W. Marva

## Wedding Anniversaries

**Blough,** Edgar and Vyla, Waterloo, Iowa, 50
**Crummett,** Wilmer and Thelma, Bridgewater, Va., 50
**Crumrine,** Ray and Edith, Hazelton, Idaho, 55
**Duncan,** Ted and Betty, Peru, Ind., 50
**Elliott,** Glen and Mildred, Fredericksburg, Iowa, 55
**Enberg,** Dwight and Barbara, Los Osos, Calif., 50
**Fay,** Earl and Iva, Waterloo, Iowa, 55
**Geyer,** Don and Dorothy, Nappanee, Ind., 50
**Hancock,** Posey & Mabel, Bassett, Va., 50
**Holsopple,** James and Mary, Greensburg, Pa., 50
**Johnson,** Elden and Doris, Waterloo, Iowa, 50
**Jones,** Ed and Nellie Mae, La Verne, Calif., 50
**Kendall,** Paul and Mary, Kokomo, Ind., 60
**Kline,** Howard and Marjorie, Ashland, Ohio, 50
**Kopp,** Howard and Mary, Middletown, Pa., 50
**Martin,** James and Elizabeth, Annville, Pa., 50
**Prouty,** Walter and Doris, Minburn, Iowa, 65
**Rhodes,** Carl and Veda, Bridgewater, Va., 55
**Richardson,** Lloyd and Georgia, Martinsville, Va., 60
**Shellabarger,** Robert and Mary, Beavercreek, Ohio, 60
**Smeltzer,** Maurice and Gwen, La Verne, Calif., 50

## Deaths

**Adkins,** Jackie, 35, Middlebury, Ind., Jun. 5, 1992
**Altland,** Ethel, 71, York, Pa., Aug. 11, 1992
**Amspacher,** Minnie, 80, Seven Valleys, Pa., Aug. 31, 1992
**Baile,** Harold, 85, Warrensburg, Mo., Sep. 11, 1992
**Brogan,** Lena, 87, Roanoke, Va., Jul. 13, 1992
**Burkholder,** Lois, 53, Myerstown, Pa., Aug. 8, 1992
**Chambers,** Barbara, 50, Peru, Ind., May 9, 1992
**Chupp,** Polly, 70, Milford, Ind., Aug. 14, 1992
**Clark,** Lois, 87, Salem, Ohio, Aug. 29, 1991
**Coy,** Norman, 86, Beavercreek, Ohio, Jun. 22, 1992
**Detwiler,** Wilbur, 87, Wooster, Ohio, Jun. 29, 1992
**Eckert,** Lottie, 94, New Oxford, Pa., Sep. 4, 1992
**Flory,** Virgil, 78, Lawrence, Kan., Feb. 24, 1992
**Gleim,** Ryan, 20, Bristol, Ind., Apr. 11, 1992
**Gockley,** Lillian, 100, Wenatchee, Wash., Aug. 6, 1992
**Goens,** John, 86, Kansas City, Kan., Jul. 22, 1992
**Goff,** Ralph, 78, Lawrence, Kan., Oct. 11, 1991
**Graff,** Ilda, 96, Greensburg, Pa., Feb. 4, 1992
**Grove,** Prudence, 91, Beaver, Ind., Aug. 26, 1992
**Hamer,** Hazel, 90, Waterloo, Iowa, Aug. 6, 1992
**Hansen,** Carl, 80, Custer, Mich., Aug. 23, 1992
**Harmon,** Esther, 95, Ashland, Ohio, May 4, 1992
**Harper,** Cliff, 82, Ashland, Ohio, Apr. 11, 1992
**Hartzler,** Russell, 90, Lansing, Mich., Apr. 1, 1992
**Hasselwander,** Edna, 81, Garber, Okla., Aug. 6, 1992
**Hess,** Blanche, 94, Strasburg, Pa., Jul. 8, 1992
**Hill,** Nellie, 93, Xenia, Ohio, Apr. 22, 1992
**Houser,** Delmer, 89, Peru, Ind., Jan. 9, 1992
**Irle,** Roger, 58, Warrensburg, Mo., Aug. 10, 1992
**Keck,** Cecil, 80, Akron, Ohio, Aug. 10, 1992
**Keller,** Elbert, 78, Peru, Ind., Jun. 17, 1992
**Kesler,** Raymond, 91, Milford, Ind., Jul. 5, 1992
**Kindy,** Lester, 89, Goshen, Ind., Feb. 28, 1992
**Lawyer,** Strafford, 80, Thurmont, Md., Aug. 6, 1992
**Lefever,** D. Welty, 91, La Verne, Calif., Aug. 13, 1992
**Lippert,** Betty, 67, Greenville, Ohio, Sep. 4, 1992
**Mathis,** Jefferson, 94, La Verne, Calif., Aug. 20, 1992
**Michael,** Lurty, 71, Verona, Va., Jun. 29, 1992
**Mohler,** Kathryn, 90, Scottville, Mich., Aug. 6, 1992
**Orpurt,** Glee, 99, Peru, Ind., Mar. 11, 1992
**Pavian,** Daisy, 91, Corunna, Ind., Jul. 5, 1992
**Plew,** Alma, 90, Syracuse, Ind., Jun. 19, 1992
**Privette,** Frances, 59, Bassett, Va., May 29, 1992
**Rasmussen,** Doris, 88, Lansing, Mich., Dec. 31, 1991
**Rife,** Dorcas, 72, Greenville, Ohio, Aug. 24, 1992
**Roehrig,** Nora, 94, Greensburg, Pa., Jun. 11, 1992
**Rogers,** Jack, 30, Bristol, Ind., Jun. 10, 1992
**Rorrer,** Ada, 91, Bassett, Va., Jul. 29, 1992
**Runkle,** Noah, 87, Hanover, Pa., Aug. 14, 1992
**Schoenberger,** Dean, 30, Ashland, Ohio, Jul. 17, 1992
**Slate,** Myrtle, 87, Bringhurst, Ind., Aug. 17, 1992
**Stitely,** James, 47, Thurmont, Md., Aug. 4, 1992
**Tate,** Donald, 44, Mound City, Kan., Jul. 14, 1992
**Walter,** Anna, 89, Roaring Spring, Pa., Aug. 10, 1992
**Williams,** Dean, 71, Goshen, Ind., May 17, 1992
**Woody,** Mary, 77, Washington, Pa., Jul. 10, 1992

# Hey! They're playing my song

Each month, when I fell another editorial tree and yell "Timbah!" I wait for letters from MESSENGER readers to verify the fact.

Of course I always am alert for letters that tell me I am "right on." And, for the sake of a good argument (constructive engagement), I also welcome those letters that disagree with my editorial point. What dismays me, on the other hand, is letters from readers who take issue with me, but have missed my point. I am dismayed because I take that missing of the point as a mark of my failure to communicate.

A recent editorial, "God Wasn't the 'Big Banger,' " is an example. Some readers got a bang out of it, but still missed my point. They thought I was saying that creation happened without God being behind it. What I intended to say was that, while scientists' "Big Bang" theory of creation *seems to imply* that they (the scientists) perceive a "Big Banger" to be behind that creation, such is not the case. Scientists haven't seen any *empirically verifiable proof* of God (or anything else) existing before the "Big Bang."

And thus my point (actually two points): 1) Don't say, "Aha! That *proves* my belief of God being the Creator!" Don't say it, because the scientists only said that creation happened (with a "Big Bang"); they *didn't* say anything caused it. 2) Put your faith, not in science, but in God's Word, beginning with Genesis 1.

Confident now that I have made my points unmistakably clear, let me go on.

I recently read an article called " 'Favorite-song' Theology," by Tim Stafford, in *Christianity Today*. Stafford tells about a pastor who, in his membership classes, has his students guess how many beans are in a jar he shows them. Then he has them name their favorite song.

When the pastor counts out the beans, the students all accept the correct number. It's a fact they don't dispute. They check their guesses against it. But when the pastor turns to the list of the students' favorite songs and asks, "Which one of these is closest to being right?" the students protest that there is no "right" answer, that a person's favorite song is purely a matter of taste.

Then comes the pastor's big question: "When you decide what to believe in terms of your faith, is that more like guessing the number of beans, or more like choosing your favorite song?"

Always the pastor gets the same answer: Choosing one's faith is more like choosing a favorite song.

Think about that—choosing your faith according to what makes you feel good!

One of my kinfolks down in Virginia used to say, "I won't bet, but I'll *bound* you. . . ." Well, I won't bet, but I'll *bound* you that that same test, performed in Church of the Brethren membership classes, would bring the same results.

That's disheartening. And that's what gives me the jitters about evangelism tactics that emphasize making the neighborhood church so attractive, so entertaining, so convenient, so non-threatening, that people will want to join it. Such tactics run the danger of people making a statement of faith based merely on what fits in with their lifestyle (already chosen according to what makes them feel good). If your confession of faith doesn't interfere with the rest of your life, something is the matter with it.

One can be very general and say that a lot of our theological confusion, our wishy-washy faith, can be blamed on the culture we now live in. It tends to make things vague. That line from the film "Star Wars" reflects our cloudiness well: "May the Force be with you."

Faith, then, contends Tim Stafford, becomes fundamentally superstitious: "People hope that by praying correctly or thinking correctly they may somehow tap spiritual power. Prayer becomes a wish, a hopeful gesture, an experiment, rather than an objective request set before a God who will respond with infinite power according to his principles. And so religion becomes at best, pragmatism—'I don't understand how, but prayer works!'—and at worst, a matter of personal preference, like a favorite song."

Don't get me wrong. I'm as guilty of " 'favorite-song' theology" as the next one. I blush to remember once telling someone—a *searching* someone—"Prayer is like turning in my insurance claims: I don't understand how it does it, but I get a check back, so I know it works." *Moi?*

I can't go back and travel again the faith journey begun in my youth. And it's no good blaming those charged with my spiritual guidance for giving me faulty directions or for disordering my priorities. But it's never too late, for me or anyone else, to back up and re-examine the faith statement made at the beginning of the journey.

It will make a difference for the remainder of the journey. On that I won't bet, but I'll *bound* you.—K.T.

# ☑ CHECK OUT

# These important programs from the Office of Youth and /Young Adults...

## Young Adult Conference

### The Young and the Restless:

### "In Search of God"

These powerful sessions will deal with how we search for God and make sense of our faith. The conference will be held on the beautiful grounds of Camp Swatara, just outside of Bethel, PA.The camp is owned and operated by the Church of the Brethren of Atlantic Northeast District. It will be a rewarding time of building friendships and strengthening our faith. Don't miss it!

### ... AT A GLANCE ✓

**Leader:** Louise Rieman
**Where:** Camp Swatara, Bethel, PA.
**Date:** November 26-28
**Who's invited:** All young adults (post-high school, single, married, student, etc.)
**Cost:** $60 total

## Christian Citizenship Seminar

### Making a Difference in the City

### "Urban Justice in the 90's"

This seminar will focus on the structural and systematic problems that impact our urban areas.Poor education, unemployment, shortage of low-cost housing, and the breakdown of families, all have negatively affected life for many persons in the city. The seminar will begin in New York City and end in our nations capital, Washington DC. Come to the 1993 seminar to think and pray together about these important issues.

### ... AT A GLANCE ✓

**Where:** New York City and Washington DC
**Date:** March 21-26
**Who's invited:** All high school youth and adult advisors are eligible to attend the seminar.
**Cost:** $250

**FOR MORE INFORMATION ON THESE AND OTHER EXCITING PROGRAMS, CALL THE OFFICE OF YOUTH/ YOUNG ADULT MINISTRIES AT 1-800-323-8039 (EXT. 297)**

# *Lord, when did we see you hungry?*

Millions in Africa face hunger this year. Pray for the hungry.
Learn more about the complex and persistent issue of hunger.
Use the new hunger packet prepared by the Global Food Crisis Fund.
Share food and hope through your gifts.

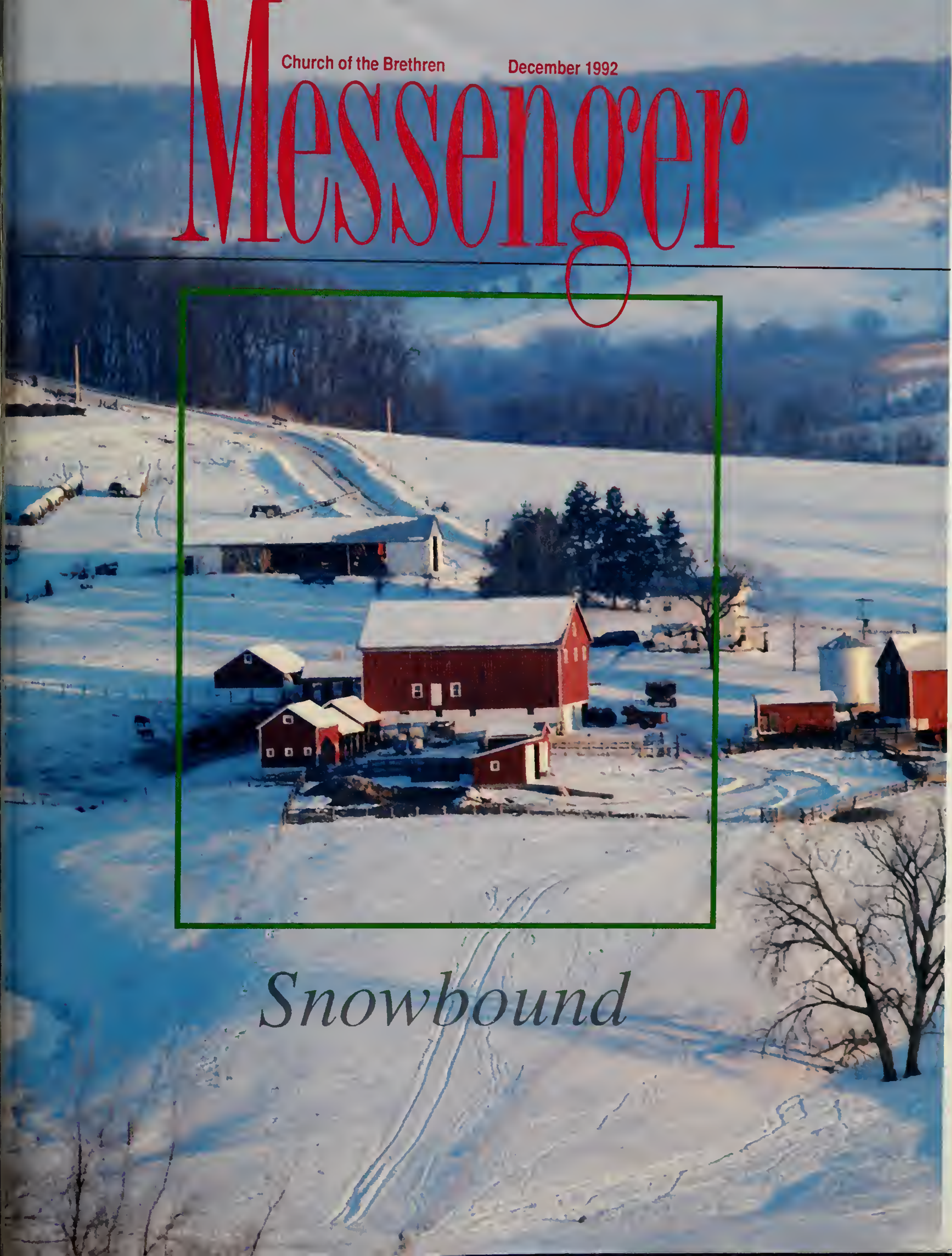
**GLOBAL FOOD CRISIS FUND**

*Church of the Brethren General Board 1451 Dundee Ave., Elgin, IL 60120-1694*

# Messenger

Church of the Brethren

December 1992



## *Snowbound*

# From the Editor

When I began working on my article on poet John Greenleaf Whittier (page 16), one of the first things I learned in my research was that he is not considered these days to have been much of a poet. His record was rather spotty, or, one might say, he had his good days and his bad days.

My taste in poetry is like my taste in paintings, I am attracted by what appeals to me. I may do some study to learn what the critics consider to be good . . . and why . . . but the critiques seldom do much to change my taste. If the poetry or the paintings speak to me, I continue to hold them in esteem, regardless of where they stand in the opinion of the critics.

Before I began working on my article I already was familiar with several of Whittier's poems that I liked. And as I moved along, browsing through Whittier collections, I came across several more that I added to that list. One is "Laus Deo!" written by Whittier December 6, 1865, upon hearing the bells of Amesbury, Mass., ring on the passage of the 13th amendment to the Constitution, abolishing slavery in the United States.

Whittier said that the poem "wrote itself, or rather sang itself, while the bells rang." Critics give the poem high marks for its high lyric intensity, turning on a single thought and keeping one emotional note throughout.

The poet, who had devoted his adult life to the abolition of slavery, was exultant, of course, and the pattern of the entire poem imitates the booming of the bells sounding in the words of triumph and joy.

Even though the poem speaks of slavery's ending, the final stanzas, I noticed, sound very much like a Christmas message. So I close 1992 with Whittier's "bells of joy," wishing all our readers a joyful Christmas and a new year of opportunities for telling others "that He reigns, who alone is Lord and God."

Ring and Swing,
Bells of joy! On morning's wing
Send the song of praise abroad!
With a sound of broken chains
Tell the nations that He reigns,
Who alone is Lord and God!

Kermon Thomasson

COMING NEXT MONTH: Reports on the National Older Adults Conference and Bethany Seminary's move to Richmond, Ind. Also an anniversary piece on Martin Luther King Jr.

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Messenger

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Chalmer Faw points out the obstacles that we must overcome if the Holy Spirit is to make us the effective evangelists we should be.

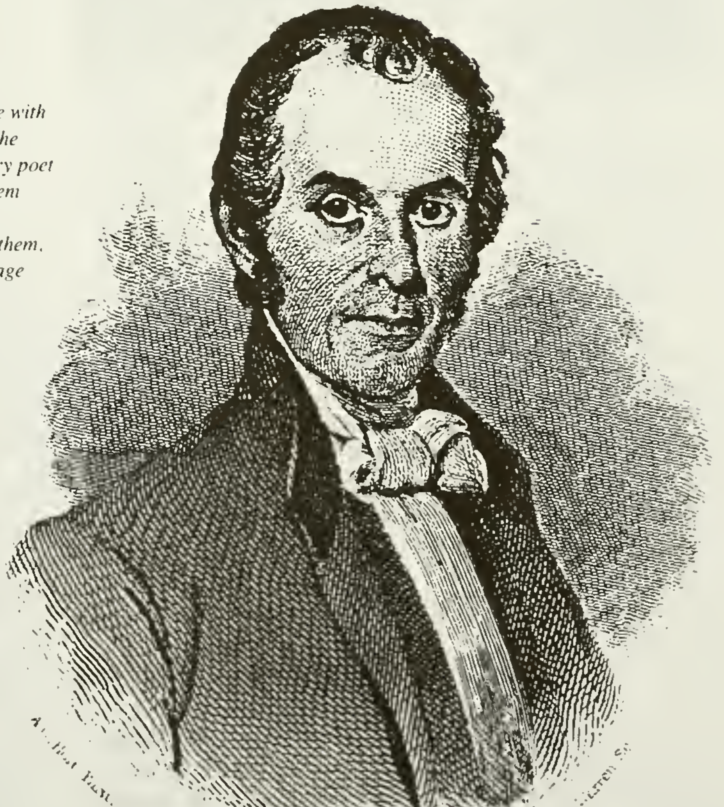
### What's behind EYN's rapid growth? 12

Galen R. Hackman explains the aspects of Christianity in Nigeria that account for the church's rapid growth there and challenges American Brethren to be better evangelists. Sidebar: "Who's that other mission partner?" by Christoph Schnyder.

### Snowbound with Whittier 14

The 19th-century poet John Greenleaf Whittier, through his poetry, personal acquaintances, and theology, had ties to the Brethren. Kermon Thomasson explores the poems and hymns that reflect those ties. Sidebar: "Harriet Livermore: Snow-Bound's 'not unfeared, half-welcome guest.' "

**Cover story:** *A wintry landscape with snowbound farm buildings sets the mood for a visit with 19th-century poet John Greenleaf Whittier. His poem "Snow-Bound" and others have Brethren-related stories behind them, as our December cover story (page 16) points out.*



Truly thy friend
John G. Whittier

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# In Touch

## Yes, Virginia, he's Santa

**Luther Hopkins** obviously makes a list and checks it twice. Otherwise, he'd never work in all those appearances he makes as Santa Claus in Patrick County, Va.

*Each year Marie and Luther Hopkins head the Santa Claus parade in Stuart, Va.*

Since 1985, Luther and his wife, Marie (Mrs. Claus), have headed the annual Christmas parade in Stuart, the county seat. In addition, they fill their calendar at Christmastime with appearances at schools, churches, and social agencies.

Says a worker at a nursing center, "The Hopkinses are wonderful. They bring everyone pins or corsages for every holiday. We can call on them for everything, and they always are ready and willing to help."

Luther is pastor of Smith River Church of the Brethren, near Stuart. But he is "pastor" to the surrounding community as well. He is chaplain for a hospital and factory. He has a Sunday morning radio program once a month. He writes for "Patrick Pulpits" in a newspaper. And he serves on several community agency boards.

One of Marie's contributions is the production of gifts. For Christmas 1991 she made 2,300 reindeer pins and 1,000 lace potpourri bags. Each newly wed couple at Smith River receives a handmade afghan from Marie, and each new baby a sweater set or afghan.

In addition to his other activities, Luther has over 100 rose bushes, from which he cuts bouquets to give away on his rounds. A story about Luther and his roses in the September 1989 MESSENGER (page 2) has an ending that can serve this 1992 story as well: Says Luther, "When you start thinking about how to help other people, you have discovered the secret to happiness."

## And check the oil

A familiar sight is the youth car-wash in the church parking lot on a Saturday. But at Christ Church of the Brethren, in Carol Stream, Ill., it's different. There they have "Oil Change Saturday."

And it's not the youth group that's doing it. And it's free.

**Dennis Deyo** is the Christ church member who donates his oil-changing expertise to those whose car is in need. "My wife, Joy, and I were trying to think of a way we could help," Dennis explains. "I know something about cars, so we thought this might be the way."

It is. Christ church folks provide Dennis plenty of opportunities for service. And the church is willing to provide oil for anyone who can't afford it.

Dennis takes all his popularity in stride. "It's just my way of reaching out," he says.

## Tea and empathy

*"Everywhere Paul went, there was a revolution, but everywhere I go, they serve tea."—Anglican bishop quoted by pastor Joel Kline.*

When **Ivan** and **Dorotha Winger Fry** visit another country, they seldom go for tea and tours; they go for work. That work often has been in the midst or aftermath of war or other disaster.

Whether accompanying a boat load of horses to Europe (Ivan's first overseas travel after World War II), helping after an earthquake in Guatemala, witnessing for peace in Nicaragua, teaching in China, or healing brokenness in a pastorate, Dorotha and Ivan have been messengers of peacemaking and bearers of hope through their ministry.

Both see their motivation as an "inner call." Dorotha says, "As the openings come,

*"In Touch" profiles Brethren we would like you to meet. Send story ideas and photos (black and white, if possible) to "In Touch," MESSENGER, 1451 Dundee Ave., Elgin, IL 60120.*

we accept their challenge. We give our love to people who are hurting."

Although the Frys have spent time in the midst of revolution (as in China's 1989 Tiananmen Square demonstrations), they also have served many a cup of tea. Refugees, exchange students, and international visitors have found their way into the Fry home. For Ivan, "Generosity, warmth, and welcome are a witness to our faith."

Sharing the cup of tea can be painful, sometimes. Recently Dorotha sat by the bedside of a young girl in her congregation who was dying of AIDS. Dorotha comforted her by singing, "Be near me, Lord Jesus, I ask thee to stay, close by me forever, and love me, I pray."

The Frys believe that "when there are people with special needs, and we are able to meet those needs, we know that it is God calling us."—Kathleen Fry-Miller

*Kathleen Fry-Miller, a freelance writer, is a member of Beacon Heights Church of the Brethren, in Fort Wayne, Ind.*

## Grave involvements

**Don Post** has traveled to 14 different countries, but says his recent visit to Russia was "definitely the most outrageous trip I've ever been on."

Don, a member of Highland Avenue Church of the Brethren in Elgin, Ill., traveled to Russia as part of a workcamp sponsored by the National Council of Churches (NCC). The group assisted in the cleanup of 600-year-old Spasso Prilutsky monastery in Vologda, Russia.

*Don Post seems to have a bone to pick about his work assignment in Russia.*

The monastery had been under government control for about 60 years, and much of the cleanup consisted of clearing away human bones and grave markers and organizing a new cemetery.

"As far as we could tell, from 1927 until a few years ago, ghastly things had been happening here," relates Don. "People were going into the monastery and not coming out." At different times, the monastery was used as a death camp, a camp for political prisoners, and a prison.

As they worked, the group often was touched by the Russians' deep gratitude. One Russian man was moved to tears because the children of the people he had once fought against had come to help him rebuild his country.

"I had this image I'd grown up with of Russia as a godless country, the 'evil empire,' " says Don. "But when I got there, nothing conformed to what I thought. Regardless of what the government is, the people are just like us."

Members of the group were frequently invited to Russian homes and treated to lavish dinners, in spite of the shortages and high costs of food items in Russia.

"If we should fear anything from the Russian people, it's that they'll love us to death," concludes Don.—Suellen Shively

## Arbitrary decisions

**Clyde Weaver** is just looking for trouble. And when he finds it, he tries to be helpful.

Clyde heard through a TV show about the need for volunteer arbitrators with the Better Business Bureau. "With a clogged court system, I thought it would be a wonderful way to help people work through their difficulties," he explains. After 20 hours of training, Clyde became an arbitrator and since has ruled on more than 80 cases, most of them involving automobiles. "I subscribe to *Automotive News*, which is the auto industry's bible, and cars are my hobby, anyhow, so I'm pretty well informed about them," says Clyde, a former car dealer.

Arbitration is the final step that the Better Business Bureau takes in trying to settle disputes that consumers have with a business. The cases aren't easy to arbitrate. "The most difficult cases involve people who are very hostile because they have gone through a lot with their problem," says Clyde. "But once they get their hostility out, they are reasonable and they can hear what's being said."

Clyde has 10 days to rule on a case, but usually works faster, since he likes to move while the facts are fresh. "After I hear a case, I sleep on it, then sit down at my PC and write it."

A member of Highland Avenue Church of the Brethren, in Elgin, Ill., Clyde finds arbitration one of the most appropriate ways a Brethren peacemaker can volunteer his time.

## Names in the news

**Brenda Blevins**, a member of Mechanic Grove Church of the Brethren, Quarryville, Pa., was crowned Miss Lancaster County at the Ephrata (Pa.) Fair in September.

• **David S. Young**, of West Chester, Pa., has been recognized by *The Philadelphia Inquirer* for his work as chaplain and spiritual care giver in the hospice program of Crozer-Chester Medical Center.

## Remembered

**Olin J. Mason**, 67, of Sebring, Fla., died September 22. Among the activities of his career were a stint as director of The Palms of Sebring retirement home and development work for the new Bethany Hospital, in Chicago.

# Close to Home

## Considering alternatives

At **La Verne** (Calif.) Church of the Brethren, folks look forward to the annual "Alternative Christmas Faire" the way kids look forward to the holiday itself.

Adult, youth, and children's Sunday school classes work for weeks to get ready. Creativity and fun are at the forefront.

*"This sucks!" seems to be the observation of a La Verne faire-goer getting acquainted with a calf.*

From caramel candy, cider, brownies, handcrafts, wheelbarrow rides, and blood pressure readings, to name a few sales items and activities, Pomona Valley Council of Churches' hunger and shelter projects benefit.

Children promote shares in Heifer Project, a faire feature enlivened by real lambs and calves. Adults promote shares in Habitat and Church World Service. UNICEF cards are on sale. The SERRV sales area looks like an Annual Conference scene. And all the while, live music fills the hall. At day's end, the total take tops $15,000.

Says La Verne pastor Chuck Boyer, "The faire causes people in the wider community to look at our congregation, and it reminds them that this denomination is service oriented. This gives consistency to our witness."—GEORGE KEELER

*George Keeler is a member of La Verne Church of the Brethren and associate professor of journalism at the University of La Verne.*

## Christmas in June

It looked like Christmas at **Poages Mill** Church of the Brethren, near Roanoke, Va. But . . . Christmas in *June*? No, it was just Vacation Bible School, and the Christmas trees added a festive touch to the school project: Each bow on the trees represented money given to buy blankets for the needy.

The children raised $375, which bought 75 blankets, reported directors Karen Beckner and Alice Stevens.

*It looks like Christmas, but it's just a summertime Vacation Bible School project that raised $375 at Poages Mill.*

## Campus comments

Kites flew above **Bridgewater College** October 11 as part of the 7th annual One Sky, One World International Kite Fly for Peace. The event was coordinated by senior Darin Keith Bowman, a member of the Buena Vista (Va.) Church of the Brethren.

- **Juniata College**, the United Nations Office for Disarmament Affiars (UNODA), and the International Association of University Presidents are establishing an International Training Seminar on Arms Control and Disarmament. The seminar will be administered by Juniata's Baker Institute and held yearly at the college's conference center.

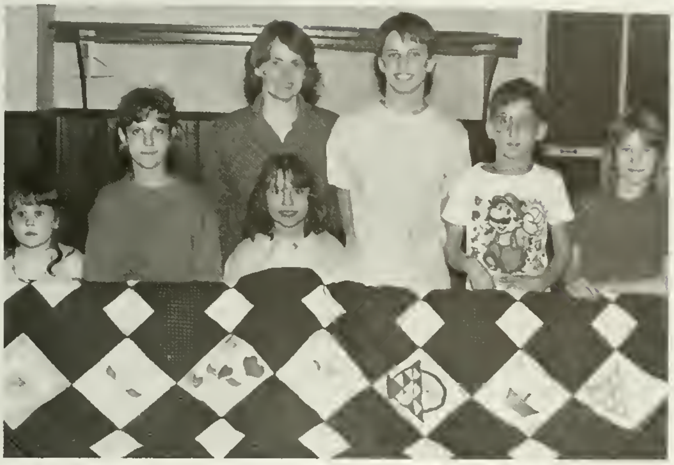
## A gift for our KIN

Sunday school children at **Sipesville** (Pa.) Church of

### Correction

In the article "Fill This 'Piggy Bank' " (October, page 4), the name of the congregation should have read **Sunnyslope**, not **Wenatchee**. We apologize for the error.

*"Close to Home" highlights news of congregations, districts, colleges, homes, and other local and regional life. Send story ideas and photos (black and white, if possible) to "Close to Home,"* MESSENGER, *1451 Dundee Ave., Elgin, IL 60120.*



*Shown with their teacher, Linda Cooper, are Sipesville youngsters Jessica Beggs, Valerie Beggs, Ginger Miller, Dan Cooper, Chris Beggs, and Mary Cooper.*

the Brethren made a twin-size quilt, to be auctioned to help a charity called Kids in Need (KIN).

The hand-tied quilt is navy blue and white and features blocks decorated by the children with washable fabric crayons and paints. It sold for $80.

## This and that

When chicken farmers Kevin and Louanne Boltz lost one of their broiler houses to fire June 20, they witnessed the gospel lived out in the response of their congregation, **Little Swatara** Church of the Brethren (near Rehrersburg, Pa.). By June 27, exactly a week later, a new broiler house had been built. And on July 1, the same friends helped reinstall the 16,000 rescued chicks.

- In last spring's Holy Week services at the **World Council of Churches** headquarters, in Geneva, Switzerland, the Brethren version of love feast, including feetwashing, was observed. Kristin Flory, Brethren Service coordinator, presented to the worship director an April MESSENGER, which highlighted love feast.
- **Atlantic Northeast** District and **Southern Pennsylvania** District are sponsoring a satellite campus of **Bethany Seminary**. It is called the **Susquehanna Valley Campus**. The satellite campus and the new Bethany Academy (see July, page 7) will offer lay and non-degree programs as well as the Master of Divinity degree program.
- **Warrensburg** (Mo.) Church of the Brethren members are active in a community project working for better race relations in the community. Warrensburg experienced violent reactions to the Rodney King jury verdict last spring.
- **Dunnings Creek** Church of the Brethren, New Paris, Pa., hosted the Keystone Bible Institute September 13–17.
- A reunion of past employed staff of **Camp Mack**, near Milford, Ind., is planned for June 5–6, 1993.
- **Cabool** (Mo.) Church of the Brethren has bought a cow. In Poland, where collective farms are being dissolved, valuable Simmental cattle are being sold for slaughter. Heifer Project, Int., buys them at $250 a head and gives them to needy farmers. Cabool's "heifer" is one of these.
- **Messiah** Church of the Brethren, in Kansas City, Mo., is hosting a training program this fall for volunteers working with Eastside Outreach Center, a Kansas City food bank.
- **North County** Church of the Brethren, in San Marcos, Calif., prepared a time capsule containing the story of the congregation's beginnings. The children took an active part in the project, and their photo is included in the capsule's contents.
- **Good Shepherd** Church of the Brethren, Blacksburg, Va., sponsored its 10th annual "Brethren Bowl" October 17, with area Brethren attending a football game between Virginia Tech and North Carolina State.

## Let's celebrate

**Green Hill** Church of the Brethren, Salem, Va., celebrated its 75th anniversary October 18, using the theme "Rich Heritage—Challenging Future."

- **Covington Community** Church of the Brethren, Kent, Wash., celebrated its 50th anniversary August 8–9.
- **Camp Swatara**, Bethel, Pa., will celebrate its 50th anniversary July 3–6, 1993. Events will include campfires, vespers, recreation, and reminiscing. A "Swatara Sweethearts" banquet for couples who met or married at the camp also is planned.

*Sixteen people were baptized near Las Yayas in August.*

## Dominican dunkers

On August 25, 16 people were baptized into the Church of the Brethren in the **Dominican Republic**, near Las Yayas. The baptisms took place during a study retreat for Dominican pastors, led by Estella Horning, Lombard, Ill., who serves as consultant on theological training/leadership training in the republic.

## Board asks Native American forgiveness, calls for justice

At the October meetings, the Church of the Brethren General Board passed a resolu-tion addressing the concerns of Native Americans, issued a resolution on the Balkans, and approved the 1993 budget.

**Native Americans**

The Resolution on Native American Justice calls the denomination, its members, and institutions to join in "recognizing the cultural dignity and contributions of indigenous peoples; asking forgiveness for the church's apathy and inaction in the face of the oppression, and for maintaining false notions of cultural superiority; building new relationships characterized by mutual respect and multi-cultural affirmation; and working with indigenous peoples to address their concerns for social justice."

A committee will draft a policy statement and design a study process and action plan to be considered by Annual Conference. Plans were to include Native American representatives from the Tokahookaadi congregation, Lybrook, N.M.

The resolution originated from a request by youth at the Christian Citizenship Seminar this spring.

**Balkans**

A resolution addressing the war in the former Yugoslavia and condemning the violence in the Balkans says in part, "the church firmly rejects ethnic bigotry, nationalistic pride, and religious intolerance, which result in senseless killing, massive starvation, and heinous violations of basic human rights, and . . . is convinced that armed conflict only escalates tensions and human suffering . . . no crime against humanity by one side justifies retaliatory crimes by the other."

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*Because the news pages include news from various Church of the Brethren organizations and movements, the activities reported on may represent a variety of viewpoints. These pages also report on other national and international news relevant to Brethren. Information in news articles does not necessarily represent the opinions of* MESSENGER *or the Church of the Brethren.*

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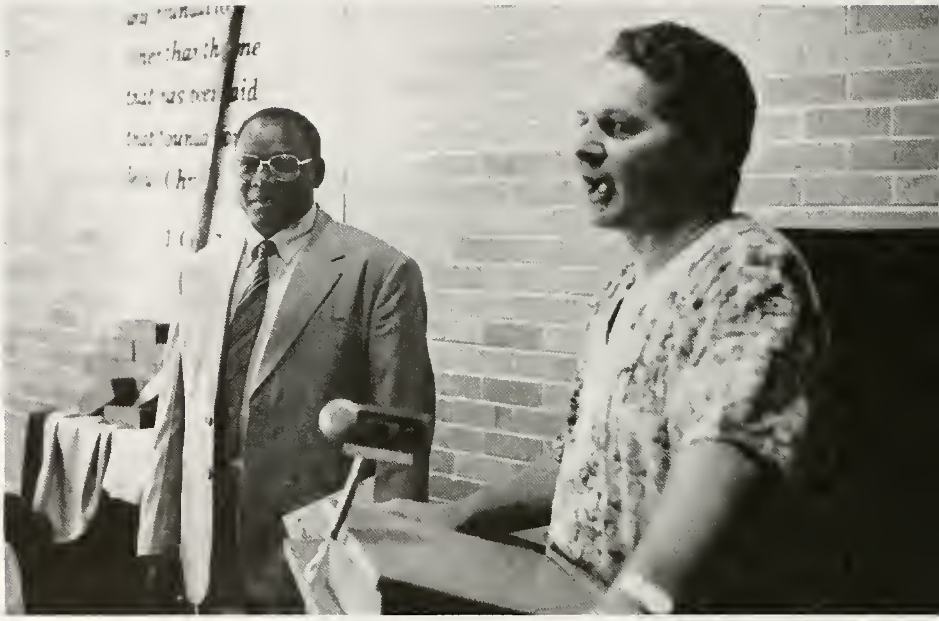


*New Sudan Council of Churches board member Sirisio Oromo and NSCC executive secretary and Brethren staff Roger Schrock addressed the General Board in October.*

It also calls Brethren to "encourage governmental leaders, international authorities, and world religious leaders to" among other things "appeal forthrightly for respect for life and for religious tolerance . . . and the easing of suffering for the people of the Balkans." And to "pursue and support intense international diplomatic efforts to establish and maintain negotiations."

**1993 Budget**

The Board agreed to increase the budget parameters by $100,000, approving a budget of $6,596,000 for 1993, up 6.8 percent over 1992.

There is a potential shortfall for 1992 of as much as $200,000, in part because of a lag in congregational giving and low interest rates. That amount may be saved with a decrease in spending and an increase in year-end giving.

A reallocation of up to $20,000 from the Black Ministries program goes to the Program for Women, enabling it to continue funding at its present level. Barbara Cuffie, a Board member and member of the Black Advisory Committee, explained that the committee is just beginning to meet and is not yet ready to initiate suggestions for Black Ministries.

The Board also allowed up to $25,000 a year for five years to be used from a recent bequest for programs such as Black Ministries.

**India Trust**

The Board authorized Lamar Gibble as its representative to appear before a court that is adjudicating a dispute between th Church of North India and a separated group calling itself the Church of the

### Calendar

**National Youth Sunday**, May 2, 1993 [contact Chris Michael, 1451 Dundee Ave., Elgin, IL 60120; (800) 323-8039].

**Young Adult Spring Break Workcamp** in Orlando, Fla., April 4–10 [contact Youth/Young Adult Ministry office at (800) 323-8039, ext. 276].

**Young Adult Workcamp** in Valle Nuevo, El Salvador, June 5–13 [contact Youth/Young Adult Ministry office at (800) 323-8039, ext. 276].

**1993 National Youth Workcamps** in Miami, Fla., June 14–20; Falfurrias, Texas (BRF workcamp), June 18–27; Washington, D.C., June 28–July 4; Denver, Colo., July 5–11; Reynosa, N.M., July 12–18; St. Croix, Virgin Islands, July 26–Aug. 1; Keyser, W.Va., Aug. 2–8; Cherokee, N.C., Aug. 9–15 [contact Shawn Replogle at (800) 323-8039, ext. 276].

**Peace Studies/Travel Seminar** to experience the world of Palestinians, sponsored by Bethany Theological Seminary, June 26–July 16 [contact Lauree Hersch Meyer, Bethany Theological Seminary, Butterfield and Meyers Rds., Oak Brook, IL 60521].

**1993 Junior High Workcamps** in New Windsor, Md., July 25–29; and York, Pa., Aug. 1–5 [contact Shawn Replogle at (800) 323-8039, ext. 276].

Brethren in India. Gibble will testify for the confirmation of four trustees who are being disputed.

In 1970, the Church of the Brethren and other denominations formed the Church of North India. The separated group claims property that still lists the Church of the Brethren as its title holder.

**In other business**

The World Ministries Commission affirmed an initial draft of a new peace initiative and considered working guidelines for the Emergency Disaster Fund.

The General Services Commission elected trustees to the Germantown Trust: Miguel Pulido representing Atlantic Northeast District, Patricia Braddock for the Germantown Fellowship, and Doris Faus for the General Board.

The Parish Ministries Commission received a final report from the Committee for Vision for Rural/Small Membership Church, discontinued a liaison relationship with the Boy Scouts, and turned down a recommendation to shift the Program for Women into Family Ministries.

## Nigerian Brethren leader killed in car accident

John Guli, general secretary of Ekklesiyar 'Yanuwa a Nigeria (EYN—the Church of the Brethren in Nigeria) was killed October 11 in a nighttime car accident outside the church's headquarters.

Up to 15,000 people attended his funeral, held October 17 in Michika. The US Brethren were represented by Galen Hackman, a General Board staff member working with EYN.

The accident happened when Guli was assisting the driver of a car that broke down on the side of the Uba-Mubi road, at the intersection of the driveway to the EYN headquarters. He was hit and killed by a second car attempting to pass at a high speed.

Guli served EYN in several posts before becoming general secretary, including as an evangelist, a district executive, and a teacher at Kulp Bible College. He received a doctorate in missiology from Fuller Seminary in California. He also worked with Wycliffe Bible Translators for six years, translating the New Testament into his own mother tongue, the Higi language.

EYN leaders have asked the Brethren to "please be in prayer for the Guli family and for the believers in EYN."

## Sudan's churches campaign to stop their country's war

Roger Schrock, executive secretary of the New Sudan Council of Churches, and NSCC executive committee member Sirisio Oromo visited Germany, the US, Canada, and the United Nations in the fall to bring about awareness of the suffering of the Sudanese people. They also delivered a report on Sudan to the October meeting of the General Board.

"We come not only requesting assistance, but requesting you to listen and learn from our experiences. And that learning is that the body of Christ cannot be fractured. We must live together, we must pray together, and also die together," said Schrock.

The United Nations estimates that in this past year, 1.2 million of the 6 million people of southern Sudan have been displaced from their homes. Since 1983, approximately 1 million people have died. These two figures represent nearly one-third of the population of southern Sudan. "Think of your own home communities. If approximately 20 percent of your community were displaced from their homes, what kinds of problems would your own local community face?" asked Schrock.

In July the NSCC executive committee changed its priorities to be more involved in providing relief assistance. It has also launched a public policy campaign consisting of seven points: 1. Stop the war now. 2. Resolve the conflict through peace negotiations. 3. Honor human rights. 4. Provide safe passage for civilians caught in the conflict. 5. Guarantee safe access for relief aid. 6. Place relief operations under the authority of the United Nations. (Currently the government of Sudan has veto power of Operation Lifeline Sudan.) 7. Encourage aid agencies to work directly with Sudanese humanitarian groups.

Schrock and Oromo were surprised by the informed and caring reception they received in Washington. Both houses of Congress have passed a resolution condemning the government of Sudan because of the death of two young Sudanese men who were contracted by the US government. The men were picked up by the Sudanese security forces and killed.

"The difficulty for us in the church is that we know there have been over a thousand others and no one has cared," said Schrock.

"There are many people dying in Sudan, particularly the southern Sudan," said Oromo. "We have witnessed the suffering. The northerners are still massacring the southerners in cold blood. For how long are we going to continue to suffer? For how long will the whole world turn away (from) Sudan?"

The churches are seen as an enemy of the state and church leaders and missionaries are being expelled from Sudan. But it is still "one of the most exciting places to live and work because of the growth of the church. In southern Sudan we have gone from about 18 percent population Christian to about 80 percent of the population being Christian from 1983 to 1992. It is a joy," said Schrock.

## Brethren give $275,000 for African famine relief

A grant of $275,000 has been made from the Global Food Crisis Fund to provide food, seed, and other materials for the countries throughout eastern and southern Africa experiencing famine and serious drought. The United Nations estimates that 18 million people are at risk of death without outside assistance.

The grant is in addition to $100,000 already allocated to the famine from the Emergency Disaster Fund.

In response to another disaster, recent flooding in Pakistan, an EDF grant of $10,000 was given to purchase medicine, blankets, and food.

## District, Board, Bethany announce staff changes

**David K. Shumate** begins January 4 as executive for Virlina District. Since 1985, he has pastored the Pulaski (Va.) County Church of the Brethren.

Because of budget constraints, the position of marketing associate held since 1990 by **William Christiansen** will be phased out by the end of 1992. His position, and that of marketing associate Linda Swanson, will be replaced by a director of marketing.

**Joon Su Gang**, pastor of the Kang Nam Church of the Brethren, Panorama City, Calif., began October 1 as part-time consultant for Korean ministries in the US.

**Theresa C. Eshbach** begins January 1 as director of development at Bethany Theological Seminary. She has served as executive director of the Children's Aid Society in New Oxford, Pa., since 1978.

**Joseph Mason** begins in January as volunteer director of relocation for Bethany Seminary. The part-time job will assist Bethany's move from Oak Brook, Ill., to Richmond, Ind. Mason recently filled volunteer interim executive positions for the General Board.

*David K. Shumate*

*William Christiansen*

*Theresa C. Eshbach*

**One of four medals** for International Cooperation in Agriculture was presented to Lamar Gibble, Europe and Asia representative, by China's Ministry of Agriculture in Beijing in September. Gibble was cited for contributions he and the Church of the Brethren international exchange program have made to Chinese agriculture. This is the 10th anniversary of the Brethren agricultural exchange with China.

## Church of the Brethren is still losing members, study shows

A study of annual reports of Brethren congregations shows that the denomination lost 948 members last year.

Olden D. Mitchell, who did the study for the evangelism office, said the statistics did not include information on the 22 percent of the church's congregations that did not file annual reports last year.

The church gained 2,686 members by baptism and 2,692 by letter and reaffirmation in 1991. While 13 of the 23 districts had a net gain of 538 members, the other 10 lost 1,486. The denomination lost 1,854 members by death, 1,904 by letter or withdrawal, and 3,335 as reclassified/removed. In the past three years, the church has received 2,005 more members than it lost, but continues to decline by members becoming inactive or reclassified/removed.

Forty-six congregations each received more than 20 new members, and 17 received more than 30. Forty-one congregations each lost 20 or more members—10 lost more than 60 members.

The average attendance for worship services in 1991 was 78,336. For church school it was 49,266. Both show declines over the previous year.

*Former Bethany President Wayne Miller officiated as Eugene Roop was inaugurated as the seminary's new president. Richard Gardner also was inaugurated as dean at the September celebration. Around Roop are (from left) Kaysa McAdams, Donald Miller, Murray Wagner, Lowell Flory, Gardner, Warren Groff, and Suely Inhauser.*

**New leaders have entered training** for ministry through Education for Shared Ministry and Training in Ministry programs. Fourteen trainees began the TRIM program and 12 began the EFSM program in a summer training. The new TRIM participants are **(left, front row)** Jay Robert Hughes, David Bethel, George Hinton; **(second row)** Sandra Kitzel, Judith Chaney, Twyla Rowe, Diana Lovett, Marlene Neher, Marilyn Coffman; **(third row)** Esther Norris, Linda McCauliff, Reuben Steele, Arlon Fishburn, Debra Asta, Lucy Basler. New EFSM trainees are **(right, front row)** Ron Burtz, Kevin Kessler; **(second row)** Lois Grote, Elsie Koehn, Colleen Estep, Letha Page, Elizabeth and Don Finley; **(third row)** Harold Grote, Daryl DeVore, Cindy Sanders, Larry Ditmars.

# Worldwide

**Churches that avoid creeds** are being urged by the World Council of Churches to adopt a creed—in particular the Nicene Creed—for at least occasional use. The request came in the first draft of a working paper that may come to the fifth World Conference on Faith and Order next August after it is circulated among churches for comments. The WCC is seeking to widen and energize the church unity movement, and the request is an attempt to draw in churches that have remained on the fringes of the ecumenical movement.

**Large sums of money** will be solicited from wealthy Americans in a new fundraising effort of the WCC and the US National Council of Churches. The Ecumenical Development Initiative is to offset the declining ability of US denominations to finance ecumenical work, according to the WCC's Ecumenical Press Service. The program has a preliminary goal of raising $50 million. A later phase will ask congregations to make special gifts as "ecumenical congregations" and send representatives to a national gathering. Director Albert Pennybacker said key denominational executives have agreed to help the campaign and do not consider it to compete with their fundraising.

**NISBCO,** the National Interreligious Service Board for Conscientious Objectors, has been downsized because of financial problems. The size of the staff and the frequency of publication of its newsletter have been reduced. Washington Office director Tim McElwee represents the Church of the Brethren on the NISBCO board.

**A year-long monitoring** program in South Africa is sponsored by a consortium of international churches and aid agencies, including the WCC and the Vatican. The first monitoring group reported at the end of September that "the fabric of South African society continues to be torn apart by the violence of apartheid. In this year alone up to September 1 . . . 2,483 people have died in political violence and 3,840 have been injured." United Methodist Bishop Melvin Talbert, one of the first monitors, predicted that the international presence will lower the level of violence. "We can save lives," he said.

**World hunger** has been substantially reduced in the last 20 years, according to a new report by the Food and Agricultural Organization of the United Nations. The number of hungry people in developing countries has declined from 941 million to 786 million people, from more than one-third to 20 percent of the population, the report said. "Hunger and malnutrition are still the most devastating problems facing the majority of the world's poor," said Edouard Saouma, FAO director-general. "Adequate supplies of safe, good quality food must be available at prices people can afford."

**Relief agencies** warned at a press conference in mid-September that Mozambique may become the next Somalia. "Mozambique is a horror show playing to a largely empty theater," said John Hammock, executive director of Oxfam America. Somalia is only the "most gruesome" example of the plight of Africa, said Bread for the World president David Beckmann. "The need in Africa is overwhelming; the response has been underwhelming," he said.

**A public apology** has been offered to Guatemala's native peoples by the Roman Catholic Church. In a pastoral letter, the country's bishops apologized for the church's complicity in the suffering of the native peoples—who make up 60 percent or more of the population—at the hands of the conquistadors and their successors. The letter breaks "the long silence of 500 years," the bishops said.

**A coalition to defend** the religious freedom and cultural survival of Native Americans has been created by 34 US religious and social justice organizations, including Church World Service and Amnesty International. The coalition will encourage Congress to strengthen the 1978 American Indian Religious Freedom Act.

# Roadblocks along the evangelist's way

## by Chalmer Faw

If you want some exciting reading just pick up *The Brethren Encyclopedia* and turn to volume 1, pages 174–5, where Don Durnbaugh tells about the European origins of the Brethren.

The early members (after the 1708 baptisms) were on fire for the Lord, holding large meetings in Schwarzenau itself, so packed that they often met outdoors. And they sent out evangelists to make converts in other parts of Germany, in Switzerland, and in the Netherlands. Not content to perpetuate their beliefs simply within their own families, like the Mennonites of the times, they were "aggressive" in reaching out to convert everyone around them.

Then when the Brethren came to America (1719), Peter Becker officiated at the first Brethren baptisms and love feast in the colonies as part of such a powerful revival that "the whole region was moved thereby." In the fall of 1724, all 14 male members at Germantown (Pa.) embarked on an evangelistic journey into the hinterlands and the expansion of the church in eastern Pennsylvania was begun.

### Where to begin today

We Brethren need a drastic turn-around, both as individuals and as a corporate body. It will have to be a change as radical as that experienced when first-century Jews and Greeks became Christians and when the original eight sisters and brothers at Schwarzenau covenanted together to follow "the Lord Jesus . . . to the end."

It begins with an eager new immersion in the Scriptures. Yes, we have had the Bible around all our lives (and so had those first-century converts and the group with Alexander Mack), but now it must be different.

Now it is not a luxury, but a necessity. Our very lives depend on it. There's no place for mere "tasting" here. We are not just looking for spiritual "truths" that we can enjoy and then feel good all over as we congratulate ourselves for being such earnest Bible students. There is an urgency laid upon us by the shortness of our lives and the evils of our times. We just must find the way, for ourselves, our families, and our whole world, or we perish.

First-century evangelists proclaimed a Risen Lord now exalted to the right hand of God and pouring forth his Holy Spirit upon all who truly believe. On the basis of this, they called for all people to repent of their sins and become part of the New Life that is in Jesus (Acts 2:22–36; 4:12–26; 13:26–41, etc.). As a result, both among the Jews (Acts 2–12) and the Gentiles (Acts 13–19), people of all kinds responded and experienced conversion.

In similar fashion the early Brethren also focused on Jesus as Lord of all, spent a great deal of time bringing their own lives under his Lordship, and made urgent appeals to all people of their generation to repent and find salvation in this life and the next. Along with it they put strong emphasis on complete obedience to this Lord and his teachings as found in the Gospels and demonstrated in the rest of the New Testament.

So today, if we are interested in discovering for our times true Christian evangelistic zeal and power, we also need to make Jesus absolutely central in our heart's devotion, our study, and our everyday life. Here let us begin and in this let us continue, however long it takes, until we are transformed into Christ's likeness and are ready to do his work in his way. It is inconceivable that anyone should try to evangelize on any other basis.

### The Power

Once transformed anew in Christ, we have already experienced the power of the Holy Spirit. But we need more—much more. We need to go back and relive the original story—the vision of Joel (2:28ff) that the Spirit will pour out on all humankind, the prediction of John the Baptist that Jesus would baptize in the Holy Spirit (Luke 3:16), the command to wait in the city until the Risen Lord would send this "promise of the Father" upon them (Luke 24:49; Acts 1:5), and the strong word of Jesus himself that they would receive power when the Holy Spirit had come upon them and so become his witnesses throughout the entire inhabited world (Acts 1:8).

Then we need to go on and immerse ourselves in the rest of the Book of Acts and see how we fit in. Are we the kind of believers those heroes of Acts were? Do we belong to the extension of that story on into our own times? Do we fully realize that that kind of Spirit and power is promised to all generations and to people such as us in all parts of the world (Acts 2:39)? Has it sunk in on us that all we need to do is to repent, be forgiven, seal it with baptism if we haven't already done so (Acts 2:38), and then ask for the gift of the Spirit (Luke 11:13) and it will be ours?

So let's get this gift and let the Spirit give the manifestations needed "for the common good" (nine are listed in 1 Corinthians 12:7–11). Then we will find our God-appointed places (perhaps among the eight suggested in 1 Corinthians 12:28 or the five in Ephesians 4:11). The important thing is that from this time on, our lives will radiate a new divine love, a wisdom that is beyond our own, and a power, all of which may be challenged to winning others to Christ as did the early Christians and the early Brethren. Try it.

### Obstacles to be Overcome

Let us be aware that, as modern Christians, we are sure to find roadblocks that will keep the Spirit from making us the effective evangelists we should be.

**Unbelief** is the most basic and serious of these. If we no longer believe that a person who does not accept Christ is truly lost, we will make little or no effort to lead such a person to salvation. Jesus came, he said, "to seek out and to save the lost" (Luke 19:10). What he meant by such people was either that they temporarily were out of fellowship (like the lost coin, the lost sheep, and the prodigal son of Luke 15) or that, if they were not restored, they would be eternally lost, like the rich man in Hades who was in torment and had no one to help him (Luke 16:22–31) or those in Matthew 25:41 who were told to depart "into the eternal fire prepared for the devil and his angels."

There is much about this warning of lostness that we do not understand, but we do know that it was a part of the New Testament firmly believed by the earliest Brethren and that it formed a vital reason for their fervent evangelizing. While there are differences in our situation today, there can be no doubt that a compassion for the lost is still absolutely essential if we are to get out and win others to Christ.

The other kind of present-day unbelief that keeps many Brethren from getting excited about evangelism is their doubt about Jesus being the only Savior. Here again the New Testament is clear and the early Brethren were absolutely sure. They took Jesus at face value when he said, "I am the way, and the truth and the life. No one comes to the Father except through me" (John 14:6). And they believed that Peter was right when he and the rest of the early Christians declared that "there is no other name under heaven given among mortals (but that of Jesus) by which we must be saved" (Acts 4:12).

Next to unbelief in difficulty to overcome, a widespread obstacle to a real evangelistic turn-around will be **an unwillingness to change.** Will we really accept the New Testament challenge to evangelism? Or are we so trapped in our present degree of skepticism, our sophistication, our comfortable rut of inaction, that we neither want to change nor are capable of getting started on it?

If so, it may take a cataclysm to shake us, realizing, as Peter did, that we have denied our Lord and going out and weeping bitterly, or being struck down by a light from heaven while following our own pursuits, like Saul of Tarsus. Might we so humble ourselves as to ask some strongly evangelical group to come in and help us, or seek out its aid or that of others in some retreat? Or, could it be that we will come to it on our own by urgent, hungry Bible study as did the Schwarzenau eight? The important thing is that it happen, and that without undue delay.

Can't you just hear the majestic notes of this great anthem: " 'If with your whole heart ye truly seek me, ye shall surely find me,' saith your God" (taken from Jeremiah 29:13). Yet a third hindrance to effective evangelism is a common affliction of many of us—**timidity.** If we try to remove it before unbelief is changed into a dynamic faith in Jesus and his New Testament, we are almost sure to fail. Also, our natural tendency to resist change must be removed by a supernatural overhauling of our very natures or we will still be shy about any kind of reaching out to others for Christ.

We can't overcome timidity by our strength alone. We need an infusion of divine energy that transformed a cowering band of disciples in hiding to 120 unstoppable witnesses at Pentecost, breaking all language barriers to proclaim the new era of the Spirit (Acts 2:1–11). "For God did not give us a spirit of (timidity) but rather a spirit of power and of love and self-discipline" (2 Tim. 1:7)—and we need all three of those gifts in order to be good evangelists.

Another common hindrance for many of us, especially as we first start out in effective witnessing, is **awkwardness.** We are like children just learning to walk. We fumble around finding out how to do it. Much prayer and guidance are needed. The promise of Jesus, made in the context of persecution, is equally true of evangelism, "Do not worry about how you are to defend yourselves or what you are to say; for the Holy Spirit will teach you at that very hour what you ought to say" (Luke 2:11–12).

Then perhaps one of the greatest obstacles for us busy people is that our lives are already full and we feel like we **don't have the time and energy** to take on anything more. True, until we have a new set of priorities that puts spreading the gospel at the top. We also need to realize that verbal witnessing is not the whole thing. In fact, it is in third place.

First comes the witness of who we are (our Christian character), then of what we do (our actions that "speak louder than words"), and then, only after them, and backed by them, the Spirit-given words we speak. Most of us are already witnessing by being and conduct and now need only the right words. This, in itself, may not take a lot more time, but rather putting ourselves under control of the Holy Spirit and speaking with the new wisdom, love, and power given to us.

### Our special Brethren approach

Just as Peter Becker found that the full New Testament baptism and love feast observance were powerful accompaniments of evangelism, so we present-day Brethren, if led by the Holy Spirit, will discover our own unique contributions to Christian evangelism. Our humanitarian service to the needy, our caring spirit, our championing of the cause of minorities, our achievements in peace and reconciliation will all open doors, not for a "pushy" or proselyting form of witness, but the sharing, on the deepest levels, of a Savior for both this life and all eternity. M.

*Chalmer Faw is a former Bethany Seminary professor and Nigeria missionary, living in McPherson, Kan.*

# What's behind EYN's rapid growth?

### by Galen R. Hackman

Since coming to Nigeria in 1989 to work with *Ekklesiyar 'Yanuwa a Nigeria* (EYN), I often have pondered the mystery of the church's accelerated growth. In 1981, EYN membership stood at about 40,000. At the 1992 *Majalisa* (EYN's annual conference) the official membership exceeded 72,000. That's a membership increase of 2,900 persons a year. And membership is only part of the picture. Attendance estimates exceed 100,000. During the same era, the "parent" church in America has *lost* about the same number of members a year and has dwindled to just over 80,000 in worship attendance.

As I ponder this matter of unprecedented growth in EYN, I ask why it has been happening. And, perhaps more importantly, what can be learned from the Nigerian Brethren?

The reasons for the growth of EYN are manifold and complex. They most certainly are linked with the culture and context of Nigerian life. Sociological, economical and political factors, as much as theological and ecclesiastical ones, certainly have contributed to the spectacular growth.

One thing is clear: *Because of the varied reasons for growth among the Brethren in Nigeria, it is impossible to take any specific program that has worked for EYN and transport it to the American scene with any effect.*

As true as that statement is, however, there are some aspects of Christianity, as it is expressed in Nigeria, that cross cultural borders and stand as challenges to me and other American Brethren. Several broad principles about EYN's approach to practicing the Christian faith emerge:

#### Enthusiasm without emotionalism

Among the members of EYN, there is enthusiasm without emotionalism. The enthusiasm of EYN church life made a strong impression upon me from the start of my work in Nigeria. Nigerians love to worship, and they often do it loud and long. The enthusiasm is evident in a number of ways—packed church houses; two choirs singing in worship—the church choir (male and female voices singing more "Western" tunes) and the Women's Fellowship choir (singing more vibrant, traditionally Nigerian tunes); hundreds of applications for the 20 or so yearly openings at Kulp Bible College; swelling numbers in the Theological Education by Extension (TEE) program; and extensive lay involvement in worship.

All of this speaks of enthusiasm. Yet, in the midst of this enthusiasm, EYN has been able to avoid the pitfall of emotionalism. To be sure, the more emotionally oriented, neo-pentecostal churches have made inroads into EYN membership. And, among some of the young people, there is an emotionally oriented faith that makes me a bit nervous. In the midst of great enthusiasm, however, there is an overall balance and stability.

We in the West, and especially the Church of the Brethren, somehow, need to see that enthusiasm does not necessarily equate to emotionalism and fanaticism. Joyous worship, Amens spoken aloud by the congregation, contemporary singing and music, and a faith that is linked to experience will not necessarily lead us off the straight and narrow path that Jesus taught.

#### No cultural compromise

EYN has contextualized without compromise. EYN has been successful in taking the gospel, as taught by American Brethren, and applying it in Nigerian culture without compromising the message. The singing of the Women's Fellowship choirs is one example of this. (American Brethren remember their choir at the 1983 Baltimore Annual Conference.) The women sing with traditional instruments of various kinds. The tune is Nigerian. Often, in the midst of the singing, a high-pitched, ecstatic wail (ululation) rebounds from the mouth of one of the sisters.

The tunes, the instruments, and the ululating all come from the culture of the village. However, the words do not. New lyrics have replaced the old folk lyrics. The new words praise the Lord and encourage the faithful. The message of the songs is biblical and evangelical. The tunes are culturally relevant. The results are a vast improvement over the well-intentioned efforts of early missionaries to translate Western hymns into tribal languages and to sing them to Western hymn tunes.

In many ways EYN has successfully contextualized the gospel without compromise. The task is not an easy one, and EYN continues to struggle in the effort to apply the "good news." The US Church of the Brethren can learn from EYN's example. The principles for which the Brethren have stood are eternal; the way those principles are applied in a given culture and subculture need not be set in concrete. The message of the Lord Jesus must be internalized and contextualized, but never compromised. It is at this juncture of contextualization without compromise that American Brethren often have failed.

For example, we don't seem to know how to apply the principle of nonconformity without holding to an antiquated mode of dress. We seem unable to embrace biblical infallibility while keeping an open ear to critical study. In the past, we have sacrificed the "great work of the church" (as pioneer India missionary Wilbur B. Stover called mission) to a social ministry of humanitarianism without being able to integrate the two.

### Fundamental without being fundamentalistic

EYN has remained fundamental without becoming fundamentalistic. Another secret of EYN's success lies in the faith perspective of its people—laity and leader alike. I have been encouraged, challenged, and blessed by the simple faith of my fellow Brethren in Nigeria. And occasionally I have been frustrated as well. Seeing the biblically oriented faith of EYN's potential and present leadership, however, has been stimulating.

The EYN church takes seriously, and at face value, the teachings of scripture. Central in its faith is Jesus the Christ—Redeemer, Savior, Lord, and Master. Central also is its belief that the Bible is God's divine message to us—to be believed, not questioned. Personal conversion from sin and commitment to the church find a primary place in EYN members' theology. A refreshing simplicity permeates the message preached by EYN.

While EYN demonstrates belief in the basic message of evangelical Christianity, it has steered clear of the trappings of fundamentalism. Here I am using "fundamentalism" to mark more an attitude than a theology. In America, what separates an "evangelical" from a "fundamentalist" often relates more to the way in which certain truth is believed than it relates to the actual content of belief. Fundamentalism, as I am using the term, has a "you must believe as I do" attitude coupled with a spirit of ecumenical non-cooperation.

While being fundamental in the faith, EYN has not fallen prey to fundamentalist attitudes of exclusiveness and separatism. EYN has participated in the Theological College of Northern Nigeria (TCNN) since its founding in 1959. TCNN is an ecumenical institution dedicated to training Nigerian and African leadership. EYN has also been a founding member of TEKAN, a council of churches linking several Protestant denominations in northern Nigeria, and of the Christian Council of Nigeria, a nationwide council of churches. EYN is a member church of the World Council of Churches and has developed a model program of cooperation between two mission groups—the Church of the Brethren and the Basel Mission (see sidebar).

To be sure, there is a fundamentalistic flavor to all Christianity in Nigeria. However, in this cultural milieu, EYN stands on moderate ground. Certainly, EYN has room to grow. This is especially true in the area of Muslim-Christian relationships. And, to be sure, the majority of EYN members would feel more at home at Jerry Falwell's Thomas Road Baptist church than at Highland Avenue Church of the Brethren in Elgin, Ill. Nevertheless, when seen within the collective culture of its life and worship, EYN, by the standard of Nigerian Christianity, holds to the fundamentals of the faith without falling prey to the egocentricity of fundamentalism.

To be fundamental but not fundamentalistic has been difficult for the Church of the Brethren. Either we have traded a straight-forward understanding of the Bible for the muddy waters of liberal scholarship, or we have been caught up in the narrow thinking of those who claim to hold an edge on the whole truth. Fortunately, there are many in the Church of the Brethren who have faithfully held to the historic tenets of the faith in a balanced way. For this we must be grateful.

### Evangelism without evangelization

EYN has maintained evangelism without evangelization. One of the most exciting happenings in the developing world today is the rapid spread of Christianity. All the more amazing is the realization that most of this growth occurs without any planned evangelism program. The growth is natural and spontaneous.

The reasons for this phenomenal growth are legion. Ecclesiastically, what has impressed me is how EYN's primary purpose of existence is evangelism. Or, in other words, the church exists to introduce people to Jesus Christ. I do not mean that all EYN does is constantly to go about holding revival meetings or passing out tracts. I have never heard of a revival meeting in EYN. Anyone familiar with the ministry of EYN knows the church has extensive "social" ministries. These include rural health and development programs, adult literacy, and technical training.

None of these programs, however, is an end in itself. EYN recognizes that each of the ministries contributes to the overall goal of the church—evangelism. Thus, EYN takes pride not only in the thousands of wells dug by its wellgging program, but also counts among . denomination several churches begun villages *because* of the presence of the ell-digging crew.

The purpose of EYN's existence is angelism and church-planting. EYN fers a holistic gospel to the community; it "holistic" for EYN means placing personal conversion to Christ at the very center of all its work.

On the other hand, EYN accomplishes this evangelism without "evangelization." By "evangelization," I have in mind the philosophy that says true evangelism can be accomplished through some special, highly-polished evangelism program. The idea of "evangelization" is that if only people could be properly trained in what to say, and if only church buildings could be attractively laid out, and if only preachers could learn how to present a winsome message, the church would grow. Evangelization says, "It's a program you need." Evangelism cries out, "It's a commitment you need."

Not surprisingly, this principle is exactly what the "church-growth specialists" in the West have been telling us. They say that if the overall vision and goal of the congregation (or denomination) is not evangelism, no "evangelism program" will bring significant results.

No one is more encouraged than I am with the new emphasis in the US Church of the Brethren toward evangelism and mission. Let us not be guilty, however, of merely tacking evangelism program on to our existing theological smorgasbord. Not until every one of our denominational, district, and congregational programs—be it On Earth Peace or the Association of Brethren Caregivers—sees how it can contribute to the Great Commission instead of trying to push its own program, will the Church of the Brethren be truly an evangelistic church. In other words, evangelism is not one ministry of the church among many; it is *the ministry* of the church, carried out in many ways.

From my perspective, EYN has a much healthier and more fully integrated program than does its "parent" church. This is not to say that the Brethren in Nigeria have reached some high level of perfection. EYN faces many problems brought about by its rapid growth and short supply of capable leadership at all levels, as well as by the cultural, economic, and political pressures.

In comparison to the Church of the Brethren's nearly 300-year history, EYN is but in its youth. However, as we must learn from the young people in our communities and churches, so too can the US Brethren learn from their "young" brothers and sisters in *Ekklesiyar 'Yanuwa a Nigeria.*

*Galen R. Hackman serves* Ekklesiyar 'Yanuwa a Nigeria *as World Ministries Commission field staff. He and his family live in Jos, Nigeria.*

## Who's that other mission partner?

The Basel Mission was founded in Basel, a city in the north of Switzerland, in 1815. It is an independent mission society that today is supported by individual Christians, congregations, and churches in Switzerland and southwestern Germany.

The churches supporting us are the ones that, 300 years ago, persecuted the forebears of today's Church of the Brethren. The tower in which some of them suffered as prisoners for their Christian faith, the "Spalentor," is a symbol of the city of Basel. That place is only a few hundred yards from our mission house, the center and symbol of the work of the Basel Mission.

So, our forebears persecuted and oppressed the Church of the Brethren forebears. If those Brethren believers did not agree to give up their Anabaptist convictions, they were sent to the galleys, where many of them died. Today we feel ashamed and sorry for this part of our own history.

But where we meant evil against our fellow Christians, God used it for good. We remember the persecution of the first Christians in Jerusalem (Acts 8:1–3). They scattered throughout the region of Judea and Samaria and as far as Antioch, and they continued to be strong in their faith and to spread the gospel (Acts 11:19–26).

As the persecution of the early Christian congregations in Jerusalem resulted in the spreading of the Good News of Jesus Christ to Antioch, the persecution of the Brethren pioneers in Switzerland worked for the upbuilding of the Church of the Brethren, first in Germany and later in the United States.

In the late 1950s, the Basel Mission started work in what was then the Northern Cameroons United Nations Trust Territory, in the area of Gavva and Ngoshe. The people were eager to hear the word of God. New congregations started to grow. In 1960, the people of the Cameroons voted to decide whether to join the country of Cameroon (newly independent that year from French rule) or to Nigeria (newly independent that year from Great Britain). The Northern Cameroons decided to join Nigeria.

The boundary between Cameroon and Nigeria was closed and the newly formed Basel Mission congregations were cut from their headquarters at Buece, Cameroon. In this situation, the Basel Mission asked the Church of the Brethren Mission in Nigeria whether it would be willing to accept the congregations in the area of Ngoshe and Gavva into its fellowship and to cooperate with the Basel Mission. The Church of the Brethren did not consider the long-ago oppression and persecution in Switzerland, but thought only of the unity of the body of Christ and stretched out the hand of Christian fellowship.

Today the Basel Mission still closely cooperates with the Church of the Brethren and EYN in Nigeria (see October, page 8) and also with the Church of the Brethren in Sudan. We give thanks to God that the Brethren accepted us as their brothers and sisters.—CHRISTOPH SCHNYDER

*These remarks were offered by Christoph Schnyder, Africa Secretary for Basel Mission, at Annual Conference in Richmond this past July.*

# stepping STONES

### by Robin Wentworth App

I'm really not very sophisticated. Or intellectual, for that matter. I can wing it when I have to, but for the most part my tastes and outlook on life are very simple.

I like ketchup with steak and prefer coffee over tea. I can't tolerate seafood unless it's camouflaged by lots of breading. The appeal of brie cheese is lost on me.

I am intrigued by the mystique of religious artifacts. I'm fascinated by the possibility of extra-terrestrials. And if I could get away with it, I'd believe in Santa Claus.

During my college years I aligned myself with a group of zealots (they called us "Jesus Freaks" back then) who insisted that Santa Claus was not merely over-emphasized, but was outright dishonest, blasphemous, and in every way anti-Christian. So for a time I was stoutly opposed to participating in any celebrations that perpetuated the Santa Syndrome.

Then I started thinking for myself. And I realized I bore no animosity whatsoever toward my own parents for "lying" to me about Santa Claus. On the contrary, those years constituted some of my warmest memories.

As I entered graduate school, my classes on early childhood development augmented my instinctive inclinations. I learned that children go through *stages* of growth in their thinking processes.

More specifically, I learned that between the ages of 2–7 when they are not yet capable of understanding the principles underlying various mental operations, children engage in *intuitive*, or *magical* thinking. Fantasy and make-believe are an integral part of this stage, which is why cartoons, tooth fairies, leprechauns, and Santa Claus seem *real* to young children.

Attempting to skip this stage by insisting that children forfeit magical thinking and bypass fantasy is like expecting a child to read before learning the alphabet. It is about as natural, and possible, as "skipping" diapers or baby teeth.

More recently I have considered how *anything* that teaches children that you *don't* have to see something to believe it just can't be all bad. We live in a materialistic, rationalistic, reductionistic, scientific culture that has created a myth far more deceitful and potentially damaging than Santa Claus.

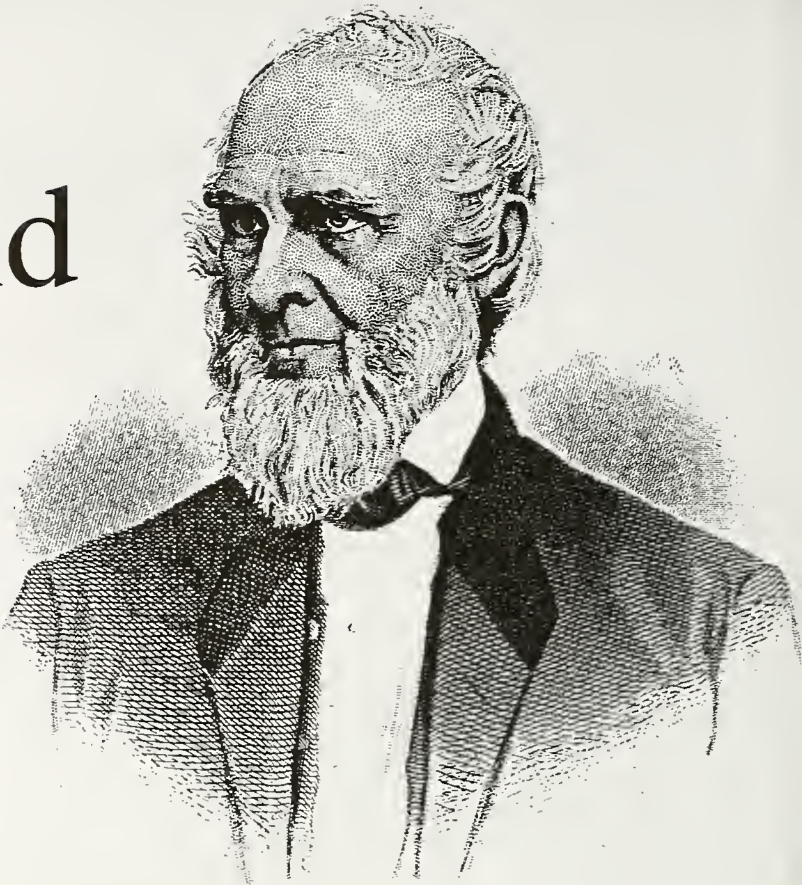
That is the myth that if we can't see it, taste it, touch it, measure it, dissect it, isolate it, capture it, or put it on a computer, it cannot be "real." Which, when you think about it, is totally irrational. For the very survival of civilization daily pivots upon the indisputable reality of things we can't see . . . things such as love, courage, commitment, honesty, hope, compassion, understanding, and integrity. Somehow I think it helps prepare little minds for such virtues by exercising their ability to believe in things unseen.

As an adult, I believe in a God I have never seen. I accept a Savior whose authenticity cannot be validated by my five senses. I have staked my life on a resurrection that defies all reason and logic. I have anchored my future in a place I have no empirical proof even exists.

I am not elevating Santa Claus to the level of Deity. Neither am I demoting God to the status of fairy tale. I *am* suggesting, however, that in the tapestry of Christmas traditions and priorities the Santa Syndrome perhaps can be understood as laying a foundation that increases the capacity and strengthens the ability to believe in something that cannot be seen. Thus what begins as childhood fantasy becomes a building block—a stepping stone—
to faith. M.

*Robin Wentworth App is a therapist from Nappanee, Ind. She currently is serving on an interim pastoral team in the Nappanee Church of the Brethren.*

# Snowbound with Whittier



Thine truly
John G. Whittier

### by Kermon Thomasson

A snow storm affects me in a way that the passage of years has not changed. If the storm does not catch me or family members on the road, concerned for safe travel, and if I have no obligations to leave my cozy house, I delight in being snowbound.

With journalism my trade, it is natural for me to turn to my favorite books while riding out the storm. In one such snowy siege, as I hunted along the bookshelves for just the right selection to match my mood, I came across my volume of *The Poetical Works of John Greenleaf Whittier*. Remembering the most famous of Whittier's genre poems, "Snow-Bound," I curled up with my book, enjoying

> "A solitude made more intense
> By dreary-voicéd elements,
> The shrieking of the mindless wind,
> The moaning tree-boughs swaying blind,
> And on the glass the unmeaning beat
> Of ghostly finger-tips of sleet."

Once more I read the lines familiar with me from school days.

I consider myself fortunate, having gotten my schooling in a time when teachers still considered it essential to have their pupils memorize poetry. My seventh grade teacher had us learn one poem a week. And I was still memorizing poems under my senior English teacher in high school. Beyond that, I had as a role model a mother who enjoyed reading and reciting poetry (and who amazes me by still coming up, at age 83, with lines I have never heard from her before).

Whittier was among my favorite poets. As a farm boy who attended a one-room school, I could identify with the poems of Whittier to which teachers were most likely to expose us.

Although she was on the wrong side in the War Between the States for us Virginians, I still thrilled at "old Barbara Frietchie then,/ Bowed with her four-score years and ten,/ Bravest of all in Frederick town/ (taking) up the flag the men hauled down." My favorite lines came when Dame Barbara put her flag back up, only to have Stonewall Jackson's men shoot it down. Uncowed, "She leaned far out on the window-sill,/ And shook (the flag) with a royal will./ 'Shoot, if you must, this old grey head,/ But spare your country's flag,' she said." Behind our teacher's back we liked to amend those last lines to read " 'Shoot, if you must, this old grey head,/ *But I'd rather it'd be your own, instead*.' "

Like "Maud Muller, on a summer's day,/ (I had) Raked the meadow sweet with hay," so there was another poem that spoke to me. Although the sighing, pining, and regretting that Maud and her wannabe lover did over their unacknowledged infatuation went past me, I understood and remembered the poet's point at the end: "For of all sad words of tongue or pen,/ The saddest are these: 'It might have been.' "

But the Whittier poem that I considered to have been written specifically with me in mind was "The Barefoot Boy." My mother's guideline was that we children could begin going barefoot in spring when we (confirmed by her) first heard the whippoorwills calling. Of course we slyly did a few practice runs *before* the whippoorwills roused themselves, never imagining that our parents had transgressed just so in their own childhood. Running around barefoot from early spring until the first frost of fall characterized the freedom of summer for me.

I don't know that I gained all the "knowledge never learned in schools" that inspired Whittier's blessings on the "little man, barefoot boy with cheek of tan," but many of his hero's youthful achievements were mine as well. Yes, I could surely identify with *that* poem. Like Whittier, "I was once that barefoot boy."

And now, on this wintry weekend, I settled down to revisit the snowbound poet. When I first encountered "Snow-Bound," in my youth, I did not have it pointed out to me that it had a Brethren connection. It was only after I met and learned to know our own Brethren poet (and one of my predecessors as MESSENGER editor) Kenneth I. Morse, that I became aware that when Whittier, in "Snow-Bound," wrote of "another guest, that winter night," he was referring to Harriet Livermore, the "Pilgrim Stranger" whose preaching in Philadelphia led Sarah Righter to join the Brethren. Sarah (1808–1884) married Thomas Major and went on to become the first "woman preacher" among the Brethren.

On this snowy day, as I leafed through Whittier's "poetical works," it was with some surprise that I began to see other ties, some of them albeit tenuous, between this gentle Quaker poet and the Brethren.

The first tie that caught my eye was a poem titled "Hymn of the Dunkers," which bears the subtitle "Kloster Kedar, Ephrata, Pennsylvania (1738)." Whittier clearly was familiar with the followers of Conrad Beissel (1691–1768). Beissel broke with Alexander Mack in 1728 and founded the Ephrata Community, now famed as the builders of the Ephrata Cloister—a major tourist attraction.

In the poem, Whittier has Sister Maria Christiana sing as she rousts out her sisters for another day of prayer, praise, and toil:

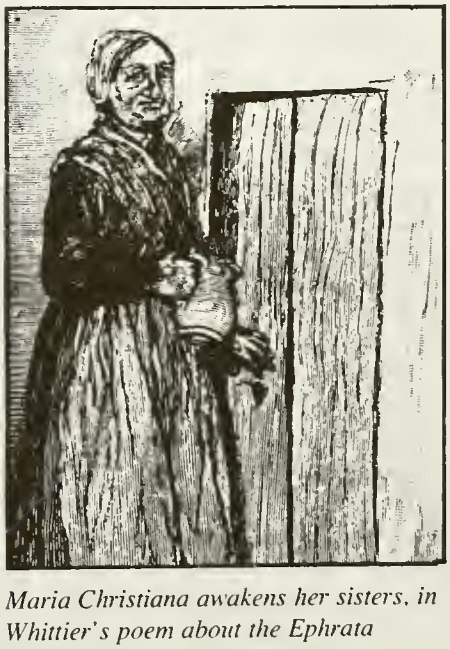
"Wake, sisters, wake! the day-star shines;
Above Ephrata's eastern pines,
The dawn is breaking, cool and calm.
Wake, sisters, wake to prayer and psalm.

Praised be the Lord for shade and light,
For toil by day, for rest by night!
Praised be His name who deigns to bless
Our Kedar of the wilderness!"

"Hymn of the Dunkers" is Whittier's most direct mention of the Brethren. But, being a former Church of the Brethren missionary in Nigeria, I was intrigued by one of the poet's many anti-slavery poems, "Song of the Slaves in the Desert."

Whittier's inspiration for this poem was an 1846 entry in the journal of the British explorer James Richardson. In his journal, Richardson recorded a woeful song sung by female captives of slave traders brought across the Sahara from the land of Bornou, which now is the state of Borno, in Nigeria. I lived several years in Borno, and, out of historical interest, retraced the routes of some of the 19th-century explorers.

In Whittier's poem the weary captives ask "Rubee" (God) where they are being led, and sing of the homeland they will see no more:


*Maria Christiana awakens her sisters, in Whittier's poem about the Ephrata Community, "Hymn of the Dunkers."*

"Bornou land was rich and good,
Wells of water, fields of food,
Dourra (grain) fields, and bloom of bean,
And the palm-tree cool and green:
Bornou land we see no longer,
Here we thirst, and here we hunger,
Here the Moor-man smites in anger:
Where are we going, Rubee?

"When we went from Bornou land,
We were like the leaves and sand,
We were many, we are few;
Life has one, and death has two:
Whitened bones our path are (sic) showing,
Thou All-seeing, Thou All-knowing!
Hear us, tell us, where are we going,
Where are we going, Rubee?"

Whittier, who was born in 1807, spent his adult life, until 1865, as a social activist, often making his living as an editor and using the might of his pen to help abolish slavery in the United States. His sentiments would have matched those of the Brethren of his day, for our forebears joined the Quakers in opposing "the peculiar institution."

As early as 1761, Christopher Sauer, in his Germantown newspaper, attacked the slave trade, urging Pennsylvania Germans to avoid it. Repeatedly, the Brethren Annual Meeting, from 1797 to 1865, denied the legitimacy of owning slaves and barred Brethren from holding them.

Whittier and the Brethren would have seen eye to eye on the matter of armed force, as well. In his poem "Disarmament," for instance, the poet says it all with the one verse "War fails, try peace; put up the useless sword." The poem ends with a dove singing "And peace unweaponed conquers every wrong."

Nowadays, school children likely don't encounter John Greenleaf Whittier, and students of poetry are taught that he is a minor poet at best—American poetry's counterpart of art's Norman Rockwell. If we are familiar with Whittier at all, most likely we know him for his hymns.

Actually, Whittier didn't write any hymns as such, didn't know how, and admitted that he didn't. But several of his poems have been adapted to hymnal use, and greatly enrich the store of sacred songs written by Americans.

Most people, singing Whittier's "hymns," are unaware that each is made up of scattered stanzas selected from a poem of several stanzas. And two of Whittier's hymns are made up of different stanzas (except for one) from the same poem. These two hymns are "O Lord and Master of Us All" and "Immortal Love, Forever Full," the poem "Our Master," a work of 37 stanzas.

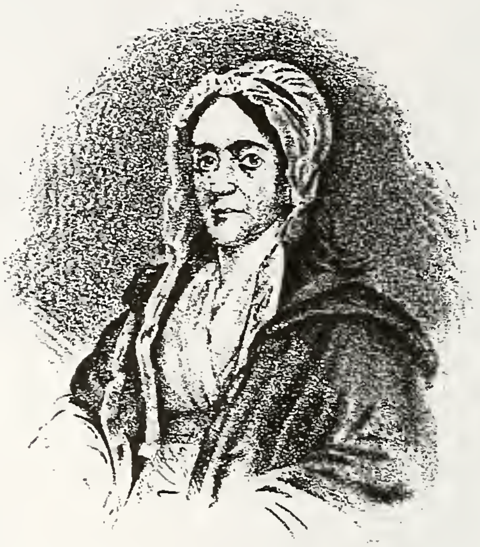
Whittier's beloved hymn "Dear Lord and Father of Mankind," is taken from the poem "The Brewing of Soma," a work of 17 stanzas. The hymn, in Brethren hymnals, uses stanzas 12, 13, 14, 16, and 17.

The poem's title, which becomes a symbol for all debased forms of worship, refers to an ancient practice of drinking alcohol brewed by priests to honor pagan gods. The first stanzas give a harsh description of the brewing and drinking of soma and of its effect. In stanza 11, Whittier acknowledges, "And yet the past comes round again,/ And new doth old fulfil;/ In sensual transports wild as vain/ We brew in many a Christian fane (church)/ The heathen Soma still." Then comes our familiar hymn: "Dear Lord and Father of mankind,/ Forgive our foolish ways. . . ."

I became curious about the use that Brethren hymnals had made of Whittier's poems as hymns. The 1925 hymnal was the first one to include any Whittier titles. It included "Immortal Love, Forever Free" (taken from "Our Master"); "Dear Lord and Father of Mankind" (taken from "The Brewing of Soma"); "O Brother Man, Fold to Thy Heart" (taken from "Worship"); and "All Things Are Thine" (taken from "Hymn").

Whittier was popular with the compilers of the 1951 hymnal. Six titles are included. It carries the four hymns used in the 1925 hymnal and adds "O Lord and Master of Us All" (taken from "Our

## Harriet Livermore: Snow-Bound's "not unfeared, half-welcome guest"



Whittier devoted 80 lines of "Snow-Bound" to describing Harriet Livermore (1788–1868). Harriet, at the time of Whittier's writing, was only two years away from the end of her long life of wandering, teaching, and evangelizing, styling herself as the "Pilgrim Stranger."

Years after "Snow-Bound," Whittier, in an 1879 letter, highlighted Harriet's eccentric ways by telling how she fell out with her friend Lady Hester Stanhope (the "crazy Queen of Lebanon" in "Snow-Bound") over which of them was to ride to Jerusalem alongside the Lord—as the *bride* of the Bridegroom upon his second coming. (Lady Stanhope kept two fine white horses stabled for the purpose.)

In 1884, T.E. Major described how his mother—Sarah Major, the first woman preacher among the Brethren—was converted by Harriet: "In the 'Church of the Brethren' (Yes, he used that term in *1884*!) . . . she (Harriet Livermore) was more favorably received; and when she addressed her request to the Rev. Peter Keyser, who presided over the congregation which worshiped at the church on Crown Street, near Callowhill (in Philadelphia), to be allowed to occupy his pulpit, it was promptly granted. . . .

"Here it was that my mother (Sarah Major) first heard Miss Livermore, and as the first fruit of her labors in Philadelphia was the conversion of my mother, Harriet ever afterwards called her 'my daughter.' . . ."

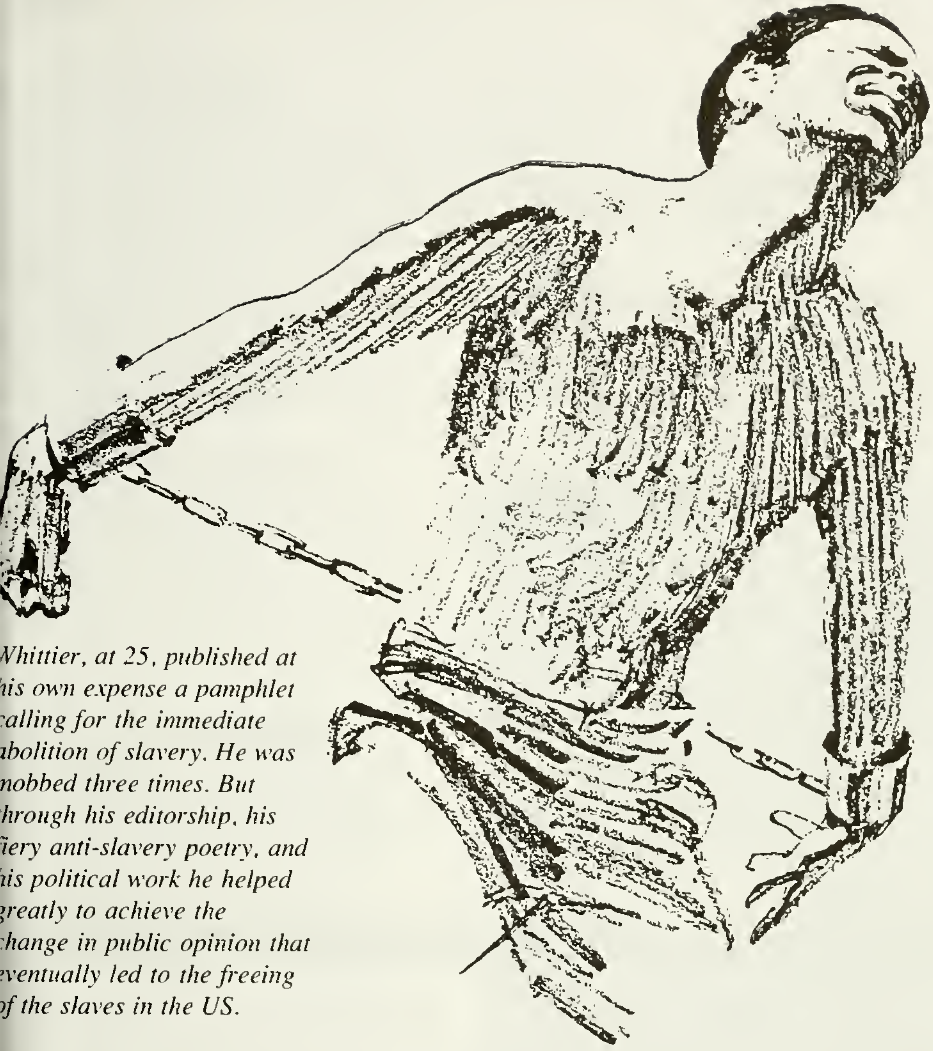
Whittier, in his poem, called Harriet "A not unfeared, half-welcome guest,/ Rebuking with her cultured phrase/ Our homeliness of words and ways." Harriet's "Brows saintly calm and lips devout/ Knew every change of scowl and pout;/ And the sweet voice had notes more high/ And shrill for social battle-cry."

Many people wondered why Whittier wrote so uncharitably about Harriet. Brethren antiquary Abraham H. Cassell (1820–1908), who joined the church in 1838 under Sarah Major's preaching, wrote in 1879 of Whittier's characterization of Harriet that ". . . it is a mystery to me why he had no more to say of her virtues."

When Harriet died, old and destitute, in a Philadelphia alms house, her friend Margaret Worrell, a Brethren woman, had the "Pilgrim Stranger" buried in her plot at the Germantown meetinghouse's cemetery.—K.T.

*Upon her death in 1868, Harriet Livermore was buried at Germantown Church of the Brethren, in Philadelphia, where this stone can be seen.*

HARRIET
LIVE
1868



*Vhittier, at 25, published at iis own expense a pamphlet alling for the immediate bolition of slavery. He was nobbed three times. But hrough his editorship, his iery anti-slavery poetry, and iis political work he helped reatly to achieve the hange in public opinion that ventually led to the freeing f the slaves in the US.*

Vlaster") and "I Know Not What the uture Hath" (taken from "The Eternal oodness").

Clearly, Whittier suffered at the hands f the compilers of our new 1992 ymnal. Only "Dear Lord and Father of Vlankind" and "Immortal Love, Forever ull" survive. And not unscathed: In the ormer, for the opening line, "Dear Lord nd Father of mankind," we are urged to ubstitute "Dear Lord, thou life of umankind." And the latter, identical in he 1925 and 1951 hymnals, has been ampered with considerably: Stanza 5 of he hymn has been dropped, and a new tanza 2 inserted, a rewording of the oem's second stanza. The hymn's ormer stanza 4 is now stanza 5, and it s reworded . . . for reasons not apparent o me.

It is easy to see why Brethren would eel affinity for Whittier. He stood for the hings we stand for. He decried injustice. He was a pacifist. He stressed the love of hrist: "To worship rightly is to love each other." Whittier's poem "By Their Works" almost seems to have been written with the Brethren (who revere the Book of James) in mind:

> "Call him not heretic whose works
> attest
> His faith in goodness *by no creed*
> *confessed* (italics mine).
> Whatever in love's name is truly
> done
> To free the bound and lift the fallen
> one
> Is done to Christ. Whoso in deed
> and word
> Is not against Him labours for our
> Lord.
> When He, who, sad and weary,
> longing sore
> For love's sweet service, sought the
> sisters' door,
> One saw the heavenly, one the
> human guest,
> But who shall say which loved the
> Master best?"

In "Snow-Bound," Whittier related how he and his family, socked in by the storm, whiled away the hours and days doing the chores, toting in wood, feeding the livestock, fixing meals, sitting by the fire, swapping tales, reading the almanac, and otherwise combating cabin fever.

And then, one morning, they "were wakened with the shout/ Of merry voices high and clear;/ And saw the teamsters drawing near/ To break the drifted highways out." Finally the newspaper appeared again, and the Whittiers caught up with happenings in the outer world:

> "We felt the stir of hall and street,
> The pulse of life that round us beat;
> The chill embargo of the snow
> Was melted in the genial glow;
> Wide swung again our ice-locked
> door,
> And all the world was ours once
> more!"

A latter-day Whittier family member, I heard the modern counterpart of the poet's teamsters and oxen: A truck rumbled down my Elgin street, scraping aside the snow that kept me and my family immobile. "And all the world was ours once more," whether or not I was ready to end my snowbound state and embrace it.

As John Greenleaf Whittier lay dying at near age 85 in 1892, exactly a century ago, he kept murmuring over and over, "Love—love to all the world." It was a fitting farewell message. Throughout his long life, he had stood for freedom and for love. He had helped to free the slaves. He had written poems that helped America understand itself during years of great change. He had written of a religion so universal that all denominations could put his poems to music and sing them as hymns. He had been greatly loved as a poet and as a person. A century later, he still points us on toward respect for the humanity of all people.

Rereading his poems on a snowy day, I was put in touch with much that is important to me, making it worthwhile to have been, for a few hours, snowbound with Whittier. M.

# Come, see the oxen kneel

## by G. Wayne Glick

If Hardy, longing for a miracle,
Had seen the oxen kneel, would he have knelt,
Taken his total self, each particle
To knee, abject, as old Isaiah felt?
I think not. Abba does not wager so,
As though we set the terms old Abba meets,
Instead, in ordinary flux and flow—
On Seventh Avenue, Calcutta streets,
The Bowery, slummed Soweto, Bangladesh,
Prisons, hovels, Soho, infirmaries,
The cardboard shacks that missed the safety nets,
Food kitchens, clinics, leper colonies—
Abba accepts the terms of offering,
Stables aplenty for our worshiping.

*G. Woyne Glick, former president of Keuka College, Keuka Park, N.Y., lives in Lancaster, Pa.*

May all the blessings
Christmas holds
be evident to you
and touch your life.

—*The* MESSENGER *staff*

*The* MESSENGER *staff carols around the 294-year-old pipe organ that belonged to the magazine's founder and first editor, Henry Kurtz. From left: Eric Bishop, Norma Nieto, Martha Cupp, Sue Radcliff, Cheryl Cayford, Suellen Shively, Kermon Thomasson.*

## A matter of etiquette

Vhen I saw on TV news a young man nterrupt the president of the United States, I thought, "How rude can you get?" The October MESSENGER (page 7) eported the incident, with photographs.

It appeared to me the young man was eing praised. Does the Church of the Brethren need to be spotlighted this way? Vhat has become of common courtesy nd good manners?

I had no idea the young man was Brethren. *(He isn't.—Ed.)* I am ashamed f the act, not the person. I do hope he pologized to President Bush.

*A.K. Nies*
*Reinholds, Pa.*

## Another plug for NISBCO

underscore the financial difficulties of he National Interreligious Service Board or Conscientious Objectors (NISBCO) hat my son, Butch, described in the ctober MESSENGER (page 32).

Can't the Church of the Brethren give NISBCO more financial assistance?

*Skip Weaver*
*Dayton, Ohio*

## s peace possible?

t the October General Board meeting, in lgin, we heard an update on the situation n Sudan from Roger Schrock and a udanese, Sirisio Oromo. Responding to question about the "religious war" in udan, Oromo stated, "*We* are not ighting a religious war; the Muslims are. It is the Muslims who think that Allah (God) is with them, that they are Allah's (God's) special people, that Allah (God) is on their side. 'God forgive them, for they know not what they do.' "

Roger Schrock cautioned us, "We Brethren are not really a pacifist church. We are an anti-war church. We have little experience in peacemaking. We would like to be in dialog with the Muslims, but they don't want dialog. And we do not know what to do with people who do not want to talk."

I was reminded of a statement attached to a questionnaire returned to an Annual Conference committee (of which I was a member) charged with developing a new mission philosophy for the denomination. The statement, from a representative of a group of Brethren, declared that *dialog*

---

*he opinions expressed here are not necessarily hose of the magazine. Readers should receive them n the same spirit with which differing opinions are xpressed in face-to-face conversations.*

*Letters should be brief, concise, and respectful of he opinions of others. Preference is given to letters hat respond directly to items read in the magazine.*

*We are willing to withhold the name of a writer nly when, in our editorial judgment, it is varranted. We will not consider any letter that omes to us unsigned. Whether or not we print the etter, the writer's name is kept in strictest onfidence.*

*Address letters to* MESSENGER *Editor, 1451 undee Ave., Elgin, IL 60120.*

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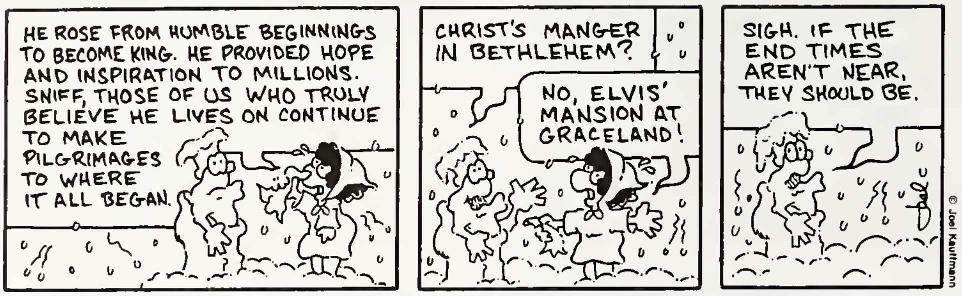
HE ROSE FROM HUMBLE BEGINNINGS TO BECOME KING. HE PROVIDED HOPE AND INSPIRATION TO MILLIONS. SNIFF, THOSE OF US WHO TRULY BELIEVE HE LIVES ON CONTINUE TO MAKE PILGRIMAGES TO WHERE IT ALL BEGAN.
CHRIST'S MANGER IN BETHLEHEM?
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*with other faiths is sin.*

Is that different from the Muslims for whom Sirisio Oromo asks God's forgiveness?

As long as we maintain the attitude that *we* are better than *they*, and that God is closer to *us* than to *them*, or that God is speaking uniquely to *us* and not to *them*, we are strewing the sparks of religious wars and, where they already are raging, fueling their flames.

*Karen S. Carter*
*Daleville, Va.*

## Let's talk about it

I write this lest readers infer from the Annual Conference report (August/September, page 17) that the Brethren/Mennonite Council for Lesbian and Gay Concerns (BMC) wants discussion of homosexuality to stop. The final sentence of the article, quoting me as BMC coordinator, contains the problem wording.

By no means do we want discussion to stop. We encourage *more* discussion, *with* us rather than *about* us, especially at the interpersonal and congregational level. We have found that it is at the congregational level that the most open and honest discussions have taken place.

BMC supports the decision of Conference to return the Virlina District query. We are committed to dialog at the congregational level and can provide resources for congregations to use in discussing homosexuality. For those resources, contact BMC, Box 65724, Washington, DC 20035. Tel. (312) 489-7093.

*Jim Sauder*
*Chicago, Ill.*

## Elizabeth and her baskets

I was a volunteer in Copahee, S.C., after Hurricane Hugo, and helped paint Elizabeth Edwards' house and the railings of the new wheelchair ramp (June cover story). She gave me two baskets and two place mats.

I have visited her several times since then, with my husband. I love her. She is such a God-loving, generous person.

*Lois (Billie) Smith*
*Boonsboro, Md.*

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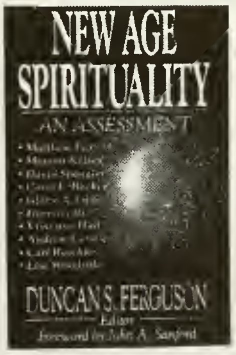
***Duncan S. Ferguson, Editor***
*Foreword by*
*John A. Sanford*



Duncan S. Ferguson has brought together eleven highly regarded contributors, who describe the range of thought and practice within the New Age: Matthew Fox, Morton Kelsey, Carol E. Becker, Harmon Bro, Andrew Canale, Vivienne Hull, Glen A. Olds, Carl Raschke, David Spangler, and Lisa Woodside.
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# On using our discontent as

*Andrew J. Loomis*

## Let's act on our discontent

It's time to act on our discontent and to put complacency behind us.

We expect our government to solve our problems for us. We sit back and watch the events of the world unfold around us. Our complacency is reflected in an ineffective government that ultimately is failing to meet a variety of far-reaching needs. Voters absent from the polls on election day suggest contentment at best and apathy at worst. Where is the restlessness and resolve that leads to working for the common good?

*To hold in respect and fellowship those in the church with whom we agree or disagree is a characteristic of the Church of the Brethren. It is to the continuation of this value, and to an open and probing forum, that "Opinions" are invited from readers.*

*We do not acknowledge our receipt of obvious "Opinions" pieces, and can print only a sampling of what we receive. All "Opinions" are edited for publication.*

Warren Weaver, in his book *Peace of Mind*, wrote "I most emphatically prefer a divine discontent to peace of mind. . . . Are you satisfied with the state of the world? Are you content with the behavior of (humanity)? Have you reached the point where soporific relaxation is the real goal, where more than anything else you want rest and quiet and protection from stimulation . . . ? If that's what you want, count me out. . . . God, rouse me up if ever I am so dull, insensitive, lazy, complacent, phlegmatic, and apathetic as to be at peace!"

Our discontent with the state of the world, with all its injustices, should be welcomed, because discontent strength-

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# ocial action spur

ns our resolve and provides a catalyst or social action.

Our elected officials by and large eflect in their actions the positions of heir constituents. It is the nature of a lemocracy. Legislators hear those who ry the loudest, making the silence of the omplacent the more irresponsible.

We must convey to our leaders in overnment our understanding of God's vill. Beyond glorifying God, our Christian obligation, which Jesus repeatedly tressed, is to our neighbor's needs.

According to the 1970 Annual Conference statement "The Church of he Brethren and War," "The church olds that our supreme citizenship is in he kingdom of God, but we undertake to ender constructive, creative service in he existing state. . . . We believe that ood citizenship extends beyond our own ational boundaries and we will there erve to remove the occasions for war."

Where faith and politics come together, we can do much for our eighbor's good. When we act on our Christian discontent we cry out for the impoverished, we hunger for justice, we sow seeds of peace, compassion, and love. We want everyone wrapped tightly in the blanket of God's love.

Let's all exercise our freedom to speak out, our duty to cry out, our obligation to care for the welfare of our brothers and sisters everywhere.

Bishop Dom Helder Camara wrote, "When we dream alone, it is only a dream. But when we dream together, it is the beginning of reality."

*Andrew J. Loomis, a member of University Baptist Brethren congregation, State College, Pa., recently completed a college internship as legislative assistant in the World Ministries Commission's Washington office.*

Simplify
Giving is Receiving
Share
Giving is Receiving
Serve
Giving is Receiving
Wishing you God's peace and light this Christmas!
BRETHREN VOLUNTEER SERVICE
1451 Dundee Ave. Elgin, IL 60120

## CLASSIFIED ADS

WANTED—Executive Director of Children's Aid Society, Southern Pa. District; requires Master's degree and senior level management experience. Submit resumé by Dec. 31 to CAS Search Committee, 110 Reynolds Mill Rd., York, PA 17403.

WANTED—Columbia Mennonite and Church of the Brethren Fellowship looking for individuals and families who are interested in relocating to Columbia, Mo., to further assist w building up body of believers. No special skills necessary, only willingness to daily live your faith and openness to share that faith with others. Columbia Fellowship began in 1989 as Bible study group. Over past three years, ministry has expanded to include weekly adult, children's Bible study, worship service, and carry-in meal and monthly children's Bible school, and women's fellowship meeting. Active in service, relief efforts, both locally and abroad. Congregation uses a plural, non-salaried approach to ministry. Team called Shepherding Committee is responsible for leadership, administration, and other traditional pastoral duties such as preaching and visitation. For more information write Columbia Mennonite & Church of the Brethren Fellowship, P.O. Box 10274, Columbia, MO 65205-4005 or call Darren Gabbert after 6 p.m. (314) 874-1190.

FOR SALE—Planning to print 500 copies of *Michael Miller and Susannah Bechtol*, immigrants to Pa. and Md., and descendants. Write for information; incl. long SASE. These books available: *Ziegler Family Record—Revised*, 1990, $32.50; *John Mason and Mary Ann Miller of Virginia*, 1986, $31.50; *John Wampler and Magdalena Garber*, in process. Va. residents add $1 state sales tax. Floyd R. Mason, 115 E. Rainbow Dr., Bridgewater, VA 22812-1752.

FOR SALE—*Jeff's Stones*, 88 vignettes of the life and thoughts of Jefferson H. Mathis, who passed away Aug. 20, 1992. A stalwart pillar in Church of the Brethren, his experiences and people contacts nationwide were extensive. Limited quantity. $6 pp. A. G. Mathis, 3010 Sabal Rd., Tampa, FL 33618.

FOR SALE—*Soviet Laughter, Soviet Tears: An American Couple's Six-month Adventure in a Ukrainian Village* by Christine and Ralph Dull, Lower Miami Church of the Brethren, Dayton Ohio. Good gift for Christmas, birthdays. Purchase this colorful, fascinating book below cost (authors clearing out garage). Quality hardback, humorous, insightful. 372 pages; 57 color photos; section on Soviet agriculture. Dulls' 1989 sojourn was written up in *Time* magazine. Book received excellent reviews in 15 national publications. Originally $23.50; now $13/book; $24/2 books; $33/3 books; $40/4 books. Add $2 shipping per book. Authors returned to Russia/Ukraine in Aug. 1992; will include chronicle of changes and non-changes along with books. Send check to Stillmore Press, 7000 Stillmore Dr., Englewood, OH 45322. Tel. (800) 594-5113 for info.

INVITATION—In Atlanta, Ga., join Faithful Servant Church of the Brethren for 10 a.m. church school and 11 a.m. worship at Shoney's Inn at intersection of Indian Trail Rd and I-85 North, exit 38, Norcross. Contact pastor Don Jordan at (800) 782-9796, or Bob and Rose Garnson (404) 979-7343, 2679 Sherman Oaks, Lithonia, GA 30058.

# Turning Points

## New Members

**Antioch**, Virlina: Susan Lucas, Sarabeth Shorter, Dara Lynn Brown, Cheryl Lynch, Laura Pasley, Rachel Walker
**Arcadia**, S/C Ind.: Jerry & Beverly Poindexter, Charles Hunter
**Bear Creek**, S. Ohio: Daniel Miller
**Bermudian**, S. Pa.: Eric & Kathleen Eshbach, Mary Ida Deardorff, Warren, Jean, & Pamela Beck, Trent Wagner, Matthew Englar
**Brandts**, S. Pa.: Richard & Patricia Foust
**Center**, N. Ohio: Wanda Pyers
**Chambersburg**, S. Pa.: Christine Deardorff, Terry Berkey, Allen & Karen Bierbower, Mimi, Libby, Megan, & Chad Kelly, Trevor Frey, Adam & Anne Keath, Stacey Rotz, Joseph Schaeffer, Christopher Snyder, Ellen Varner
**Crab Orchard**, Virlina: William & Eugenia Agee, Jim & Iris Hendrix, Ruth Horton, Harold McVey, Stacy Murphy, Freddie, Jason, & Tara Persinger, Melissa Snodgrass, Chester, Mary Ann, Alesa, Patrick, & Kaitlyn Snuffer
**Dayton**, Shen.: Pamela Layman
**First-Harrisonburg**, Shen.: Christine Hess, Rick & Jane Keyton, David Koontz, Steve & Ginny Mason, Sally Paulin, Robert & Doris Shermer, Sheri Snyder, Larry & Tami Tyner, Chad Summers, Bob & Helen Ward, Virginia Wilkins
**First-San Diego**, Pac. S.W.: Jeff & Susie Glass, Leilani Peregrina
**Garber's**, Shen.: Clarence & Elizabeth Moyers, Kenneth, Betty & Kevin Slifer, Larry Packett, Lawrence & Shirley McDorman
**Hartville**, N. Ohio: John & Sarah Woods
**Indian Creek**, Atl. N.E.: Linda Husted, Ruth Jenkins
**Lebanon**, Shen.: Anne & Pat Lintner
**Lick Creek**, N. Ohio: Hollie & Chad Eisenhart, Amy Blosser, David Herman, Heidi Walters, Natalie Fabian
**Lima**, N. Ohio: Gene Rumer
**Logansport**, S/C Ind.: William Bricker, Mike & Pam Bridge
**Maple Spring**, W. Pa.: Jerry Berry, Brock Hemminger, Dawn Humer, Thomas & Sandra Hubbard, Heather Koba, Kim Livingston, Robert & Denise Rummel, Fran Shaffer
**Mathias**, Shen.: Keith Moyers, Michael Jenkins, Thelma & Cassie Barb, Lisa & Amanda Mongold, Chanda Whetzel, Eric Basye, Diona & Selena Halterman, Bradley & Roger Miller, Jarrett & Jacie Kyger, Michael Burroughs, Sandra Bailey, Elizabeth Beard, Daniel Swanson, Norman Biller, James & Kathleen Blackmon
**Memorial**, M. Pa.: Katie & Gina Ayers, Megan Baker, Nichole Hinton, Kathryn Kensinger, Erin Leidy, Anne Showalter, Wade Smith, Jessica Yingling
**Moorefield**, W. Marva: H. D. Coppe, Hansel Barbe
**Mount Vernon**, Shen.: Renee Kelley, Sherry Flesher
**New Paris**, N. Ind.: Kenneth Bauer
**Oak Grove**, Virlina: Meri Garno, Ed, Emma Jean, Hope, & Nathan Woodard
**Parsons**, W. Plains: Andrea Scott, Albert Erwin, Deborah & Jessica Dowd, Mary Stafford, Ralph & Frances Hite, John & Vera Amos, Mary Lou Chapman
**Pleasant Chapel**, N. Ind.: Brandon Lee
**Plum Creek**, W. Pa.: Erin Kimmel
**Spring Creek-Hershey**, Atl. N.E.: Janice Bratton, Hilda Miller, Robert Mumford, John & Brenda Peters, Charles Seesholtz, David Shissler, Gerald & Sybil Thome

## Licensing/ Ordination

**Bahena**, Leopolda, licensed Aug. 9. 1992, La Misión De Jesus, Pac. S.W.
**Baldwin**, Robert W., licensed Aug. 27, 1992, Hunsdale, S. Pa.
**Buller**, Jeannette, licensed May 12, 1992, Communion Fellowship, N. Ind.
**Claassen**, Loren, licensed May 12, 1992, Communion Fellowship, N. Ind.
**Combs**, Rosella, ordained Aug. 18, 1992, Middle District, S. Ohio
**Dahlberg-Neal**, Nancy, licensed Aug. 27, 1992, York-First, S. Pa.
**Eller**, Janice M., ordained Sep. 12, 1992, Portland, Ore./Wash.
**Fernandez**, Fernando Z., licensed Aug. 9, 1992, La Misión De Jesus, Pac. S.W.
**Gonzalez**, Nivaldo, licensed Aug. 9, 1992, La Misión De Jesus, Pac. S.W.
**Gray**, Reed E., ordained Jun. 20, 1992, Lewistown, M. Pa.
**Hewitt**, Nancy M., licensed Aug. 27, 1992, Hanover, S. Pa.
**Kessler**, Kevin L., licensed Apr. 25, 1992, Woodland, Ill./Wis.
**Lopez**, Francisco, licensed Aug. 9, 1992, La Misión De Jesus, Pac. S.W.
**Neal**, Clement V., ordination received Jul. 25, 1992, York-First, S. Pa.
**Norris**, Esther L., licensed Jul. 24, 1992, Ottumwa, N. Plains
**Poling**, Larry R. licensed Jul. 25, 1992, Mount Zion, W. Marva
**Reeve**, Catherine, licensed Sep. 13, 1992, Dayton, Shen.
**Ryman**, Phil, licensed Sep. 20, 1992, Mill Creek, Shen.
**Sanders**, Cynthia S., licensed Feb. 15, 1992, Cabool, Mo./Ark.
**Venman-Clay**, Susan C., licensed Aug. 27, 1992, Genesis, S. Pa.

## Pastoral Placements

**Black**, Thornton O., from Beaver Dam, Mid-Atl., to Faith Community, S. Pa.
**Clem**, Garry, from secular to Shiloh, W. Marva
**Ewert**, Jeanine, from Highland Avenue, Ill./Wis., to Sunnyslope, Ore./Wash.
**Fultz**, Larry, from Ewing, S.E., to Cedar Creek, S.E.
**Gotch**, Steven A., from Roxbury, W. Pa., to Olympic View, Ore./Wash.
**Halverson**, Dorothy, from seminary to LaPorte, N. Ind.
**Heisey**, Dean, from First-Wichita, W. Plains, to Crest Manor, N. Ind.
**Hostetter**, Julie, from secular to Chesterfield, Virlina
**Shumate**, David, from Pulaski, Virlina, to District Executive, Virlina
**Smith**, Mel, from other denomination to Charleston, S. Ohio
**Tomlonson**, John, from District Executive, W. Plains, to Goshen City, N. Ind.
**Vaught**, Terry, from secular to Logansport/Pittsburg, S/C Ind.

## Wedding Anniversaries

**Baysinger**, Jerry and Elizabeth, Independence, Mo., 50
**Bush**, Floyd and Dorothy, Martinsburg, Pa., 65
**Cullison**, Clarence and Irene, Gettysburg, Pa., 55
**Erb**, Samuel and Beulah, Ephrata, Pa., 70
**Guyton**, Albert and Maryellen, Everett, Pa., 50
**Harman**, Harry and Esther, Gettysburg, Pa., 55
**Hay**, Walter and Kathryn, Gettysburg, Pa., 55
**Hixon**, Dale and Mary, Quakertown, Pa., 55
**Hodgden**, Glen and DeLouris, Kansas City, Mo., 50
**Hoover**, Russell and Eva, Sebring, Fla., 55
**Hummel**, Harry and Ethel, Sebring, Fla., 50
**Martin**, Edgar and Frances, Mercersburg, Pa., 55
**Miller**, Ray and Marie, Martinsburg, Pa., 65
**Montel**, Lamoin and Mary, North Manchester, Ind., 50
**Norton**, Newton and Beulah, Independence, Mo., 55
**Simpson**, Ralph and Laura, Gettysburg, Pa., 55
**Slifer**, Samuel and Edith, Perkasie, Pa., 60
**Strine**, Chester and Viola, Aspers, Pa., 50
**Varner**, Wallis and Erma, Kansas City, Mo., 55
**Werner**, Raymond and Carrie, Hanover, Pa., 55
**Zitta**, Tony and Irene, Spinnerstown, Pa., 50

## Deaths

**Allen**, John, 84, Modesto, Calif., Sep. 17, 1992
**Barde**, Grace, 86, Sebring, Fla., Oct. 18, 1992
**Barrington**, Alba, 94, Twin Falls, Idaho, Apr. 13, 1992
**Baughman**, Blair, 68, Martinsburg, Pa., Jul. 26, 1992
**Blankenship**, Harry, 67, Callaway, Va., May 6, 1992
**Bonham**, Madeline, 80, North Liberty, Ind., Sep. 26, 1992
**Bowman**, J. Cline, 84, Westminster, Md., Sep. 6, 1992
**Breeden**, Ila, 88, Sebring, Fla., Sep. 28, 1992
**Broch**, Richard, 61, Linthicum, Md., Jul. 26, 1992
**Broyles**, Stella, 82, Roanoke, Va., Jul. 17, 1992
**Christ**, Russell, 80, Pennsburg, Pa., Dec. 3, 1991
**Clark**, Lynn, 86, Parsons, Kan., Jul. 20, 1992
**Eckels**, George, 73, Modesto, Calif., Aug. 11, 1992
**Flora**, Carrie, 77, Rocky Mount, Va., Jun. 30, 1992
**Flora**, Ora Mae, 86, Glade Hill, Va., Feb. 10, 1992
**Forren**, Anna, 89, Harrisonburg, Va., Sep. 1, 1992
**Forrer**, Charles, 86, Stuarts Draft, Va., Oct. 16, 1992
**Gabel**, Josiah R., 89, Lincoln, Neb., Sep. 7, 1992
**Guilfoyle**, Michael D., 42, Independence, Mo., Sep. 8, 1992
**Haughee**, Mary Alice, 83, Tampa, Fla., Sep. 17, 1992
**Heidebrecht**, Ralph, 80, McPherson, Kan., Oct. 15, 1992
**Heistand**, Walter, 73, Manheim, Pa., Oct. 11, 1992
**Helbert**, Janet M., 75, Broadway, Va., Sep. 18, 1992
**Hochstetler**, Merrill, 69, Danville, Ohio, Feb. 24, 1992
**Hollinger**, Kenneth, 80, Goshen, Ind., Sep. 19, 1992
**Hoy**, Cyrus, 78, Callaway, Va., Sep. 11, 1992
**Isenberg**, Arthur, 82, Johnson City, Tenn., Mar. 13, 1992
**Jackson**, Edna Marie, 96, Pendleton, Ind., Sep. 12, 1992
**Kauffman**, Blanche, 89, Freeport, Mich., Sep. 19, 1992
**Kepner**, Elizabeth, 95, Gettysburg, Pa., Mar. 31, 1992
**King**, Edna, 86, North Liberty, Ind., Sep. 24, 1992
**King**, Eula L., 96, Nappanee, Ind., Sep. 10, 1992
**Kurtz**, Ezra L., 87, Goshen, Ind., Oct. 10, 1992
**Landon**, Eldon D., 71, Wenatchee, Wash., Oct. 5, 1992
**Leidy**, Ruth, 78, Martinsburg, Pa., Oct. 11, 1992
**Ludlow**, Zelma, 86, Elkhart, Ind., Aug. 12, 1992
**Mason**, Olin, 67, Sebring, Fla., Sep. 22, 1992
**McKimmy**, J. Ray, 94, Beaverton, Mich., Sep. 7, 1992
**Meyer**, Joe R., 56, Mount Morris, Ill., Aug. 23, 1992
**Mickley**, Alma, 93, Gettysburg, Pa., Jun. 24, 1992
**Miller**, Carol, 85, Polo, Ill., Jul. 4, 1992
**Miller**, June, 67, Beaverton, Mich., Sep. 14, 1992
**Moyer**, Roy, 75, New Carlisle, Ohio, Sep. 20, 1992
**Musselman**, Raymond, 89, Harleysville, Pa., Sep. 27, 1992
**Nickleson**, Lloyd, 99, Warrensburg, Mo., Apr. 15, 1992
**Parker**, Hazel, 94, Greenville, Ohio, Oct. 7, 1992
**Perkins**, Alice, 80, Kendallville, Ind., Sep. 11, 1992
**Pfoutz**, Thurston J., 84, Harrisonburg, Va., Sep. 20, 1992
**Rector**, Magdalene, 80, Rockwood, Pa., Oct. 4, 1992
**Reed**, Lula, 88, Roanoke, Va., Oct. 7, 1992
**Rohrer**, Charles, 91, Elkhart, Ind., Oct. 9, 1992
**Shank**, Merlin R., 70, Dayton, Ohio, Jul. 20, 1992
**Slightom**, Elsie, 84, Virden, Ill., Sep. 29, 1992
**Sollenberger**, Sherman, 69, Williamsburg, Pa., Sep. 25, 1992
**Spurgeon**, Thelma, 62, Winamac, Ind., Oct. 2, 1992
**Stouffer**, Fred H., 76, Greencastle, Pa., Sep. 22, 1992
**Tate**, Printiss, 78, Salem, Va., Dec. 15, 1991
**Thompson**, Ada Mae, 91, Rocky Mount, Va., Jun. 23, 1992
**Troutman**, Doris, 69, West Carrollton, Ohio, Aug. 4, 1992
**Ward**, Betty, 69, Twin Falls, Idaho, Aug. 4, 1992
**Wareham**, Esther, 91, Martinsburg, Pa., Oct. 13, 1992
**Whitehead**, Dale, 84, Warsaw, Ind., Sep. 20, 1992
**Wise**, Sylvia E., 89, Elkhart, Ind., Oct. 2, 1992
**Witter**, Ellen, 79, Chambersburg, Pa., Jul. 29, 1992

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# The amazing tale of a shepherd

His face looked out at me from the cover of *Time* magazine and amazed me. He would have been even more amazed to see it. He lived so long ago that even the notion of a magazine, the printed word, and photography was far, far in the future. He lived 5,300 years ago.

He is the Iceman, discovered in a glacier in Europe's Oetztaler Alps. He is by far the most ancient human being ever found virtually intact. The significance for science has been enormous—the opportunity to see, examine, and learn from a real Stone Age man. Not fossilized bones, but a well-preserved body.

It is somewhat difficult to grasp the Iceman's age. He lay buried in that glacier for 53 lonesome centuries. He lived and died nearly 1,000 years before the Great Pyramids and Sphinx of Egypt were built, over 2,000 years before Moses led the Exodus, and 3,300 years before Christ was born in Bethlehem.

Yet, here he is, with us today. And no hulking, brutish caveman, lumbering along, dressed in raw animal skins, and carrying a club. He is, rather, one of us.

All of us have seen museum dioramas of early humans or artists' depictions of them in books. Somehow, though, they still remain the long dead of the past. But the Iceman is real: here we see the actual man. Here is someone we can identify with, believe really existed—like we do.

If the Iceman were dressed in modern clothes, no one would notice him on the streets today. In *Time*'s depiction of him, he looks, however, a bit like Robinson Crusoe, in his tailored fur robe and cap, leather shoes, and woven grass cape. When he died, he had with him sophisticated tools (a copper-bladed ax) and weapons (bow, arrows, and dagger). He trimmed his hair. He had been tattooed. He carried a talisman.

The scientists' best guess is that the Iceman was a shepherd, grazing his flock in alpine pastures. Who knows? He may have died, frozen to death in a sudden storm, while out searching for a lost sheep.

I often wonder what existence meant for people of long ago, what their theology was, wherein lay their hope, in what they put their faith. And, really, were they not as much in God's care as you and I are today?

Did the Iceman, keeping watch over his flock by night, look up into the pristine skies, undimmed by today's pollution, and wonder? Did he consider the heavens, the work of God's fingers, the moon and the stars that God had ordained, and ask, "Who am I, God, that you are mindful?"

This shepherd of 3,300 B.C., if he had any premonition of death there in the cold of the Alps, may have wondered what purpose he had served in his short life (he was between 25 and 35 years old). No way could he have imagined how, 5,300 years later, he would serve the purpose of a unique contribution to science. Do we, in fact, have any better grasp of who we are and how we fit into God's grand design?

In Judea 2,000 years ago, when Jesus was born, there were in the same country shepherds abiding in the field, keeping watch over their flock by night. Chances are, the conversation—experiences, thoughts, hopes, and fears—round their campfire was not much different from the conversation that the shepherd of the Oetztaler Alps held with his fellows around their own campfire.

Hearing God's message of the Messiah's birth, the Judean shepherds went with haste to Bethlehem and saw the thing that had come to pass. Then they made known what had been told to them about the child. And all who heard it were amazed at what the shepherds told them.

Another time. Another shepherd. The shepherds of Judea had an amazing tale of the course of the future being forever changed by God's coming in human form. The little shepherd of the icy Alps tells an amazing tale of life 3,300 years before the Bethlehem event. Looking at this flesh and blood man, we vicariously can go back in time to his day.

Looking backward. Looking forward. Surely the glory of the Lord shone round about the shepherd in the alps as it shone round about the shepherds in the Judean field. As it was in the beginning, it is now, and ever shall be. Comforting thoughts at Christmastime, whether one is reading *Time* or the New Testament.—K.T.

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# 1992•CHRISTMAS•ACHIEVEMENT•OFFERING

*Christmas*

*is discovering*
*that the fullness of life comes*
*not in acquiring but in giving,*
*not in exploiting but in caring,*
*not in walking alone but in*
*entering into covenant with others.*
*This Christmas, reach deep within*
*and share with others that*
*which flows deep from your heart:*
*faith in Jesus Christ.*

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